TVVO TREATISES AND AN *APPENDIX* TO THEM CONCERNING Infant-Baptiſme.

The former Treatiſe being an *Exercitation* preſented to the Chair-man of a Committee of the Aſſembly of DIVINES.

The later an *Examen* of the Sermon of Mr *Stephen Marſhall*, about *Infant-Baptiſme*, in a Letter ſent to him.

Prov. 23. 23. *Buy the truth, and ſell it not.*

Acts 8. 36,37,38. *And the Eunuch ſaid, See here is water, what doth hinder me to be baptized? And Philip ſaid, If thou believeſt with all thine heart, thou maiſt, or it is lawfull. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the Chariet to ſtand ſtill, and they went down both into the water, both Philip and the Eunuch, and he baptized him.*

Bernard. Serm. 66. *in Cantica.*

Irrident nos quia baptizamus infantes, quòd oramus pro mortuis, quòd ſanctorum ſuffragia poſtulamus.

Joan. Lodovic. Vives Comment. in Auguſtin. tom. 5. de civit. Dei. lib. 1. cap. 27.

Nemo olim ſacro admovebatur baptiſterio, niſi adulta jam ætate, & cum idem ipſe & ſciret quid ſibi myſtica illa vellet aqua, & ſe ablui illa peteret, nec ſemel peteret. Cujus rei imaginem adhuc in noſtris infantium baptiſmis videmus. Nam rogatur etiam, num infans eo die natus, vel pridie, velitne baptizari, idq; tir: pro quo ſuſceptores reſpondere velle. Audio in quibuſdã Italiæ urbibus morẽ veterẽ magna ex parte adhuc conſervari.

LONDON,
Printed for *George Whittington*, and are to be ſold at the ſigne of the *Blackmore* in *Biſhopſgate-ſtreete*. December 15. 1646.

THe Author of this *Examen* being (as I heare) a godly man, and of the *Presbyterian* judgement, though I am not of opinion with him (notwithſtanding any thing I have here read) viz. *That Infants are not the ſubject of Baptiſme*; yet the end of his writing, as I conceive, being the provoking of others to write, that ſo his arguments being anſwered, himſelfe and thoſe that are of his minde may receive ſatisfaction, I permit it to paſſe the Preſſe: Not doubting but ſince now (according to the deſire of many) it is knowne where the chiefe ſtrength of the *Catapædobaptiſts* lies, ſome will be found out in due time to encounter with it.

John Bachiler.

TWO
TREATISES
AND AN APPENDIX
TO THEM CONCERNING
Infant-Baptisme.

The former Treatise being an Exercitation preached to the Chair-man of a Committee of the Assembly of Divines.

The later an Examen of the Sermon of Mr Stephen Marshall about Infant-Baptisme in a Letter sent to him.

LONDON,
Printed for George Whittington, and are to be sold at the Signe of the Bull-head in Paul's Church-yard. 1646.

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AN EXERCITATION ABOUT INFANT-BAPTISME;

Presented in certaine Papers, to the Chair-man of a COMMITTEE of the ASSEMBLY of DIVINES,

Selected to consider of that ARGUMENT, in the yeers, 1643, and 1644.

With some few *Emendations*, *Additions*, and an *Answer* to one new *Objection*.

Translated out of *Latine*, by the Author.

Published according to Order.

LONDON,
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AN EXERCITATION CONCERNING Infant-Baptisme.

THe present Tenent, according to which Infant-Baptisme is practised, is, that the Infants born of a Believer, are universally to be baptized.

§. 1. The first Argument for Infant-baptisme, examined from the interest in the promise, *Gen.* 17. 7.

This Doctrine and Practice conformable, is made doubtfull to me, by these Arguments.

Arg. 1. That which hath no testimony of Scripture for it, is doubtfull.

But this Doctrine of Infant-Baptisme, hath no testimony of Scripture for it; *Ergo*, it is doubtfull.

The *Minor* is proved by examining the places that are brought for it, which are these: *Gen.* 17. 7, 8, &c. *Act.* 2. 38, 39. 1 *Cor.* 7. 14. *Mark* 10. 14, 16. *Act.* 16. 15, 32. *Col.* 2. 11, 12. The Argument from *Gen.* 17. 7, &c. is almost the first and last in this businesse; and therefore is the more accurately to be examined; but it hath so many shapes, that I may here take up that Speech, *With what hast shall I build such a hanging Pentheus?* But in the issue, it falls into one or other of these forms:

The first thus; To whom the Gospel-covenant agrees, to them the sign of the Gospel-covenant agrees also. But to the Infants of Believers

the Gospel-covenant agrees; therefore to them the sign of the Gospel-covenant agrees, and consequently Baptisme. The *Minor* is proved from *Gen.* 17. 7. where God promiseth to *Abraham*, *I will be a God to thee, and to thy seed after thee.*

I answer, That we may meet with this Argument, divers things are to be examined, which are taken for granted:

First, Whether the Gospel-covenant, and the Covenant made with *Abraham* be the same: Secondly, what seed of *Abraham* it is, of which it is said, *I will be a God to thee and to thy seed:* Thirdly, whether there be the same reason of circumcision and of baptisme in signing the Gospel-covenant: Fourthly, whether these terms be convertible [*Federate, and to be signed*].

Of these, I say; 1. The Covenant made with *Abraham*, is not a pure Gospel-covenant, but mixt, which I prove;

The Covenant takes its denomination from the promises; but the promises are mixt, some Euangelicall, belonging to those to whom the Gospel belongeth, some are Domestique, or Civill promises, specially respecting the House of *Abraham*, and policy of *Israel*; *Ergo.*

That was Euangelicall which we reade, *Gen.* 17. 5. *I have made thee a father of many nations*; and that which we find, *Gen.* 15. 5. *so shall thy seed be*; in which it is promised, that there shall be of the Nations innumerable that shall be *Abrahams* children by believing, *Rom.* 4. 17, 18. It was Euangelicall, which we find, *Gen.* 12. 3. & *Gen.* 18. 18. and *in thy seed shall all the kindreds of the earth be blessed*; for in these is promised blessing to Believers, of whom *Abraham* is father, *Gal.* 3. 8, 9. and by Christ, who is the seed of *Abraham*, *Gal.* 3. 16. *Acts* 3. 25.

Domestique and Civill promises were many; of the multiplying the seed of *Abraham*, the birth of *Isaac*; of the continuation of the Covenant with *Isaac*; of the coming of Christ out of *Isaac*; the bondage of the *Israelites* in *Egypt*, and deliverance thence; of possessing the Land of *Canaan*, *Gen.* 15. 13. 18. *Gen.* 17. 7, 8. 15. 16. *Act.* 7. 4, 5, 6, 7, 8. and many other places.

Yea, it is to be noted, that those promises which were Euangelicall, according to the more inward sense of the Holy Ghost, do point at the privileges of *Abrahams* House, in the outward face of the words; whence it may be well doubted, whether this Covenant made with *Abraham*, may be called simply Euangelicall, and so pertain to Believers, as such, although there be Euangelicall promises in that Covenant, pertaining to all Believers, as Believers. There were annexed to

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the Covenant on *Mount Sinai*, sacrifices pointing at the sacrifice of Christ, and yet we call not that Covenant simply Euangelicall, but in some respect.

Secondly, The seed of *Abraham* is many wayes so called: First, Christ is called the seed of *Abraham*, by excellency, *Gal.* 3. 16. Secondly, all the Elect, *Rom.* 9. 7. all Believers, *Rom.* 4. 11, 12. 16. 17, 18. are called the seed of *Abraham*, that is, the spirituall seed. Thirdly, there was a naturall seed of *Abraham*, to whom the inheritance did accrue; this was *Isaac*, *Gen.* 21. 12. Fourthly, a naturall seed, whether lawfull, as the sons of *Keturah*, or base, as *Ismael*, to whom the inheritance belonged not, *Gen.* 15. 5. But no where do I find, that the Infants of Believers of the *Gentiles* are called *Abrahams* seed, of the three former kinds of *Abrahams* seed, the promise recited, is meant, but in a different manner thus: that God promiseth, he will be a God to Christ, imparting in him blessing to all nations of the earth, to the spirituall seed of *Abraham* in Euangelicall benefits, to the naturall seed inheriting, in domestick and politicall benefits.

3. That the promise of the Gospel, or Gospel-covenant, was the same in all ages, in respect of the thing promised, and condition of the covenant, which we may call the substantiall and essentiall part of that covenant, to wit, *Christ*, *Faith*, *Sanctification*, *Remission of sins*, *Eternall life*; yet this Euangelicall covenant had divers forms in which these things were signified, and various sanctions, by which it was confirmed: To *Adam*, the promise was made under the name of the seed of the woman, bruising the head of the Serpent; to *Enoch*, *Noah*, in other forms; otherwise to *Abraham*, under the name of his seed, in whom all nations should be blessed; otherwise to *Moses*, under the obscure shadows of the Law; otherwise to *David*, under the name of a successor in the kingdome; otherwise in the New Testament, in plain words, 2 *Cor.* 3. 6. *Heb.* 8. 10. It had likewise divers sanctions. The promise of the Gospel was confirmed to *Abraham* by the signe of circumcision, and by the birth of *Isaac*; to *Moses* by the Paschall Lamb, and the sprinkling of blood on the book, the rain of Manna, and other signs; to *David* by an oath; in the New Testament, by Christs blood, 1 *Cor.* 11. 25. Therefore circumcision signified and confirmed the promise of the Gospel, according to the form and sanction of the covenant with *Abraham*, Baptisme signifies and confirms the same promise according to the form, sanction and accomplishment of the new Testament. Now these forms and sanctions differ

many

many wayes, as much as concerns our present purpose in these: First, circumcision confirmed not only Euangelicall promises, but also Politicall; and if we may believe Mr. *Cameron*, in his *Theses* of the threefold Covenant of God, *Thes.* 78. *Circumcision did primarily separate the seed of* Abraham *from other nations, sealed unto them the earthly promise. Secondarily, it did signifie sanctification:* But Baptisme signifies only Euangelicall benefits. Secondly, circumcision did confirm the promise concerning Christ to come out of *Isaac*; Baptisme assures Christ to be already come, to have been dead, and to have risen again. Thirdly, circumcision belonged to the Church, constituted in the House of *Abraham*, Baptisme to the Church gathered out of all nations; whence I gather, that there is not the same reason of circumcision and baptisme, in signing the Euangelicall covenant; nor may there be an argument drawn from the administration of the one to the like manner of administring the other.

4. That some there were circumcised, to whom no promise in the covenant made with *Abraham* did belong; of *Ishmael*, God had said, that his covenant was not to be established with him, but with *Isaac*; and yet he was circumcised, *Gen.* 17. 20, 21. 25. *Rom.* 9. 7, 8, 9. *Gal.* 4. 29, 30. the same may be said of *Esau*: All that were in *Abrahams* house, whether strangers, or born in his house, were circumcised, *Gen.* 17. 12, 13. of whom nevertheless, it may be doubted, whether any promises of the covenant made with *Abraham*, did belong to them; there were other persons, to whom all, or most of the promises in the covenant pertained, that were not circumcised; this may be affirmed of the Females, coming from *Abraham*, the Infants dying before the eighth day, of just men, living out of *Abrahams* house, as *Melchisedech*, *Lot*, *Job*. If any say, that the females were circumcised in the circumcision of the Males, he saith it without proof; and by like, perhaps greater, reason it may be said, that the children of Believers are baptized in the persons of their parents, and therefore are not to be baptized in their own persons. But it is manifest that the *Jewes* comprehended in the covenant made with *Abraham*, and circumcised, were nevertheless not admitted to Baptisme by *John Baptist*, and Christs Disciples, till they professed repentance, and faith in Christ. Hence I gather, first, that the right to Euangelicall promises, was not the adequate reason of circumcising these or those, but Gods precept, as is expressed, *Gen.* 17. 23. *Gen.* 21. 4. Secondly, that those terms are not convertible, [*sedente and to be signed*].

Where-

Whereupon I answer to the Argument: First, either by denying the *Major*, if it be universally taken, otherwise it concludes nothing: or by granting it with this limitation: it is true of that sign of the covenant which agrees universally in respect of form and sanction, to them that receive the Gospel, but it is not true of that sign of the covenant, which is of a particular form or sanction, of which sort is circumcision.

Secondly, I answer by denying the *Minor*, universally taken, the reason is, because those children only of believing *Gentiles*, are *Abrahams* children, who are his spirituall seed, according to the election of grace by faith, which are not known to us, but by profession, or speciall Revelation.

5. 2. The second Argument for Infant-baptisme from the succession of Baptisme to circumcision, examined.

THe second Argument is thus formed:

To whom circumcision did agree, to them Baptisme doth agree, but to Infants Circumcision did agree, therefore also Baptisme.

The *Major* is thus proved: If the baptisme of Christ succeed into the place of circumcision, then Baptisme belongs to them that circumcision belonged to; but the Antecedent is true, therefore also the Consequent. The *Minor* is proved to be true, because, *Colos.* 2. 11, 12. it is said the *Colossians* were circumcised, because they were buried with Christ in Baptisme.

For Answer: This Argument supposeth Baptisme to succeed in the place of Circumcision, which may be understood many wayes.

1. So as that the sense be, that *those* persons be to be baptized, which heretofore by Gods command were to be circumcised, and in this sense the Argument must proceed, if it conclude to the purpose: but in this sense it is false, for no females were to be circumcised, which yet are to be baptized, *Acts* 16. 14, 15. and Believers out of *Abrahams* house, as *Lot*, *Melchisedech*, *Job*, were not to be circumcised, but believing *Gentiles* are universally to be baptized.

2. It may be so understood, as if the rite of Baptisme then began, when the rite of circumcision did, or was of right to end; but this is not to be said: For *John Baptist* and the Disciples of Christ baptized, *Joh.* 4. 1, 2. before circumcision of right ceased, and they who first were circumcised, were after baptized, being converted to the faith, as is manifest concerning *Paul*, *Phil.* 3. 5. *Acts* 9. 18.

3. It may be understood, as if Baptisme did succeed into the place of circumcision, in respect of its signification, which is true in some things: First, it is true that both signified the righteousnesse of faith,

Rom. 4.

Rom. 4. 11. *Rom.* 6. 3. *Gal.* 3. 27. 1 *Pet.* 3. 21. Secondly, it is true, both ſignified ſanctification of the heart, and this is all that may be concluded out of the place alledged, *Col.* 2. 11, 12. to which I think meet to adde; that if the Text be looked into, that place ſpeaks not of any circumciſion, but of Chriſts circumciſion in whom we are compleat, and by whoſe circumciſion we are ſaid to put off the body of the ſins of the fleſh; nor doth the Text ſay, we are circumciſed, becauſe we are baptized; but we are compleat in Chriſt, becauſe we are circumciſed in him, and buried with him in Baptiſme, in which, or in whom, ye are alſo riſen together, through the faith of the operation of God that raiſed him from the dead.

In ſome things Baptiſme doth not ſucceed into the place of Circumciſion, in reſpect of ſignification: For, firſt Circumciſion did ſignifie Chriſt to come of *Iſaac*, according to the fleſh, *Gen.* 17. 10. 21. but Baptiſme doth not ſignifie this, but points at the incarnation, death, and reſurrection of Chriſt. Secondly, Circumciſion was a ſign that the *Iſraelites* were a people ſeparated from all nations, *Rom.* 3. 1. but Baptiſme ſignifieth, that all are one in Chriſt, *Gal.* 3. 28. Thirdly, Circumciſion ſignified that *Moſes* Law was to be obſerved, *Gal.* 5. 3. but Baptiſme doth ſignifie that *Moſes* his Law is made voyd, and the Doctrine of Chriſt to be retained, *Acts* 10. 37. Fourthly, Circumciſion did ſign the promiſe of the Land of *Canaan*, Baptiſme, eternall life by Chriſt.

From hence I anſwer to the Argument: Firſt, by denying the *Major* of the fore Syllogiſme. Secondly, to the conditionall Syllogiſme, by denying the Conſequence of the *Major*, if the Antecedent be underſtood of ſucceſſion, in the third ſenſe, in reſpect of ſome ſignification granted; but if the ſucceſſion be underſtood in the firſt, ſecond, or third ſenſe, in reſpect of other ſignifications, the *Minor* is denied; the proof from *Col.* 2, 11, 12. is already anſwered.

And indeed, if this Argument be not warily, and reſtrainedly underſtood, an Egge is laid, out of which manifeſt *Judaiſme* may be hatched, but if it be taken reſtrainedly, no more follows thence, but that Baptiſme and Circumciſion in ſome things, ſignifie the ſame, which is more plainly ſaid of *Noahs* flood, 1 *Pet.* 3. 21. of the red Sea, and the cloud that guided, 1 *Cor.* 10. 2. and yet we ſay not that Baptiſme ſucceeded into their place, much leſſe do we inferre any rite to be inſtituted in their ſtead, reſpecting the ſame perſons; yea verily it is to be ſeriouſly thought on.

1. That

1. That by such Arguments drawn from Analogies, not conceived by the holy Spirit, but drawn out of our wit, a new kinde of instituting Rites, to wit, from Analogies, is brought in, besides our Lords Precepts and the Apostles examples.

2. This being once laid, by like manner of argumentation, it will be lawfull to bring into the Christian Church, under other names and forms, the whole burthen of *Jewish* Rites; yea, almost, out of what you will, to conclude what you will; for who shall put a bound to mens wits faining Analogie, when they go beyond the Lords Precepts, and the Apostles examples? It is well known, that the divine appointment of tythes to be paid, and many other things, in the writings of Divines, are asserted by this kinde of Argument, besides the rule of the Lords Precept and the Apostles example.

3. Hereby will the opinion of *Papists* be confirmed, who affirm from 1 *Cor.* 10. 11. the Sacraments of the *Jewes*, to be types of the Sacraments of *Christians*, which is rejected by Divines that dispute against *Bellarmine*.

4. This manner of arguing will countenance the Arguments of the *Papists* for an universall Bishop, because there was an High Priest amongst the *Jews*; for sacrificing Priests, because the *Jews* had such; for a linen garment at Masse, because there was such among the *Jews*; for holy water, purification of women, *Easter*, *Pentecost*, and many more such ceremonies, for which the *Papist* do in like manner argue, as appears out of *Durandus* Rationals, and other Interpreters of Rituals among the *Papists*; yea, what hindreth, but we may give children the Lords Supper, if we argue this way, sith *Samuel*, Jesus Christ under age, were partakers of the Passeover, and of right, all the males were to appeare thrice in the yeer, before the Lord; and therefore it is certain they did eat the Passeover; and it shall be after shewed, that the place, 1 *Cor.* 11. 28. will not avoyd this inconvenience, if the Text, *Matth.* 28. 19. may be shifted off, as *Pædo-baptists* use to do. Lest any man take this for a light suggestion, I will adde, that grave, godly and learned men, have often warned, that we are to take heed, that we do not rashly frame arguments from Analogie: among others in their late writings, in the *English* tongue, *John Paget*, in his *Defence of Church-government*, part. 1. chap. 3. pag. 8. and elsewhere, *John Ball* in his *Reply* to the *Answer* of the *New-England* Elders, unto the 9. *Positions*, Posit. 2. pag. 14.

Lastly, it is to be considered again and again, how by these Argu-

mentations, consciences may be freed from the danger of false worship and polluting so remarkable an Ordinance of Christ as Baptisme is, specially this care lies on them, who by Prayers, Sermons, Writings, Covenants and Oaths, do deterre *Christians* from humane inventions, in Gods worship diligently, and as is to be hoped sincerely.

§. 3. The third Argument from the parity of grace in the new Testament to that in the old examined.

THe third Argument is thus framed.

If Baptisme be not granted to the Infants of Believers, then the grace of God will be more restrained in the new Testament then in the old: but this is not to be affirmed; therefore Baptisme is to be granted to Infants of Believers.

Answ. 1. If this Argument be of any weight, it will prove that the grace of God is straitened, because we give not the Lords Supper to children, to whom the Passeover was given, as appears by that which was above said.

2. The grace of God is not tied to Sacraments, neither do Sacraments give grace by the work done, and therefore grace is not restrained, though Sacraments be never granted, grace is not denyed to an excommunicated person, who is inhibited the Lords Supper, the Grace of God is free, whether we understand it of the divine affection, or the effects of it; nor can be made larger or narrower by our act.

3. Yet it is not absurd to say, that in respect of some priviledges, the Grace of God is more contracted in the new Testament then in the old: For instance, no family hath now the priviledge that was granted to *Abrahams* family, that out of it Christ should be born; no man besides *Abraham* is called *The father of the faithfull*; no woman besides one, *The mother of Christ*; nevertheless, simply the grace of God is said to be larger in the new Testament, by reason of the revelation of the Gospel imparted to all nations, the more abundant communication of the holy Spirit, and more plain manifestation of the mysterie of the Gospel: I would have it weighed, whether those phrases of the Apostle, *Rom.* 11. 21. as *the naturall branches*, ver. 24. *The wilde Olive by nature, were't grafted contrary to nature. These which be naturall branches*, do not sufficiently imply, that the *Jewes* children by their birth had a priviledge beyond the *Gentiles* children.

Thereupon I answer to the Argument: First, by denying the consequence of the *Major*, for the reason given: Secondly, by denying the *Minor*, if it be understood of straitning the grace of God, in respect of some priviledge, although the Assumption may be granted, if under-

understood of the sealing Gods grace simply.

The summe of the Answer to the Arguments drawn from Gen. 17. 17. is this: The Sacraments are not to be administred according to rules taken from our reasonings, but Gods appointment. Rightly doth Mr. *Ball* forenamed, in the Book forenamed, *Posit.* 3. & 4. pag. 38. say, *But in whatsoever Circumcision and Baptisme, do agree or differ, we must look to the institution, and neither stretch it wider, nor draw it narrower then the Lord hath made it; for he is the institutor of the Sacraments according to his own good pleasure; and it is our part to learn of him, both to whom, how, and for what end the Sacraments are to be administred, how they agree, and wherein they differ, in all which we must affirm nothing, but what God hath taught us, and as he hath taught us.*

§. 4. The Argument from *Act.* 2. 38, 39. for Infant-baptisme examined.

THe Argument from *Acts* 2. 38, 39. may be thus formed: To whom the promise is made, they may be baptized; but to the Infants of Believers the promise is made, therefore they may be baptized.

The *Minor* is proved from the words of *vers.* 39. for the promise is made to you and to your children.

That an Answer may be fitted to this Argument:

1. It is to be observed, that the promise made, is the sending of Jesus Christ, and blessing by him, as it is expounded, *Acts* 3. 25, 26. *Acts* 13. 32, 33. *Rom.* 15. 8, 9.

2. That the Text saith, the promise was made to them he spake to, and their children, then to them that are afarre off, who, whether they be *Gentiles*, who are said to be afarre of, *Ephes.* 2. 12. or *Jewes*, in future ages and generations, as *Beza* thinks, are limited by the words closing the verse, *as many as the Lord our God shall call*, which limitation plainly enough shewes the promise to appertain to them not simply as *Jewes*, but as called of God, which is more expresly affirmed, *Acts* 3. 26. *To you, God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquity*: or, as *Beza*, *Every one of you turning your selves from your iniquities*; therefore the promise here is not said to be made but with condition of calling, and faith, which may be confirmed aboundantly from *Rom.* 4. 13, 14. 16. *Gal.* 3. 9. 14. 22.

3. That *Peter*, vers. 38. doth exhort to repentance and Baptisme together, and in the first place perswades to *Repentance*, then *Baptisme*, which shewes *Repentance* to be in order before *Baptisme*.

4. That mention is made of the promise, not as of it self, yielding right to *Baptisme* without *Repentance*, but as a motive, inviting together to Repentance and Baptisme. Whereupon it is answered:

1. That the *Major* is to be limited, to whom the promise is made, they may be baptized, to wit, when they are called, and have shewed signes of repentance; If it be taken without limitation, it is to be denied.

2. By denying the *Minor*, if it be universally taken of all Infants of Believers, of whose Baptisme the question is; as for the Text, it speaks not expressly of Infants, but of children indefinitely; nor of the children of the *Gentiles* at all, (of whom we are) but of the children of the *Jews*, and therefore, if that promise be extended to Infants, which doth not appear, the promise is to be expounded so, as to note something peculiar to the *Jews* Infants.

§. 5. The Argument from 1 *Cor.* 7. 14. for Infant-Baptisme, examined.

THe Argument from the place, 1 *Cor.* 7. 14. may be thus formed: They who are holy with Covenant-holinesse, may be baptized: But the Infants of a Believer are holy, with a Covenant-holinesse; for it is said in the Text, *but now they are holy*; therefore they may be baptized. I answer:

1. The *Minor* is not true, universally understood, as is manifest from *Rom.* 11. 16. where it is said, *If the first fruits be holy, so is the lump: if the root be holy, so are the branches.* The sense is, that *Abraham* is the first fruits, and holy root; the elect *Israelites* are the branches and lump; so that it followes, that the elect of the *Israelites* not yet called, are holy in respect of the Covenant, and are not yet therefore to be baptized; for although they may be said to be holy in regard of the Covenant, of old entred into with *Abraham*, and the gracious respect of God to them, to be manifested in opportune time, yet in their present state, before calling, they denying Christ, neither Infants nor grown men are to be baptized, unlesse we would have the branches broken off to be graffed into the Church; and therefore, although the sense were in the place of 1 *Cor.* 7. 14. your children are holy with Covenant-holinesse, by reason of Gods gracious favour to be manifested in due time, yet it will not follow, that they are to be baptized, who have not yet yeelded any shewes of divine grace.

2. The *Minor* is not proved from the place alledged: For it doth not speak of federall holinesse, but of holinesse, that I may so call it, Matrimoniall, so that the sense is, your children are holy, that is, legitimate.

timate. Whether any in the ages before, the age last past, expounded it, of federall holinesse, as they call it, I am not yet certain: as for the exposition of that place, of that holinesse, I called Matrimoniall, if it the place is expounded by *Aquinas*, in his *Commentary* upon the place, and perhaps by others, whom I have not yet had time to look into, but I think best to set down the words of *Joachimus Camerarius*, about this matter, in his *Commentary* on the new Testament, lately printed at *Cambridge*; [*for the unbelieving husband hath been sanctified*] *an usuall change of the Tense, that is, is sanctified, in the lawfull use of marriage, for without this* (he saith) *it would be, that their children should be unclean*, that is, *infamous, and not legitimate, who so are holy*, that is, *during the marriage are without all blot of ignominy*: Moreover, *Melanchthon* in his *Commentary* on the place, *Therefore* Paul *answers, that the marriages are not to be pulled asunder, for their unlike opinions of God, if the impious person do not cast away the other*; and for comfort he addes as a reason, *the unbelieving husband is sanctified by the believing wife*, of which Speech divers interpretations are made, but the true and naturall is this, as elsewhere, he saith, *Meat is sanctified, for that which is holy in use, that is granted to Believers from God, so here he speaks the use of marriage to be holy, and to be granted of God*, [*else were*] *the interpretation of the* Sept. *so speaks unclean, it calls unclean that which is prohibited; as wee say Swines flesh was unclean by the Law of* Moses, *that is, prohibited, or a woman brought to bed, is unclean*, that is, *whose touching is forbidden. The connexion of the Argument is this: If the use of marriage should not please God, your children would be bastards, and so unclean; but your children are not bastards, therefore the use of marriage pleaseth God: How bastards were unclean in a peculiar manner, the Law shewes*, Deut. 23. *Let not a bastard enter into the Congregation of the Lord, to the tenth generation*, that is, *Let him be admitted to no function in the Church; therefore this is the most plain meaning, children are not bastards, nor to be kept away, as the Law of* Moses *kept them away; therefore also the use of marriage pleaseth God.* Musculus *Comment.* on 1 *Cor.* 7. 14. hath these words; [*is sanctified*] *this expresseth the reason of that which he saith, Let him not put her away; perhaps, the more unskilfull Christians thought such dwelling together to be unclean and unlawfull; and they did fear, lest they should be made one body with the yoak-fellow that was an Idolater, as he that is joyned to an Harlot, is made one body with the Harlot, and so of the members of Christ, should make them members of*

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an Idolater, which hath more sin than if they should make them the members of an Harlot; for this cause, he saith, for the unbeliever is sanctified, &c. that is, for the unbelieving husband in the wife, that is, in the conjunction of the wife, which is by marriage, even long ago hath been cleansed by vertue of marriage; so that his conjunction and copulation, hath nothing unclean: so in like manner also, the unbelieving wife, by reason of lawfull wedlock, in which shee is joyned to the man, even long ago is cleansed, that the believer is not defiled, if she live together with him; for the word holinesse here, is taken for the cleanesse of the marriage-bed which he hath by the tradition of God, therefore he saith, else your children should be unclean, but now they are holy, he should have said, but now they are clean, if to be holy, and clean, in this place were not the same.

Therefore the most plain understanding of this place is, first, in that we understand not the word holinesse, of that holinesse which is by the covenant of God, or the Spirit of faith, by which Believers are sanctified, as a people of God, but of the holinesse of the conjugall bed, otherwise it will bring forth a troublesome dispute, how an unbelieving husband may be said to be sanctified. Then, that we attribute this sanctification that is cleanneſſe, not to the faith of the believing yoak-fellow, but to the marriage, by reason of the appointment of God; with Hierome, who saith, because by Gods appointment, marriage is holy; and Ambrose, who hath it thus, the children are holy, because they are born of lawfull marriage; therefore, that in the wife and in the husband, is not to be read with the addition of Believer, as the old Interpreter hath it, but simply, as the Greek hath it; if any thing be to be added, it is better to be added, the lawfull wife or husband, that we may understand, that the unbelieving husband is cleansed in his lawfull wife, that is, by vertue of their lawfull marriage, is not unclean, but clean, as far as appertains to the law of cohabitation of marriage, although he be impure so far as appertains to the commerce of Religion, of which the word of Deacons in the Church was, Let the prophane depart, the holy draw neer. [else your children] Ambrose so expounds this particle [else] that is, if thou the believing husband shouldst put away thy unbelieving wife, and marry another, your children should be unclean, because you should be made Adulterers, but [now] that is, if thou retain thy unbelieving wife, they are holy, because they are born of a lawfull marriage. But it is more plain, that we understand the Apostle, to have respect to the sanctimony of marriage, even of them who without the faith of Christ, are conjoyned in marriage, as if he had said,

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unlesse marriage were holy and clean, even between unbelievers, what other thing would follow, then that all the children of Infidels are bastards, and unclean? but far be it from us to say so; they are holy, for they are born of lawfull marriage. Ambrose *looks to that which he said,* Let him not put her away; *the other Exposition to that which he said,* the unbelieving husband is sanctified in the wife. *I have sometimes abused the present place against the error of* Anabaptists, *keeping back Infants of Christians from Baptisme, thinking that speech,* but now are they holy, *to be the same, as,* they are the people of God, *by reason of the believing parents; but although it be sure in it self, that the children of believers, are both holy, and pertaining to the people of God, by reason of the participation of the Covenant, and so are partakers of Baptisme, as the sign of the Covenant, yet the present place makes nothing to this cause, in which the sanctimony of the Covenant and people is not meddled with; but the cleannesse of lawfull marriage even of Infidels: for not only to children, to whom perhaps, the holinesse of a believing parent, may so appertain, that for it they may be partakers of the Covenant, but also to unbelieving husbands and wives is sanctimony ascribed, although they oppose the Christian faith; nor is any other holinesse or cleannesse of children meddled with, then that which agrees also to unbelieving parents, for to them, no other agrees, then that which is by lawfull marriage. There's other testimonies out of Scripture, from whence the* Anabaptists *may be convinced of error; so that there is no need to use this place against them.* Thus far *Camerarius, Melanchthon, Musculus.*

Perhaps some one will object, that no where is *holy*, the same with legitimate: to which I answer, That holinesse is put for Chastity, is manifested from 1 *Thes.* 4. 3. 4. 7. and the word [*sanctified*] in this place, what doth it sound else, then [*is lawfully coupled*] and [*is sanctified*] 1 *Tim.* 4. 5. what else doth it signifie, then [*is lawfully used*]? at which place *Beza* hath these words, *Therefore meats are said to be sanctified, which we use lawfully, and with Gods good leave; he alludes to legall purifications, and the difference between clean and unclean meats:* And why may not by a like allusion, unclean, be put for Bastards, and holy for legitimate? for the Bastard is among the unclean, *Deut.* 23. 2. To which I may adde what *John Calvin* hath on *Mal.* 2. 15. *Wherefore hath God made one?* to wit, *seeking a seed of God; a seed of God is here taken for legitimate, as the* Hebrewes *do name that divine whatsoever doth excell, yea, they call that divine which is pure from any fault and spot: therefore be sought a seed of God, that is, appointed marriage; from whence*

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should be born a legitimate and clean off-spring. Secretly therefore doth the Prophet here shew, that they are all bastards, that shall be born by polygamy, because they neither can, nor ought to be counted legitimate sons, but they who are begotten according to Gods institution, but where the husband violates the faith given to the wife, and takes to himself another, as he perverts the order of marriage, so also he cannot be a lawfull father. Thus *Calvin*. And in like manner *Cameron* prælect. in *Mat.* 19.5. interprets that Text.

Lastly, if the words of the Text be weighed, this will seem the only and genuine sense; for the question which the Apostle resolves was, whether the conjunction was to be retained of the believing yoak-fellow, with the unbelieving? The reason of doubting was, because that conjunction seems impure, by reason of the impurity of the unbelieving yoak-fellow; the Apostle answers, not so: For the unbelieving husband hath been sanctified in the wife. To draw out the sense of this place, it is to be noted, that [*the unbelieving husband*] sounds the same, as if he had said, [*the husband, though he be an unbeliever*]; for the scope requires that this be the sense, the *Husband*, though he be an *unbeliever*, yet is sanctified in the wife.

2. That it is not said, *in the believing wife*, nor *in the believing husband* (though I deny not *Beza* observed some such thing in the *Clermont* copy, and elsewhere): For the copies do not so reade, and it seems the Apostle of purpose so spake, that the reason of *Sanctification* may be intimated to be taken, not from the faith of the yoak-fellow, but conjugall relation.

3. [Ἐν] is not rightly rendred, [*by*] in the vulgar and our *English* translation, as if the sense were, that the faith of the wife, were the cause of sanctifying the unbelieving husband, for this sense cannot be fastened to this place; for no man will say, the faith of the unbelieving wife, sanctifies the unbelieving husband federally; so that the unbelieving husband should be capable of Baptisme by his wifes faith, (which yet, by the good leave of such men be it said, doth as well follow from this place, as that the son is federally holy, and capable of Baptisme, for the faith of the parent) neither can it be said, that the parent is sanctified with spirituall sanctification by the faith of the wife; for how ever it be determined that faith is the cause of inward sanctification, yet it is certain that the faith of one is not the cause of the sanctification of another, I mean, the next and effectuall cause. Nor doth this sense pertain hither, the unbelieving husband is sanctified by the wife, that is, is renued in the spirit of his mind, by the diligence

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of his wife, inſtructing him in the faith, as ſhe is ſaid to ſave, *verſ.* 16. For this ſanctification being put, the children may remain impure, and not holy; the contrary whereof is here aſſerted: and this ſanctification is contingent, it may be, or it may not be, as is manifeſt from *verſ.* 16. For how knoweſt thou? But in this place the ſanctification is certain and neceſſary, elſe it ſhould not take away the doubt, about the retaining the conjunction; nor doth the ſenſe pertain hither, the unbelieving husband is ſanctified in the wife, that is, the wife, becauſe ſhe hath faith, hath uſed the unbelieving husband without all ſcruple of conſcience; for the contrary was the occaſion of this Diſcourſe; nor doth this belong a whit to the impurity or holineſſe of the children; therefore more rightly [ἐν τῇ γυναικὶ] is rendred in *Latine* in the Dative, [to the wife] for the particle ἐν, is often ſo uſed, as *Gal.* 1. 16. ἐν ἐμοὶ, to me, 2 *Pet.* 1. 5. ἐν τῇ πίστει, to faith, *Acts* 4. 12. ἐν ἀνθρώποις, to men; and 1 *Cor.* 7. 15. ἐν τῇ εἰρήνῃ, is rendred by *Beza* unto peace; the ſenſe then is, that the unbelieving husband is ſanctified to the wife, that is, is not coupled as an unclean fornicator, but as a lawfull husband, and that copulation is holy, that is, remains chaſt, the unbeliever remaining a husband; for an unbeliever is a husband, and therefore the uſe of him is chaſt, [elſe] the Apoſtle proves what he had ſaid, of the ſanctification of the unbelieving husband, to the wife, and the order being turned, by an argument from an abſurdity, which may be reduced unto this form:

Mat. 17. 12. Acts 7. 44.

If the unbelieving husband be not ſanctified to the wife, and the order turned, then your children ſhould be unclean; but your children are not unclean, but holy; *Ergo.* [ἐπεὶ ἄρα, elſe] plainly ſheweth that abſurdity would follow, if this were not granted, that the unbelieving husband is ſanctified to the wife, ἐπεὶ ἄρα, otherwiſe certainly, as *Beza* renders it, your children are unclean, that is, your children which you have have hitherto begotten, ſhould be unclean, that is, baſtards, but now they are holy: [*but now*] *Beza* rightly notes it, *is not an Adverb of time, but a Conjunction, that is wont to be uſed in the Aſſumptions of Arguments*, and the ſenſe is, [*but now*] that is, but for as much as the unbelieving husband is ſanctified to the wife, that is, in reſpect of the uſe of the wife, your children are holy, that is, lawfully begotten and born; but if it be granted the ſanctification is underſtood of lawfull and chaſt uſe, (which is neceſſarily to be yeelded) and yet the uncleanneſſe and holineſſe be underſtood of that which they call federall, then this will follow, that the children born of wives ſuperadded to the firſt, inceſtuous, concubines and harlots are not with-

in the Covenant and heir to be circumcised and baptized; whereas not only *Ishmael* by *Abraham*, but also many sons of *Jacob*, the sons of *Judah*, *Pharez* and *Zarah* by *Thamar*, were circumcised; nor doth custome or canon put such back children from Baptisme, but in very deed, this cannot be the sense, for only holines, which I call Matrimoniall, of the children, followeth from Matrimoniall lawfull copulation, which is here asserted, and only uncleanesse opposite to legitimation, follows illegitimate, and polluted copulation, and of these alone there was doubt amongst the *Corinthian* Christians, and therfore the Apostles resolution.

Nor yet, as *Beza* inferres, if this sense be put, should the Apostle draw an argument from civill Laws, to pacifie conscience, but he using his Apostolicall authority, resolves the doubts in this Chapter, and teacheth, that according to Gods Law, and Christs Precept, the marriage is not dissolved by the infidelity of either yoak-fellow, but that they may lawfully dwell together, and couple, according to Gods institution of Marriage. As for that which *Beza* saith, *No man hath ever said truly, that marriage is holy between two unbelievers, and that their children are holy, sith their meats are unclean to them, as being to be sanctified by the Word, and giving of thanks*; it is true, if we speak of the sanctification of the heart, but it is manifest from that which is before said, that the Apostle speaks of the sanctification and sanctity, that is in chastity, and legitimation, and in respect of it *Beza* grants the marriage of Infidels not to be accounted before God for fornication; for marriage is honourable among all, even unbelievers, and the bed undefiled, but Whoremongers and Adulerers God will judge, *Heb.* 13. 4. but honour and holinesse found the same, 1. *Thes.* 4. 4.

5. 6. The Arguments from *Mat.* 19. 15. for Infant-Baptisme examined.

THe Argument from *Mat.* 19. 15. *Mar.* 10. 14. 16. *Luke* 18. 15, 16, 17. may be formed in divers manners: First thus; they are to be baptized, whom Christ commands to be brought to him, being moved with indignation towards his disciples, that repelled them.

But Christ commands Infants to be brought to him. *Ergo.* That this Argument may be examined, it is to be considered:

1. Who they were that brought these children.
2. What little children they were that were brought.
3. Upon what motives.
4. To what end.
5. What time.
6. In what place they brought them.
7. For what cause the Apostles did repell them.
8. For what cause Christ being angry with the Apostles, commanded them to be brought.

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In many of these, we have scarce any thing beside conjectures, which we may follow, neither have I leisure or books to look into all things which *Commentators* have discoursed concerning these heads.

As for the first, it is supposed that the bringers were either parents, or other believers, who at least wished well to the little children; which is probable from the end for which they brought them, to wit, that he might blesse them, and pray for them, for this shewed faith and love.

As for the second, it is probable they were children of *Jews*, because this was done in the coasts of *Judea*, *Mat.* 19. 1. *Mar.* 10. 1. But whether the parents of the children believed in Christ or otherwise, is not manifest.

As for the third, concerning the motive, there is little certain, whether it were upon the sight, or hearing of that which Christ did, *Mat.* 18. 2. or from a custome among the *Jews*, of seeking the blessing of Prophets and holy men, for their little ones, as *Rebecca* for *Jacob*, *Joseph* for his sons; or from the fame of things done upon the prayers of Christ; or an instinct from God, that occasion might be given of teaching the things that Christ taught upon this matter; or some other motive.

As for the fourth, the end is expressed by *Matthew*, that he might put on hands and pray; by *Mark* and *Luke*, tha the might touch them, which tends to impart a blessing.

As for the fifth, *Matthew* points at the time, by the particle *then*, and both *Mark* and *Matthew*, put it after the dissertation, with the *Pharisees* concerning divorce, and the answer to the Disciples exception, which *Mark* testifies was made in the house; *Luke* puts it after the parable of the *Publican* and the *Pharisee*, but he is wont to relate things out of their right place. But what the holy Spirit doth intimate, by noting the time precisely, I guesse not, unlesse perhaps he would have it noted, that an occasion was opportunely ministred, of amplifying the argument concerning making a mans self an Eunuch for the kingdome of heaven, though this reason doth not very much like me.

As for the sixth, the place is intimated, *Mat.* 19. 1. *Mar.* 10. 1. *In the coasts of Judea, beyond Jordan*, in Matthew; *By the farther side of Jordan*, in Mark; about which it availeth not to our present purpose to inquire.

As for the seventh, the reason of repelling, is not known, but by conjecture, it is probable this bringing of little children, was troublesom to them, either because it did interrupt Christs Speech about marriage, and fitness to the Kingdom of heaven, or because they sought rest in the house, or because they did think this bringing would be in vain.

As for the eighth, Christ without doubt, was angry with the Disci-

ple, because they hindred the occasion of doing good to men, whereas Christ went about doing good, *Act.* 10. 38. And in this businesse the faith of the bringers was to be cherished, and the power of blessing in Christ was to be manifested, & the excellent doctrine to be delivered, concerning little children, being capable of the Kingdome of heaven, of the quality of them who receive the Kingdome of heaven; but whether Christ would that this fact should remain, as a perpetuall rule for baptizing the Infants of Believers, is yet a question. It seems, scarce probable it should be so.

1. Because Baptisme of Infants, being meerly positive, so obscure and doubtfull an institution, is without example and reason.

2. Because we find no practice or hint in Scripture, which may expound this fact to this sense.

3. Because, if he had given a command to the Apostles of baptizing Infants, he had rather said, bring the little children to me, then suffer them to be brought to me.

4. He had declared whose Infants he would have baptized, and not have spoken so indefinitely, it is certain, before the command, *Mat.* 28. 19, 20. There is no Precept extant, concerning baptizing *Gentiles*, much lesse concerning baptizing the Infants of the *Gentiles*.

5. The words, *suffer & forbid not*, and *of such, these little children*, as Beza reads, shew that Christs words are meant only of those children.

6. If this fact pertain to Baptisme, then we must say, that Christ baptized, the contrary whereof is said, *Joh.* 4. 2. As for that which is objected, that three Evangelists rehearse this fact, that thence a perpetuall rule may be drawn, of bringing Infants to Christ by an outward Ordinance, which is not done but by Baptisme, it is weak: For,

1. Three Evangelists rehearse the bringing of the palsie man to Christ, the accesse of the leprous person to Christ, and many other things, from which yet no perpetuall rule is formed.

2. If any rule be hence to be formed, that is to be perpetually observed, this relation will serve more fitly to establish Episcopall confirmation, by laying on hands, and praying, then Presbyteriall baptisme.

Secondly, we must distinguish, concerning bringing to Christ; there is a bringing to Christ, by locall admotion, there is another bringing to Christ by spirituall instruction; this bringing to Christ, is the cause of Baptisme, not the other: for many were brought by the command of Christ, to Christ, as the blind son of *Timeus*, and others, of whose baptisme, or conversion we reade not; for not all that were corporally healed by Christ, were also spiritually healed, as we are to say of the nine Lepers, *Malchus*, and others.

3. The

3. The Argument supposeth they may be baptized, whom Christ commands to be brought, but neither is this true of spirituall bringing, for not those whom he commands to be brought spiritually, are to be baptized, but those whom he hath brought; as for that which is said, they are repelled from Christ, that are repelled from Baptisme, it is a light thing, for Baptisme doth not bring men to Christ, unlesse the persons be first in Christ; neither is therefore any man repelled from Christ, because he is not baptized, but when he is kept back, being fit for baptism.

To the Argument therefore answer is made, by denying the *Major* universally taken.

Secondly, the Argument is thus formed:

Arg. Those whom Christ imbraced, laid his hands on, blessed, may be baptized; But Christ imbraced Infants, &c. *Ergo.*

Answ. I answer, this argument supposeth these acts of Christ, to have been all one, as if he had baptized, but this is said without proof, in very deed, that act of blessing was more then Baptisme, and yet it had not the same reason with Baptisme; it is manifest out of *Joh.* 4. 2. that Baptisme was an act of ministry, which Christ did not exercise by himself, but his Disciples, but that blessing was an act, by which he obtained some singular gift from God by prayers for those Infants, upon whom he had laid his hands; nor is this benefit said to be bestowed on them for the faith of their parents, but out of singular favour which Christ bestowed upon many, as *Lazarus*, with his sisters, *John* the Apostle and others, therefore the *Major* Proposition is to be denied; for there is no connexion between this act, which is extraordinary, and the act of ordinary ministery, which is to be fulfilled according to the Lords prescription.

The third Argument is thus formed.

Arg. They may be baptized, whose is the Kingdome of heaven; but of Infants is the Kingdome of heaven; *Ergo.*

Answ. I answer, the *Major* Proposition is true, if it be understood of those whose is the Kingdome of heaven, when it appears that the Kingdome of heaven belongs to them, otherwise it is not true. Secondly, it is not said in the Text [*of Infants is the kingdom of heaven*] but, *of such is the kingdome of heaven*; and Christ expounds what he means, *Mat.* 10. 15. *Luke* 18. 17. to wit, of them who in humility of mind, are like little children, as it is *Mat.* 18. 3, 4. but if [*of such*] be to be expounded, as *Beza* would, *Annot.* in *Mat.* 19. 14. *of these and the like*, as above, 18. it is not proved from thence, that the kingdome of heaven pertains to all Infants of Believers, but to them whom he then blessed, and to those persons who either are so blessed, or are converted and humble as little children.

Whence

Whence it is answered; first by denying the *Major*, if it be expounded universally and unrestrainedly: secondly, by denying the *Minor*, as it is put indefinitely, for the reasons above put.

§. 7. The Argument from *Acts* 15. 16. &c. for Infant-Baptisme examined.

THe Argument from the place, *Act.* 16. 15. 32. 33. *Act.* 18. 8. 1 *Cor.* 1. 16. is thus formed: If the Apostle baptized whole households, then Infants; but the Apostle baptized whole households, *Ergo*.

Answ. This Argument rests on a sleight conjecture, that there were Infants in those houses, and that those Infants were baptized, whereas the words of the Text evince not these things, yea, those things which are said, *Acts* 16. 32. *He spake the Word of the Lord to him, and to all in his house*; and vers. 33. *He rejoyced, believing God with all his house*. *Act.* 18. 8. Crispus *believed the Lord with his whole house*, do plainly prove, that under the name of *the whole house*, are understood those only that heard the Word of God and believed. Whence it is answered by denying the consequence of the *Major* Proposition.

Some other arguments occur, which make a number without strength.

§. 8. The Argument from generall promises for Infant-baptisme examined.

FIrst, it is argued from generall promises, made to the godly and their seed, *Exod.* 20. 6. *Psal.* 112. 2, &c. Whence it is gathered, that God makes a difference betwixt the children of the godly and the wicked, that he promiseth blessing to those, not to these, therefore the children of the godly are to be baptized, not the other.

Answ. The promises recited, are first generall and indefinite; secondly, for the most part concerning corporall good things; thirdly, with the exception of free election; fourthly, to be understood with the implyed condition of faith and repentance, and so they serve not to this purpose.

§ 9. The Argument from *Isa.* 49. 22. for Infant-Baptisme examined.

SEcondly, from *Isai.* 49. 22. it is foretold that *Gentiles* should bring their sons in their arms, and their daughters on their shoulders, therfore the Prophet foresaw in spirit, the baptisme of the little ones of the *Gentiles*.

Answ. First, little ones might be brought for other ends then baptisme, as *Mat.* 19. 15.

Secondly, I will use the words of *Francis Junius* in his *Annot.* on the place, All these things are said Allegorically, of the spirituall amplification of the kingdome of Christ, as the Prophets are wont, they are fulfilled in the perswasions in which the *Gentiles* exhorted their children to imbrace Christ.

§. 10. The Argument from 1 *Cor.* 10. 2. for Infant-Baptisme examined.

THirdly, from 1 *Cor.* 10. 2. All our fathers were baptized, therefore also Infants.

I answer, first, if this verse prove that Infants were baptized, the verses following will prove that they received the Lords Supper.

2. The

2. The ſenſe is not that they were formally baptized, with the rite of Baptiſme, begun by *John Baptiſt*, and ordained by Chriſt; but that by a like repreſentation, the ſea and the cloud ſignified ſalvation to them by Chriſt as baptiſme doth to us, and that they were in a like condition, as if they had been baptized.

§. 11. The Argument from *Eph.* 5. 26. for Infant-Baptiſme examined.

FOurthly, from *Epheſ.* 5. 26. where it is ſaid, that Chriſt cleanſed the Church with the waſhing of water through the Word, therefore Infants either belong not to the Church, and ſo are excluded from the benefit of Chriſts death, or they are to be baptized.

Anſw. If this Argument be of force, the thief crucified with Chriſt, and repenting on the croſſe, Infants, *Catechumeni*, Martyrs, and others, dying before baptiſme, are excluded out of the Church, and from the benefit of Chriſts death; we are therefore to ſay, that either the Church is taken for the more famous part of the Church, or that purification is to be underſtood of that, which is for the moſt part.

§. 12. The Argument from 1 *Pet.* 2. 9. for Infant-baptiſme examined.

FIfthly, from 1 *Pet.* 2. 9. Believers are called *a choſen generation, a holy nation*, which things are ſaid of the *Iſraelites*, *Exo.* 19. 5, 6. therefore Believers of the nations obtain the ſame birth-priviledges, which the *Iſraelites* had, and therefore their children are within the Covenant, and to be baptized as the children of the *Iſraelites* were to be circumciſed.

Anſw. 1. If this Argument proceed, it will follow, that there is ſome nationall-church among the *Gentiles*, as of old among the *Jews*, which is not to be granted, which I would have underſtood in this ſenſe, there is now no ſuch nationall-church, as amongſt the *Iſraelites*, ſo as that a perſon ſhould be accounted a member of a church, in that he is an *Engliſhman*, *Scot*, *Dutchman*, &c. In this ſpeech I oppoſe not them which affirm the outward government of the Church ſhould be ſubject to nationall Synods. 2. *Exod.* 19. 5, 6. God ſpeaks not of a priviledge flowing from birth, but obedience. 3. The Epiſtle was written to the diſperſed *Jewes*, and therefore the Argument lies liable to exception, when it is drawn from that which is ſaid of the *Jews*, as if it were ſaid of the *Gentiles*. 4. But letting theſe things paſſe, the ſenſe is, *ye which believe*, as it is *verſ.* 7. whom God hath called out of darkneſſe, are a holy nation, whether *Jews* or *Gentiles*, by ſpirituall regeneration, as Believers are called a family or kindred, *Epheſ.* 3. 15. the houſhold of faith, *Gal.* 6. 10. the houſe of God, 1 *Tim.* 3. 15. a people, 1 *Pet.* 2. 10. wherefore in this family, kindred, houſe, people, are only Believers, whom not carnall birth, but ſpirituall cauſeth to be reckoned in that number.

§. 13. The Argument from the

SIxthly, the Church of God fails not, but we muſt ſay, the Church of God hath failed, if baptiſme of Infants be not lawfull, *Ergo*.

Anſw. 1. The

churches failing, if Infant-baptisme be not lawfull examined.

Sacro baptisterio admoveabatur.

Answ. 1. The Church of God may consist without baptisme, as in the crucified converted thief, &c. Secondly, neither perhaps, is it necessary to be said, that the baptisme of Infants, because not lawfull, is therefore null. Thirdly, there was in the Church Baptisme of persons grown, in all ages: *Ludov. Vives* in his *Comment.* upon *Aug. de Civit. Dei.* lib. 1. cap. 27. hath these words, *No man of old was brought unto * the place of holy baptisme unless he were of grown age already, and when the same person knew what that mystick water meant, and desired to be washed in it, and that more then once, an Image of which thing we see yet, in our baptisme of Infants; for as yet the Infants, though born the same day, or the day before, is asked, whether he would be baptized, and that thrice; for whom the sureties answer, that he would. I be at in some cities in* Italy, *that the old custome, for a great part is yet preserved.*

§. 14. The Argument from *Heb.* 6. 2. for Infant-baptisme examined.

SEventhly, *Heb.* 6. 2. the Apostle speaks of the doctrine of baptisme, and laying on of hands; now this is not likely to be understood of laying on of hands in healing sick persons, or bestowing the Holy Ghost, for these were extraordinary or miraculous, and therefore not to be put in the number of the principles of the oracles of God, the foundation, milk for babes, nor of imposition of hands for ordination to special function in the church, for that, though ordinary, yet not likely to be put among the principles, the foundation, milk for babes, therefore it remains, that it was the laying on of hands on children formerly baptized in infancy, which though corruptly made a Sacrament by *Papists*, and superstitiously abused, yet being freed from the abuse were very usefull, as being an Apostolicall ordinance, from this Text, and manifests that there was Infant-baptisme in the Apostles dayes, which is confirmed, because it is coupled with baptisme, and therefore seems to be a consequent upon it.

Answ. 1. There is great incertainty, what this imposition of hands mentioned, *Heb.* 6. 2. served for, the reason to prove that it could not be either for healing, or giving the Holy Ghost, because they were miraculous or extraordinary, is not cogent; for though they were by more then ordinary power, yet were they frequent in those times, and might well be put among the elements to be in those days first learned: nor is the reason cogent to prove it could not be the imposition of hands in ordination, for special function in the Church; for it is more likely that it should be meant, which it is certain was still in use, and to continue to be used, and therefore it was needfull to be taught younglings, as well as the doctrine of baptisme, then laying on of hands for confirmation of baptisme, of which there is no certainty (though pretended examples) in Scripture, be brought to give some colour to it; nor is imposition of hands in ordination unduly coupled to baptisme, both being ordinances for initiation, the one into the profession of Christ, the other into sacred function.

2. But

2. But if it were supposed that this imposition of hands, *Heb* 6.2. were on the baptized; yet this proves not the baptisme of Infants in the Apostles dayes, unlesse it could be proved that it was used after the baptisme of Infants only, for a confirmation either of the baptisme, or baptized. On the contrary, it is apparent out of *Tertul. de corona militis, c.3.* that in the primitive times the baptized did make his confession at baptisme, *sub manus impositione*, that is, the Minister laying hands on him. And to save labour in reciting testimonies, *Chamier* may be seen, who in his *Panst. Catholica tom. 4. l. 4. c. 11. sec. 14.* at large proves out of the Ancients, that the imposition of hands, which after was made a distinct Sacrament, called Confirmation, was either a part or appendix of Baptisme: and many passages he cites to shew, that it was when the baptized was to confesse the faith, and to renounce Satan. And if *Hieron. com.* 2. in his Dialogue against the *Luciferians*, do assert that use of Imposition of hands from Scripture, yet he alleadgeth not *Heb.* 6. 2. for it, but the examples of giving the Holy Ghost by laying on of hands, in the *Acts of the Apostles.*

THe second Argument followeth:

That which agreeth not with the Lords institution of Baptisme, that is defectively doubtfull.

But the rite of Infant-Baptisme agrees not with the Lords institution of Baptisme, *Ergo.*

The *Major* is proved, because Institution is the rule of exhibiting worship to God.

The *Minor* is proved from the words of Institution, *Mat.* 28.19. *Going therefore, disciple ye all nations, baptizing them.*

Whence I gather thus:

That rite agrees not with the Lords institution of Baptisme, according to which they are baptized, whom the Lord appointed not to be baptized.

But after the rite of Infant-Baptisme, they are baptized whom the Lord appointed not to be baptized, *Ergo.*

The *Major* is manifest of it self.

The *Minor* is proved: The Lord appointed not Infants to be baptized, *Ergo.* The Antecedent is proved;

Those, and no other, the Lord appointed to be baptized, who have been made disciples.

Arg. 2. §. 15. The argument from the institution of Christ, *Mat.* 28 19. against Infant-baptisme confirmed.

But this cannot be said of Infants. *Ergo.*

The argument is confirmed from *John* 4. 2 where it is said that *Jesus made more disciples, then, that he baptized*: first it is said that he made disciples, then baptized.

Some one perhaps will say that Baptisme of Infants is elsewhere instituted, although not here.

To which is answered, Let he that can, bring forth that institution, and the doubt will be loosed.

But infants may be disciples, for they may be sanctified by the Spirit?

Answ. It is true, Infants may be sanctified by the Spirit of God, purged by the blood of Christ. saved by the grace of God, my minde abhorrs from the doctrine of them that affert, that Infants not baptized, necessarily perish, or are deprived of the Kingdome of God, nor do I doubt, but that the Elect Infants dying in infancy are sanctified, yea if it should be made known to us that they are sanctified, I should not doubt that they are to be baptized, remembring the saying of *Peter*, *Act.* 10. 47. *Can any man forbid Water, that these should not be baptized, who have received the Holy Ghost as we?*

Then you will say [make disciples] in that place, may be so expounded, as that it may include infants?

Answ. It follows not; but this only follows, that in case extraordinary, we may depart from the ordinary rule: But the ordinary rule is, make disciples, that is, by preaching the Gospell, make disciples, as appears from *Mark.* 16. 15. and baptize them, to wit, whom you have made disciples. and in the ordinary course of ministry, we must follow the ordinary rule.

Perhaps some one will except, that Christ teacheth that such disciples should be baptized, but that the speech is not exclusive.

Refut. But it is meet he remember, who shall thus except, if institution be the rule of worship, it is necessary that he that shall administer the worship, binde himself to the rule, otherwise he will devise will-worship, and arrogate the Lords authority to himself: Surely the Apostle in the businesse of the Lords Supper, insinuates this, when being about to correct the aberrations of the *Corinthians*, concerning the Lords Supper he brings forth these words, 1 *Cor.* 11. 23. *For I have received of the Lord, that which I also have delivered unto you.*

Besides as Christ *Mat.* 19. 4. 8. argues from the institution of Marriage,

Marriage, against Divorce for a light cause, and Polygamie, because it is said, Two, not more then two shall be one flesh; so in like manner it may be here argued, Christ said Baptizing them, and not others, therefore these and not others are to be baptized.

But as for him who gathers from this place, infants are to be baptized, because Christ commands all Nations to be baptized, verily he is faulty. 1. In casting away that restriction that Christ hath put. 2. By determining that all men whatsoever are to be baptized, so that this is not a priviledge of believers and their children, but common with them, to all Infidels and their children.

And in very deed, however assertors of Infant-baptisme, crack of a priviledge of believers and their off-spring, not only the usuall practise of baptising any little children offered, but also sayings prove, that men have gone far, not only from Christs institution, but also from the principles, upon which, men at this day are busie to establish Infant-baptisme. I shall prove this by some instances. In the 59. Epistle of *Cyprian* to *Fidus*, from which *Augustine* is wont in his disputations against the *Pelagians*, to take his proof for Infant-baptisme, and to which Writers attribute much, although that I may say no worse, without cause, this reason is put, why it was not assented to Bishop *Fidus*, who thought that an Infant was not to be baptized, afore the eighth day, according to the Law of ancient Circumcision, *We all rather judged, that the mercy and grace of God is to be denied to none, that is born of men.*

By the answer of *Augustine* to *Bonifacius*, *Tom.* 2. *Epist.* 23. Enquiring concerning the truth of Sureties, in affirming the unknowne faith of little ones, and promising for them, it will appeare to the Reader, that the baptisme of any little ones offered to baptisme, is defended by him, *Although they were not brought, that they might be regenerated to eternall Life, by Spirituall grace, but because they thinke by this remedy* (I use the words of *Augustine*) *to retain or receive temporall health*: *John Gerhard*, *Loc. Theolog. Tom.* 4 *de Baptis. Cap.* 7. *Sect.* 4. defends the practise of the Ancients baptizing the Children of unbeleevers: And the words of Mr. *Samuell Rutherford*, *Scot*, in his Booke lately put forth in the *English* tongue, intituled A peaceable and temperate plea, *c.* 12. *arg.* 7. seems to me to prepend too much to this opinion, The words are these, *If then the Jewes in* Pauls *time were holy by Covenant,*

Nay beit for the present the Sons were branches broken off for unbelief, much more seeing God hath chosen the race and nation of the Gentiles, and is become a God to us and to our seed, the seed must be holy, with holinesse of the chosen nation, and holinesse externall of the Covenant, notwithstanding the Father and Mother were as wicked as the Jews, who slew the Lord of glory.

And the grave confutation of *Brownists*, by *Rathband*, *Part.* 3. *Pag.* 50. *Fourthly, Children may be lawfully admitted to Baptisme, though both their Parents be profane, if those who are instead of Parents to them do require Baptisme for them, and give their promise to the Church for their religious Education, seeing they may lawfully be accounted within Gods Covenant, if any of their Ancestors in any Generation were faithfull.* Exod. 20. 5.

Lastly, if this Argument be not of force, Christ commandeth first to Disciple, and then to baptize those that are Discipuled; to exclude Infants from Baptisme; neither will the argument be of force, from 1 *Cor.* 11. 28. *Let a man examine himself, and so let him eat*, to exclude infants from the Lords Supper, for by the like elusion this argument may be rejected by saying, that the speech of the Apostle is not exclusive, and is to be understood of receiving the Lords Supper by persons grown only, yea verily, neither will the argument be of force from the institution of the Supper, *Mat.* 26. 26, 27. therefore only believers are to be admitted to the Lords Supper. If any reply, But the Apostle 1 *Cor.* 10. & 11. hath declared, that the institution is exclusive, the same may be said of the institution of Baptism, from the following Argument.

Arg. 3. § 16. The argument from *John Baptist* and the Apostles practise against Infant-baptism confirmed.

THE third Argument is taken from the practise of the Apostles and *John Baptist*, which is the best interpreter of our Lords institution, from whence the Argument is thus formed:

That tenet and practise, which being put: Baptisme cannot be administred as *John Baptist* and the Apostles did administer it, agrees not with the practise of *John Baptist* and the Apostles.

But the tenet and practise of Infant-baptisme being put; Baptism cannot be administred, as *John Baptist* and the Apostles administred it, *Ergo.*

The *Major* is of it self manifest.

The *Minor* is proved; Before the Baptisme of *John* even the Jews did confesse sins, the Apostles before baptisme did require shews

shews of faith and repentance, but this cannot be done in the baptisme of Infants: The *Major* is proved by looking on those places, *Mar.*3.6. *Luk.*3.10. *Act.*2.38. *Act.*8.12,13. and *ver.*37. when the *Eunuch* had said to *Philip*, *What letteth me to be baptized? Philip* answered, *If thou believest with thy whole heart thou mayst*; he implies the defect of faith to be an impediment of Baptisme, *Act.*9.18. *Act.*20.47. *Act.*11.17,18. *Act.*16.15,31,32.33. *Act.*18.8. *Act.*19.5. *Act.*22.16.

This Argument is confirmed, for if it be rightly argued from 1 *Cor.*11.28 That the Lords Supper is not to be granted to Infants, because self-examination is pre-required, by like reason we may say Baptisme is not to be yeelded to infants, because repentance and faith are pre-required; *Act.*2.38. *Act.*8.37. and that of those who are descended from *Abraham*, and to whom the promise was.

THE fourth Argument is taken from the practise of the next Age after the Apostles. *Arg.*4. §.17. The argument from the practise in the Age next the Apostles against Infant-baptism confirmed.

That tenet and practise is doubtfull of which it cannot be proved that it was in force or use, in the next Age after the Apostles.

But it cannot be proved that the tenet or practise of Infant-baptisme was in force or use in the Age next after the Apostles, *Ergo*.

The *Major* is of it self manifest.

The *Minor* is proved by the testimony of *Lodovicus Vives* above recited, to which *Vossius in thesibus Historico Theologicis*, of Infant-baptisme, joynes the testimony of *Walafridus Strabo*, and by the examining of places brought to that purpose, and by the continuation of questions propounded to the baptized in Ages following, and other tokens from Councils and Ecclesiasticall writers, which in Historicall businesse are wont to beget credit.

The words of *Walafridus Strabo*, who lived about the year 840. in his book *de rebus Ecclesiasticis*, *Chap.* 26. are these, We are also to note, that in the first times the grace of Baptisme was wont only to be given to them, who by integrity both of body and minde were already come to this, that they could know and understand what profit is to be obtained in baptisme, what is to be confessed and believed, what lastly, is to be observed of them that are born again in Christ.

Arg.4. §. 17. The argument from the wrong originall of Infant-baptiſm, confirmed againſt it.

THe fifth Argument:

That which in ſucceeding Ages, in which it was in uſe, was in force, 1. as a Tradition not written; 2. Out of imitation of Jewiſh Circumciſion; 3. Without univerſall practiſe; 4. Together with the error of giving Infants the Lords ſupper, and many other humane inventions, under the name of Apoſtolicall traditions; That is deſervedly doubtfull.

But in ſome ages after the firſt from the Apoſtles, the tenet and practiſe of Infant-Baptiſme was in uſe, 1. as a tradition not written, as appears from *Origen*, *Hom.* on *Rom.* 6. Of which book nevertheleſſe let me add the cenſure of *Eraſmus* on the Homilies of *Origen* upon *Leviticus*, *But he that reads this work, and the enarration of the Epiſtle to the Romans is uncertain whether he read* Origen *or* Ruffinus. And the teſtimony fetched from theſe books for Infant-Baptiſme, is ſo much the more to be ſuſpected, becauſe *Auguſtine*, *Hierom*, *&c.* rely (ſo far as yet is manifeſt to me) on no other teſtimony, then of *Cyprian* and his fellow-Biſhops in the Councel, of which mention is made *Epiſt.* 59. *ad Fidum.*

Secondly, out of imitation of Jewiſh circumciſion, as the doubt of *Fidus*, in the 59. Epiſtle of *Cyprian* to *Fidus*, intimates, though there were alſo other reaſons of Infant-baptiſme; as the opinion of the neceſſity of Baptiſme to ſalvation, and the greedineſſe to increaſe the number of Chriſtians, and perhaps the imitation of heatheniſh luſtration of little ones; and ſome other.

Thirdly, without univerſall practiſe: for it is manifeſt that *Conſtantine*, although born of *Helena* his mother, a Chriſtian, was not baptized till aged, as *Euſebius* in the life of *Conſtantine* written by him. The ſame is manifeſt from the book of Confeſſions of *Auguſtine*, concerning *Auguſtine* himſelf, whoſe mother *Monica* was a Chriſtian. The things which may be drawn out of *Theodoret*, *Auguſtine*, and others, concerning *Theodoſius*, *Alipius*, *Adeodatus*, and many others (although my books and notes out of them are wanting to me, by reaſon of the injury of the times) unleſſe I be deceived will evince that (though in the Churches of thoſe times, little ones were baptized, yet) many were not baptized, whoſe baptiſm its likely the Church would ſooner have diſpatched, if the opinion of Baptiſm that now obtains, had then obtained.

Fourthly, together with the error of giving the Lords ſupper to Infants, as is manifeſt out of the book of *Cyprian de lapſis*, and o-

thers.

thers. And that many other Inventions of men under the name of Apostolicall tradition, out of a wrong liking of Judaisme, did then prevaile, as the *Paschall solemnity, &c.* is so obvious to him that reads Fathers and Ecclesiasticall writers, that no man will need proofe, *Ergo.*

And in very deed, as of old, because the rite of Infant-baptisme seemed to be of so great moment against the Pelagian heresie, and for the authority of the Councell under *Cyprian*, the Councel of *Milevis*, *Augustine*, *Hierom*, and others, rather then from any solid argument out of Scripture, in former ages, Infant-baptisme prevailed; so in this last age, some modern men seem to imbrace this tenet of Infant-baptism, out of horror of mind, lest they should go headlong into the pernicious errors of former Anabaptists, and their mad furies, or lest they should seem to desert the leading men of the Reformed Churches, or move troubles in the Church; rather then from perspicuous foundation in the Scriptures. Which they will think that I have not said as one that dreams, who shall read what *Robert* Lord *Brook* hath in the end of his Treatise concerning Episcopacie, *Daniel Rogers* in his treatise of Baptisme, and others elsewhere.

Arg. 6.

§. 19. The argument against Infant-baptisme, from humane inventions occasioned by it confirmed.

THe sixth Argument follows:

That which hath occasioned many humane inventions, partly by which Infant-baptisme it self may be under-propped, partly the defect in the policy of the Church, which in very deed is to be supplied by the lawfull use of Baptisme, Of that it is deservedly doubtfull whether it be not in it self weak and insufficient for its proper work.

But the matter is so in the businesse of Infant-baptisme,

Ergo.

The *Minor* is proved by instances: they are,

1. The use of sureties in Baptisme, which is an humane invention, for a shadowy supplement, and I had almost said sporting of that profession of faith which at first was made by the baptized in his own person.

2. Episcopall confirmation, in which the Bishop layes hands or anoints the catechized, that Baptisme, or the baptized may be confirmed, and they made capable of the Lords supper.

3. The reformed union, by examination, confession, subscription, of the received doctrine in the Church, before the communion of the

the Eucharist, of which *Parker of Eccles. politie, l. 3. c. 16.*

4. The Church-covenant, as they call it, afore the admission of members into Church-fellowship, of which the *New-England* Elders in the little book in English, called *Church-Covenant*, which in very deed are devised to supply the place of Baptisme; for by Baptisme, according to Christs institution, a person is exhibited a member of Christ and the Church, 1 *Cor.* 12. 13. *Gal.* 3. 27. *Ephes.* 4. 5.

Arg. 7. §. 20. The argument against Infant-baptism, from the Errors occasioned by it, confirmed.

THe seventh Argument:

That which hath occasioned many errors, that is deservedly doubtfull, whether it be right.

But the practise of Infant-baptisme hath occasioned either the birth or fostering of many errors, *Ergo.*

It is proved by instances:

1. That Baptisme conferres grace by the work done.
2. That Baptisme is Regeneration.
3. That Infants dying, are saved by the faith of their parents, faith of sureties, of the Church receiving into her lap: which is to be ascribed alone to the grace of God by Christ.
4. That some regenerate persons may utterly fall from grace.

Arg. 8. §. 21. The argument against Infant-baptism, from many abuses caused by it, confirmed.

THe eighth Argument:

That which hath caused many abuses and faults in Discipline, and Divine worship, and Conversation of men, that is deservedly doubtfull.

But Infant-Baptisme is such, *Ergo.*

It is proved by enumeration.

1. Private baptisme.
2. Baptisme by women.
3. Baptisme of Infants not yet brought into light.
4. Baptisme of Infants of uncertain progeny, whom we call children of the earth and world.
5. They are baptized in the name of the Lord, who know not the Lord, nor have ever consented, or perhaps will consent to the confession of the name of our Lord.
6. It hath brought in the admission of ignorant and profane men into the communion of the Church, and to the Lords supper: for who can deny rightly, the right of the Church to the baptized?

7. It

7. It perverts the order of discipline, that first a man be baptized and after among the catechized.

8. The Sacrament of baptisme is turned into a meer Ceremony, yea into a profane meeting to feast together.

9. Men forget Baptisme, as if they were never baptized, so that it hath the force of a carnall rite, not of a spirituall Institution.

10. It takes away, or at least diminisheth zeale, and industry in knowing the Gospel.

THE ninth Argument.

That is deservedly doubtfull, that yeeldeth occasion to many unnecessary disputes, fostering only contention, and which cannot be determined by any certain rule.

But the tenet or rite of Infant-baptisme is such,

Ergo.

It is proved by instances.

1. Of baptizing the Infants of Excommunicated persons.

2. Of baptizing the Infants of Apostates.

3. Of baptizing the Infants of such Parents as are not members in a gathered Church.

4. Of baptizing the Infants of those, whose Ancestors were believers, the next Parents remaining in unbelief; These things shew that men have departed from the Rule, when they know not where to stay.

Arg. 9. § 22. The argument from unnecessary disputes caused by it against Infant-baptisme, confirmed.

THE tenth reason of doubting is,

That in the midst of the darkenesse under the Papacy the same men opposed Infant-baptisme, who opposed invocation of Saints, prayer for the dead, adoration of the Crosse, and such like; This is manifest out of the 66. Sermon of *Bernard* on the *Canticles*, where of the Heretiques (as he calls them) who he said boasted themselves to be Successors of the Apostles, and name themselves Apostolique, he hath these words, *They deride us, because we baptize Infants, because we pray for the dead, because we ask the suffrages of the Saints*, and in his 140. Epistle to *Hildefonsus*, Earl of Saint *Giles*, he complains of *Henricus* the Heretique, formerly a Monke, that *He tooke away holydayes, Sacraments, Churches, Priests, that the life of Christ is stopped to the little ones of Christians, while the grace of Baptisme is denied, and they are not suffered to draw neer to salvation.*

Arg. 10. § 23. The argument against Infant-baptism from the opposition to it in the middest of Popery, confirmed.

From the Epistle of *Peter Abbas Cluniacensis*, to three Bishops of *France*, against *Peter de Bruis*, and *Henricus*, holding errors, digested into five heads.

1. *That little ones are not to be baptised.*
2. *That Churches or Altars ought not to be made.*
3. *That the Crosse of our Lord is not to be adored or worshipped, but rather to be broken and trodden under feet.*
4. *That the Masse is nothing, nor ought to be celebrated.*
5. *That the good deeds of the living, nothing profit the dead; That we are not to chaunt to God.* He saith, that the heresie of the *Petrobrusians* was received in the Cities of *Gallia Narbonensis*.

And from *Lucas Osiander* his Epitome of the Ecclesiasticall History, *Cent.*13. *l.*1. *c.*4. at the year 1207. where he accuseth the *Albigenses* as consenting with the *Anabaptists*.

To which I adde, That in the ages neer the Apostles, *Tertullian* and *Gregory Nazianzen* disswade the baptisme of Infants, unlesse the danger of death happen. The words of *Tertullian* are in his book of Baptisme, *c.*18. *Therefore for the condition and disposition, also age of such person, the delaying of Baptisme is more profitable. Yet chiefly about little ones; for what need that the Sureties be also cast in danger, who themselves may by mortality be wanting to their promises, and be deceived by the coming forth of an evill disposition. The Lord saith indeed, Do not prohibite them to come to me; let them come when they are grown, let them come when they learn, let them be taught when they come, let them be made Christians when they can know Christ. Why doth innocent age hasten to the remission of sinnes? shall it be done more warily in things secular, that to whom earthly substance is not committed, divine should? Let them know how to ask salvation, that thou maist know to give to him that asketh.*

Gregory Nazianzen, in his 40. Oration of holy Baptisme: *For which we are to use all diligence, that we passe not the common rate. Some one will say, let these things be concerning them that seek Baptisme: but what may you say concerning them that are yet babes, and neither perceive losse, nor grace? shall we also baptize them? Yes by all means, if any danger urge; for it is better that they be sanctified without perceiving it, then to go away unsealed or unaccomplished. And the reason of this, to wit, is Circumcision on the eighth day, being a certain typical seal, & offered to them that had not yet the use of reason; as also the anointing of the posts, which by things without feeling pre-*

served

The eleventh reason of doubting is, Because the Assertors of Infant-Baptisme little agree among themselves, upon what foundation they may build Infant-Baptisme. *Cyprian* and others of the Ancients drew it from the universality of divine grace, and the necessity of Baptisme to salvation. *Augustine, Bernard*, and others, bring the faith of the Church as the reason of baptizing Infants. Others, among whom is the Catechisme in the English Liturgie, put as the reason of Infant-Baptisme, the promise of the Sureties, in the place of the faith and repentance of the baptized. The Lutherans, the faith of the Infant; others, the holiness of a believing Nation; others, the faith of the next parent; others, the faith of the next parent in covenant in a gathered Church. This difference of the maintainers of Infant-Baptism, deservedly causeth doubt concerning the thing it self. *Arg.* 11. §. 24. The Argument against Infant-baptism, from assertors difference about the ground of it, confirmed.

THE last, and that a weighty reason of doubting is, because Infant-Baptisme seemes to take away one, perhaps the primary end of Baptism, for many things argue that it was one end of Baptism, that it should be a signe that the baptized shews himself a disciple, and confesseth the faith in which he hath been instructed. *Arg.* 12. §. 25. The Argument against Infant-baptism, from its voyding the chief end of Baptism, confirmed.

1. The requiring of confession by *John Baptist* and the Apostles, was wont to be before Baptisme, *Luk.*3.10. *Act.*8.37. *Act.*16.31.

2. The frequent manner of speaking in the new Testament, which puts Baptisme for Doctrine, *Act.*10.37. *Act.*19.3. shews this. *Beza* in his Annotat. on *Act.*19.3. *The answer is most apposite, in which they signifie that they professed in Baptism the doctrine propounded by* John, *and confirmed by use of Baptisme with which they had been baptized, whereby they had acknowledged Christ but very slenderly.*

3. The form of Christs institution, *Mat.* 28. 19. compared with the phrase as it is used 1 *Cor.*1.13. Or, *were you baptized into the name of Paul?* implies the same. On which place *Beza*,

The third reason is taken from the forms and end of Baptisme, in which we give our name to Christ, being called upon, with the Father and Holy Spirit.

4. That which is said, *Joh.* 4. 2. *He made and baptized more disciples.* And *Mat.* 28. 19. *Going, make disciples in all nations, baptizing them*; Intimate this. And if, as some affirme, Baptisme was in use with the Jews, in the initiating of proselytes into the profession of Judaisme; this opinion is the more confirmed. But in Infant-Baptisme the matter is so carried, that Baptisme serves to confirm a benefit, not to signifie a profession made: and so one, perhaps the chief end of Baptisme is voyded. And here I think it is to be minded, that the usuall description of a Sacrament, and such as are like to it, That it is, a *visible signe of invisible grace*; hath occasioned the misunderstanding of both Sacraments, as if they signed a divine benefit, not our duty, to which in the first place the Institution had respect.

It seems to some, that Infant-baptisme should be good, because the Devil requires Witches to renounce it. Which reason, if ought worth, might as well prove Baptisme of any Infants, Baptisme by a Midwife good; because these the Devil requires them to renounce, as well that which is of the Infants of believers, by a lawfull Minister. But the true reason why he requires the Baptisme of Witches to be renounced by them, is not because the Baptisme is good in respect of the administration of it, but because the Faith mentioned in the form of Baptisme, is good; and they that renounce not their baptisme, do shew their adherence to that faith in some sort, which cannot stand with an explicite covenant with the Devil. Nor is the assuming of baptisme in ripe yeares by those who were washed in infancy, a renouncing of baptisme, as some in their grosse ignorance conceit; but indeed a firmer avouching of baptisme according to Christs mind.

This more likely might be inferred from the Devils practise in requiring Witches to renounce their baptisme; That the profession of Faith is the main businesse in Baptisme, which should be before Baptisme, if it were rightly administred after the first pattern.

FINIS.

An Examen
OF THE
SERMON
Of Mr. Stephen Marshal, About *Infant-Baptiſme*, in a Letter ſent to him:

Divided into Foure Parts.

1. *Concerning the Antiquity of Infant-baptiſme.*
2. *Concerning the prejudices againſt Antipaedobaptiſts from their miſcarriages.*
3. *Concerning the Arguments from Scripture, for Infant-baptiſme.*
4. *Concerning the Objections againſt Infant-baptiſme.*

In which are maintained theſe Poſitions.

1. *Infant-baptiſme is not ſo ancient as is pretended, but as now taught is a late Innovation.*
2. *Antipaedobaptiſme hath no ill influence on Church, or Common-wealth.*
3. *Infant-baptiſme cannot be deduced from Holy Scripture.*
4. *Infant-baptiſme is a corruption of the Ordinance of Baptiſme.*

LONDON,
Printed by *R. W.* for *George Whitington.* 1645.

An Examen

OF THE

SERMON

OF M^r. STEPHEN MARSHALL,

About Infant-Baptisme, in a Letter sent to him:

Divided into Foure Parts.

1. Concerning the Vanity of Infant-Baptisme.
2. Concerning the pretended Seale of Infant-Baptisme, from Circumcision.
3. Concerning the Arguments from Scripture, for Infant-baptisme.
4. Concerning the Objections against Infant-Baptisme.

In which are mainteined these Positions.

1. Infant-baptisme is a device of Antichrist, but
2. Antipedobaptisme is a Doctrine of Christ,
3. Infant-baptisme cannot be defended from Holy Scripture.
4. Infant-baptisme is a corruption of the Ordinance of Baptisme.

Printed by R. W. for George Whittington. 1645.

Infant-Baptisme
Is not so Ancient as is pretended:
As now Taught, Is a late Innovation.

PART I.

Concerning the antiquity of Infant-Baptisme.

SIR,

§. 1. The prologue Of the occasion, and end of this writing.

IT is now full nine moneths since, that being informed by one of the Members of the Assembly, in which you are one, that there was a Committee chosen out of the Members of the Assembly, to give satisfaction in the point of Pædobaptisme, and advised by the same person out of his tender love to me, to present the reasons of my doubts about Pædo-baptisme, to that Committee; I drew them up in Latine, in nine Arguments, in a scholastique way, and they were delivered unto Mr. *Whitaker* the Chair-man of the Committee, about nine moneths since: to which I added after, an addition of three more reasons of doubting, with a supplement of some other things wanting; which was delivered to Mr. *Tuckney*, and joyned by him to the former Papers. My aim therein was, either to find better ground then I had then found to practise the baptizing of Infants, from that Assembly of learned and holy men, whom I supposed able and willing

ling to resolve their Brother in the Ministery. Or elſe according to the ſolemn Covenant I have taken, to endeavour the reformation of theſe Churches according to Gods word, by informing that Aſſembly what I conceived amiſſe in the great ordinance of Baptizing. The ſucceſſe was ſuch, as I little expected: to this day I have heard nothing from the Committee by way of anſwer to thoſe doubts, but I have met with many Pamphlets, and ſome Sermons, tending to make the queſtioning of that point odious to the People, and to the Magiſtracie. Among others, reading the Sermon of Mr. *Richard Vines*, on *Epheſ.* 4. 14. before the Lord Major: and the Sermon you preached at *Weſtminſter Abbey*. I perceive there is ſuch a prejudice in you, and it may ſeem by the Vote paſſed about the members of the viſible Church, in the generality of the Aſſembly, that he is likely to be exploded, if not cenſured, that ſhall but diſpute againſt it: and therefore little or no likelihood that this matter will be argued, as I conceive it doth deſerve, in your Aſſembly. And further, I perceive there is a great zeale in your ſpirit againſt the denying of Children baptiſme, as if it were a more cruell thing than *Hazaels* daſhing out Childrens brains; That it were an excluſion of them out of the Covenant of Grace, &c. Which I the more admire, conſidering the report which hath been of you, as a ſober, learned, holy, well-tempered man, that you ſhould be ſo tranſported in this matter, as to be ſo vehement in maintaining that which was accounted heretofore in many ages, but an Eccleſiaſticall tradition, for which you are fain to fetch a command from Circumciſion, and confeſſe no expreſſe example in Scripture for it: and go not about to prove it, but by conſequence infer'd from five Concluſions, which though you call undeniable, yet others do not think ſo, nor yet ſee reaſon to ſubſcribe to your judgment. You are not ignorant, I preſume, that Mr. *Daniel Rogers*, in his Treatiſe of the Sacrament of Baptiſme, *part* 1. *pag.* 79. confeſſed himſelf *yet unconvinced by demonſtration of Scripture for it.* And whereas your *Achilles* for Pædo-baptiſme, is the Circumciſion of Infants, me thinks Mr. *Balls* words, (Reply to the Anſwer of the *New-England* Elders, about the third and fourth Poſitions, *pag.* 38, 39.) cut the ſinews of that argument. *But in whatſoever they agree, or differ, we muſt look to the Inſtitution, and neither ſtretch it wider, nor draw it narrower then the Lord hath made it; for he is the Inſtituter of the Sacraments according to his own good pleaſure; and it is our part to learn of him, both to whom, how, and for what end the Sacraments are to be admi-*

administred; how they agree, and wherein they differ. In all which we must affirm nothing, but what God hath taught us, and as he hath taught us. And whereas the words of *Paul*, 1 Cor. 7. 14. are your principall strength to prove the Covenant-holines of infants of a believing parent, *Musculus* a writer of good esteem, in his Commentary upon that place confesseth, that he had abused formerly that place against the Anabaptists, but found it impertinent to that purpose. And for my part, after most carefull and serious reading and perusing of many Authors, and among the rest, your Sermon, I cannot yet find it to be any other then an innovation, in comparison of many other things rejected late, maintained by erroneous and dangerous principles, having no true ground from Christs institution, which alone can secure it from Will-worship, and which hath occasioned many errors in doctrine, corruptions in discipline and manners, unnecessary and vain disputes, and almost quite changed the ordinance of Baptisme. Wherefore, upon advise, I have resolved to examine your Sermon, (who are a leading man, and in respect of your sufficiency, either likely to be a very good, or very bad instrument, as you are guided; that you may either rectifie me, or I you, and that we may (if the Lord shall see it good) give one another the right hand of fellowship, and stand fast in one mind in the truth of the Gospel, and cleare the truth of God to the people, whose eyes are upon us. And so much the rather have I pitched upon your Sermon, because I conceive it contains in a plain way as much as can be well said for Pedo-baptisme; and your Epistle seems to intimate your publishing of it to be for the ease of the Assembly, and possibly it may be all I may expect from them. Now the Lord vouchsafe to frame both your spirit and mine, that we may seek and find truth, in humility and love, in this great businesse, which concerns the soules, & perhaps lives and estates of many millions, yea of all godly persons; and the glory of God, and honour of our Lord Jesus Christ, and that we may trample under our feet our own credit, our own opinion, if it stand not with the honour of Christ, and the truth of God.

§. 2. Of the stating the question, partition of the Treatise, sum of the Answer to the Testimonies of Antiquity for Infant-baptisme.

LEtting passe the Epistle, and leaving the various Questions, and allowing the stating of the Question, conceiving you mean it of baptizing by warrant of ordinary rule of Scripture, without extraordinary revelation or direction. Whereas you affirme, *that the Infants of Believers are to be baptized with Christs baptisme, by*

the lawfull Minister according to ordinary rule.

I deny it.

That which you say for the practise of baptizing infants may be reduced, 1. To the testimonies of Antiquity. 2. To the novelties and miscarriages of the opposers of it. 3. To the arguments produced for it. 4. To the answering objections against it. I shall by Gods assistence examine each of these. First you affirm, *That the Christian Church hath been in possession of it for the space of fifteen hundred years and upwards, as is manifest out of most of the Records that we have of Antiquity both in the Greek and Latine Churches.*

To this I answer, that if it were true, yet it is not so much as may be said for Episcopacy, keeping of Easter, the religious use of the Crosse, &c. which I conceive you reject. 2. That the highest testimonies you produce come not so high. 3. Those that be alleaged, being judiciously weighed, will rather make against the present doctrine and practise, then for it. 4. There are many evidences that do as strongly prove (as proofes usually are taken in such matters) *Quod ab initio non fuit sic*, That from the beginning it was not so; and therefore it is but an innovation. The first of these I presume you will acknowledge, that for Antiquity not Apostolicall, there are plain testimonies of Episcopacy, keeping of Easter, the religious use of the Crosse being in use, before any of the testimonies you, or any other can produce for baptizing of infants; and therefore I will forbear mentioning proofes so obvious to Schollars. The second and third thing I shall make good in the weighing of the Testimonies you produce, and the fourth in the close.

S. 3. Of the pretended Testimony of *Justine Martyr*.

YOur Testimonies are either of the Greek or Latine Churches. Of the Greekes you alleage foure. The first is *Justine Martyr*, of whom you say, *That he lived Anno* 150. *which wants somewhat of* 1500. *years; and therefore you did somewhat overlash, in saying that it is manifest out of most of the Records of the Greeke and Latine Church; The Church hath been in possession of the priviledge of baptizing Infants* 1500. *years and upwards*; and then you say, *In a Treatise that goes under his name*: By which it is manifest, that you know that it was questioned whether it was his or no; and I conceive you could not be ignorant, that it is not only questioned, but also proved by *Perkins* in his preparative to the demonstration of the Problems, by *Rivet* in his *Criticus Sacer*, by *Robert Cooke*

Cooke of Leeds (if my memory faile me not, to which I am inforced to trust in many things, being spoiled of my bookes) in his Censure, and confuted by Papists, to be none of *Justins Martyrs*, but to bee written a great while after his dayes; for as much as it mentions not only *Irenæus*, but also *Origen* and the *Manichees*: Now what doth this bastard Treatise say? You say *Question 56.* Justine Martyr distinguishes the different condition of those children who die baptized, and of those children who die unbaptized. The question propounded is. *If Infants dying have neither praise nor blame by works, what is the difference in the resurrection of those that have been baptized by others, and have done nothing, and of those that have not been baptized, and in like manner have done nothing. The Answer is, this is the difference of the baptized from the not baptized; that the baptized obtaine good things* (meaning at the Resurrection) *by baptisme, but the unbaptized obtain not good things. And they are accounted worthy of the good things they have by their baptisme, by the faith of those that bring them to baptisme.* You may by this testimony see (what ever Age the book was made in) what the reason of baptizing of Infants was: Not the supposed Covenant of grace, made to believers and their seed, which you make the ground of baptizing of infants: but the opinion that the not baptized should not obtain good things at the resurrection (meaning the Kingdome of God, mentioned *Joh. 3. 5.*) but the baptized should; and that by reason of the faith of the bringers, what ever the Parents were, and therefore they baptized the children of unbelievers, as well as believers if they were brought.

§. 4. Of *Irenæus* his Testimony.

YOur next Greek Author is *Irenæus*, who was indeed a Greeke, and wrote in Greek, but now only we have his works in Latine, (except some few fragments) for which reason we are not so certain of his meaning, as we might be if we had his own words in the language in which he wrote. You say *he lived in the same Century*, and it is acknowledged he lived in the same Century with *Justine Martyr* but not with the Author of the Questions & Answers *ad Orthodoxos*, who (as hath been said) lived in some Age after. *Irenæus* is by *Usher* placed at the yeare 180. by *Osiander* at the yeare 183. so that though he were of that Century, yet he flourished in the latter part of it, and so reacheth not to your 1500. years & upwards. Of him you say, that *l. 2. c. 39.* he saith, *Christus venit per semetipsum omnes salvare, omnes inquã, qui per eum renascuntur in Deũ, infantes & parvulos & pueros, &c.*

Now it is well knowne, ſay the Gloſſers upon that text, renaſcentiæ nomine, Dominica & Apoſtolica Phraſi Baptiſmum intelligit: You might have added what followes. *Apertamque confirmat Apoſtolicam traditionem de baptiſmo infantium parvulorum adverſus Anabaptiſticam impietatem.* But I pray you, whoſe Gloſſe was this? Was it any other then *Feuardentius* (if I miſtake not) of whom *Rivet. Crit. Sacr. lib.* 2 *cap.* 6. *Juniores tantum, qui in opera Irenæi inciderint monitos volo, ut caveant ab illis Editionibus, quas impudentiſſimus ille Monachus Feuardentius, homo projectæ audaciæ et nullius fidei, fœde in multis corrupit, & annotationibus impiis ac mendaciis conſpurcavit.* And for the gloſſe its falſe: for no where doth our Lord, or the Apoſtles call baptiſme, New birth, although our Lord ſpeake of being borne againe of water *Joh.* 3. 5. and *Paul* of the waſhing of regeneration, *Tit.* 3. 5. and for the words themſelves without the gloſſe, all the ſtrength lyes in this, that the word (*Renaſcuntur*) is uſed for Baptiſme by the Ancients, which yet poſſibly was not the word *Irenæus* uſed in his owne writing; and how the Latine tranſlation alters the meaning of *Irenæus*, you may ſee ſomewhat in *Rivet. Voſſius Theſibus Theologic. de Pædobapt. Theſ.* 7 intimates, *that the proper acception is of ſanctification, and that the word may be ſo taken*, yea and that it is not meant of Baptiſme, the words and the whole ſcope of *Irenæus* in that place ſhew. For the ſcope of *Irenæus* in that chapter is to refute the *Gnoſticks*, who ſayd that Chriſt did not exceede one and thirty yeeres of age, againſt whom *Irenæus* alledgeth, that Chriſt lived in every age, of infancy, youth, old age, that by his age, & example, he might ſanctifie every age, ſo that here *Irenæus* ſpeakes not of being borne againe by Baptiſme: for it is ſaid, *who are borne againe by him*, that is, by Chriſt. Not as if he had baptized infants, but becauſe he was an infant, that by the example or vertue of his age, he might ſanctifie infants, as the whole context will ſhew, which is this. *Magiſter ergo exiſtens, Magiſtri quoque habebat ætatem, non reprobans nec ſupergrediens hominem, neque ſolvens ſuam legem in ſe humani generis, ſed omnem ætatem ſanctificans per illam, quæ ad ipſum erat, ſimilitudinem. Omnes enim venit per ſemetipſum ſalvare, omnes inquam, qui per eum renaſcuntur in Deum, Infantes, & parvulos, & pueros, & juvenes & ſeniores. Ideo per omnem venit ætatem, & infantibus infans factus ſanctificans infantes, in parvulis parvulus, ſanctificans hanc ipſam habentes ætatem, ſimul & exemplum illis pietatis effectus & juſtitiæ & ſubjectionis. In Juvenibus Juvenis exemplum Juvenibus fiens, &*

Sanctificans

Which he confirmes by the testimony of the Apostle, from whom he saith, that he received the true rule, that Christ lived about fifty years; which all sorts of writers doe reckon among *Irenæus* his blemishes, and thereby shew how little credit is to be given to the too much entertained Apostolicall traditions.

The next Greeke Author is *Origen*, who you say lived in the beginning of the third Century. *Rawlins* and *Vher* place him at the same age, but for his works, as of old they were counted full of errours, and dangerous to be read, so is now they are, we can hardly tell in some of them what is *Origens*, what not, for the originall being lost, we have only the Latine translation, which being performed in many of his works, and particularly the Homilies on *Leviticus*, and the Epistle to the *Romanes*, by *Ruffinus*, it appeares by his owne confession, that he added many things of his own, insomuch that *Erasmus* in his censure of the Homilies on *Leviticus* saith, *that a man cannot be certaine whether he reades Ruffinus or Origen*; and *Perkins* puts among *Origens* Counterfeit workes his Comentary on the Epistle to the *Romanes*, as being not faithfully translated by *Ruffinus*: the like is the judgement of *Rivet* and others, and I suppose and you reade the passages themselves you cite, and consider how they are brought in: and now praine the expressions are against the *Pelagians*: you would quickly conceive, that those passages were put in after the *Pelagian* heresie was confuted by *Hierom* and *Augustine*, who often tells us that the Fathers afore that controversie arose, did not speake plainly against the *Pelagians*: and of all others, *Origen* is most taxed as *Pelagianizing*. Wherefore *Vossius* in the place aforenamed, though he cite him for company, yet addes, *sed de Origene minus laborabimus quia quæ vitabamus, Græce non extant*. But what saith the supposed *Origen*? In one place, *that the Church received this tradition of baptizing infants from the Apostles*: in another, *according to the observance of the Church baptisme is granted to infants*, you adde, (as foreseeing that that passage would prove

§. 5. Of the supposed testimony of *Origen*.

Reliqui aliquis ante nanum Pelagium vel aliquem eorum Arium & Pelagianorum & Anianorum errores, ea vehementia, eaque ex professo, quamvis Hæreticorum nomine suppresso deveraut, probabile non est tale Scripturum esse ejus Auctoris cujus nomen præfert Rivet. tractat de Patrum Auctorit. cap 12.

prove that then it was held but a tradition) *that then the greatest points of faith were ordinarily called traditions, received from the Apostles*, and you cite 2 *Thes.* 2.15. To which I reply, true it is that they did call the greatest points of faith, though written, traditions Apostolicall; as conceiving they might best learne what to hold in points of faith, from the Bishops of those Churches where the Apostles preached, and therefore in prescriptions against Hereticks, *Tertullian*, *Irenæus* and others, direct persons to go to the Churches where the Apostles sate, specially the *Romane* Church which seemes to have beene the seed of Appeals to Rome, and the ground of the conceit which was had of the Popes unerring Chaire. But it is true also they called Apostolicall traditions any thing though unwritten, which was reported to have come from the Apostles; as the time of keeping *Easter*, and many more, which was the fountaine of all corruptions in discipline and worship. And that in those places you cite, is meant an unwritten tradition, not only the not citing any Scripture for Baptizing of Infants, but also the very Phrases, *Pro hoc ei Ecclesia ab Apostolis traditionem suscepit & Secundum Ecclesiæ observantiam*, are sufficient proofe to them who are acquainted with the Ancients writings of those times. So that yet you have not proved that the baptisme of Infants was time out of minde, that it had beene received in the Church, or was delivered over to the Church in *Origens* time, and was of ancient use in the Church afore his time. But these passages prove that in the time when the framer of those passages wrote, it was accounted but an Apostolicall tradition, according to the observance of the Church. Like speeches to which are found in *Pseudo-Dyonisius* in the end of his Hierachy, and *Augustin. lib.* 10. *de Genes. ad literam. c.* 23. and elsewhere, which argue that it was held as an Ecclesiasticall tradition in those times.

Consuetudo tamen Matris Ecclesiæ in baptizandis parvulis nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio. Augustin. lib. 10. *cap.* 23. *de Genes.*

§ 6. Of the Testimonies of *Gregory Nazianzen* and the Greeke Church.

THe fourth and last of the Greeke Church you name is *Gregory Nazianzen*, who is by *Perkins* placed at the yeare 380. by *Vsher* 370. much short of 1500. yeares and upwards, you say that *Orat.* 40. *in Baptismum*, he calls *baptisme, signaculum vitæ cursum in cunctis, and commands Children to be baptized, though afterwards he seemed to restraine it to the case of necessity.* But doth he seeme onely to restraine it to the case of necessity? the words are plaine, that he gives the reason why Infants in danger of death should be baptized ὅτι μὴ διαμαρτῶν τις τοιοῦτος χάριτος, *that they might not misse*

misse of the common grace, but [illegible] τῶν ἄλλων δίδωμι γνώμην, he *gives his opinion of others, that they should stay longer, that they might be instructed, and so their minds and bodyes might be Sanctified*, and these are all you bring of the Greek Church. By the examination of which you may perceive how well you have proved, *that it is manifest out of most of the Records that we have of antiquitie both in the Greeke and Latine Church, that the Christian Church hath beene in possession of the priviledge of baptizing the infants of beleivers for the space of* 1500. *yeares and upwards.* Whereas the highest is but a bastard Treatise, and yet comes not so high, if it were genuine; the next without a glosse, which agrees not with the text, speakes nothing to the purpose, the third is of very doubtfull credit, the fourth which was sundry hundreds of yeares after Christ restraines it to the case of necessity. But it is wonder to me, that if it were so manifest as you speake, you should finde nothing in *Eusebius* for it, nor in *Ignatius*, nor in *Clemens Alexandrinus*, nor in *Athanasius*, nor in *Epiphanius*, that I mention not others: to me it is no small argument that baptisme of Infants was not universally knowne in the Greek Church, no not in *Epiphanius* his dayes, who is said to flourish in the yeare 390. because in his *Panarium*, disputing against the *Hieracites*, that denied Infants inheriting the Kingdome of heaven, because not striving. *He brings the Infants killed by* Herod, *the words of the Lord concerning* Ieremiah *Chap.* 1. *of his prophesie; Christs blessing and receiving of infants, the children crying* Hosanna: *but nothing at all of Infants-baptisme*, which had beene as proper to his purpose if he had beene acquainted with it. But besides the continuance of the questions to baptized persons, and answered by them, in many Authors mentioned, this is to me, and it seemed so to *Hugo Grotius, Annot.* in *Math.* 19.14. No small evidence, that baptisme of Infants many hundred yeares was not ordinary in the Greeke Church: because not onely *Constantine* the Great, though the sonne of *Helena* a zealous Christian as its reported, was not baptized till aged, but also that *Gregory Nazianzen* who was the sonne of a Christian Bishop, and brought up long by him, was not baptized till he came to be a youth, as is related in his life. And *Chrysostome* though (as *Grotius* saith) according to the truer opinion, borne of Christian Parents, and educated by *Meletius* a Bishop, yet was he not baptized till past 21 yeares of age. *Grotius* addes, that the Canon of the Synod of *Neocæsarea* held in the yeare 315. determines

Lib. 2. *hæres.* 47 *vel.* 67.

that

Grotius' words

that a woman with childe might be baptized, becauſe the baptiſme reacheth not to the fruit of her wombe, becauſe in the confeſſion made in baptiſme, each ones own free choice is ſhewed. From which Canon, *Balſamon* and *Zonaras* do inferre, *that an Infant cannot be baptized, becauſe it hath not power to chooſe the confeſſion of divine baptiſme.* And *Grotius* adds further, that *many of the Greeks in every age untill this day do keep the cuſtome of deferring the baptiſme of little ones, till they could themſelves make a confeſſion of their faith.* From all which I inferre, That the *Anabaptiſts need not bluſh to ſay* (which you ſeem to make a part of their impudence) *that the Ancients, eſpecially the Greek Church, rejected the baptizing of Infants for many hundred yeeres.*

§. 7. Of the teſtimony of *Cyprian*,

I Proceed to the Writers of the Latine Church, you alledge for Baptiſme of Infants. Firſt *Cyprian, one of the ancienteſt writers amongſt the Latines*: which is true; He is placed by *Perkins* at the yeare 240. by *Uſher* at the yeare 250. Yet *Tertullian* was before him, and counted his maſter: Now in *Tertullians* time, *it appeares* (ſaith *Grotius* in Mat. 19. 14.) *there was nothing defined concerning the age in which they were to be baptized, that were conſecrated by their parents to Chriſtian diſcipline, becauſe he diſwades by ſo many reaſons* (*in his book of Baptiſme c. 18.*) *the baptizing of Infants.* And if he did allow it, it was only in caſe of neceſſity, as may appeare by his words in his book *de Anima, c. 39.* But you ſay, *Cyprian handles it at large, in Epiſt. 59. ad Fidum.* It is true, he doth ſay enough in that Epiſtle for baptizing of Infants, and more then enough, except he had ſpoken to better purpoſe. The truth is, the very reading of that Epiſtle, upon which *Hierom*, and eſpecially *Auguſtine* rely for the proving of the baptizing of Infants, is ſufficient to diſcover how great darkneſſe there was then upon the ſpirits of thoſe that were counted the greateſt lights in the Church. You ſay, *upon this occaſion, Fidus doubted not the baptiſme of Infants, but denied that they ought to be baptized before the eighth day.* But you might have further obſerved, that *Fidus* alleadged, *conſiderandam eſſe legem Circumciſionis antiquæ,* that *he thought the law of ancient Circumciſion was to be conſidered.* And, *Veſtigium Infantis in primis partus ſui diebus conſtituti mundum non eſſe dixiſti: Thou haſt ſaid that the footſtep of an Infant being in the firſt dayes of his birth, is not clean.* Whence it plainly appeares, that there was a relique of Judaiſme in him, and that he

did not well understand the abrogation of the Ceremoniall Law: and the truth is, the contentions about *Easter*, neere that age, do plainly shew, that Iudaisme was not quite weeded out of the mindes of the chiefe teachers among Christians. You say *Cyprian affirmes him, that by the unanimous consent of 66 Bishops gathered together in a Councell, baptisme was to be administred to Infantes, as well as to growne men; and not to be restrained to any time, which is true*, but you adde, *and proves it by such arguments as these. They are under originall sinne, they neede pardon, are capable of grace and mercy, God regards not age, &c.* But the resolution of *Cyprian* with his Collegues is not so lightly to be passed over, sith the determination of this Councell, as far as I can by search finde, is the very spring-head of Infant-baptisme. To conceive it aright, it is to be considered, that you are mistaken, about the proofe of their opinion; the things you mention, are not the proofe, but are produced in answer of objections. The proofe is but one, except you will make a proofe of that which is in the close of the Epistle, which is, *that whereas none is to be kept from baptisme, and the grace of God, much lesse New-borne Infants, who in this respect doe deserve more of our ayde, and Gods mercy, because in the beginning of their birth they presently crying and weeping doe nothing else but pray.* The onely prefe is this, *the mercy and grace of God is to be denyed to none, that are borne of man, for the Lord saith in the Gospell, that the sonne of man came not to destroy mens soules, but to save them, and therefore as much as in us lyes, if it may be, no soule is to be lost, and therefore all infants at all times to be baptized.* Whence we may observe: 1. That they thought baptizing, giving Gods grace, and the denying it, denying Gods grace: Secondly, that they thought the soules to be lost that were not baptized. Thirdly, that therefore not onely Infants of beleivers, but all infants were to be baptized. Whence *Tossanus* in his Synopsis, Notes this for *Cyprians* errour that he taught, *Infantes statim esse baptizandos ne pereant, quod eis misericordia non sit deneganda Ep. 8. lib. 3.* Then follow the objections, which are three, First, *That Infants are not capable being so young:* this he answers by saying *God regards not age*, which he proves by an allegoricall accomodation of *Elisha*, his stretching himselfe upon the little Childe, to the applying of Gods grace to Infants. The second objection is, *But we shun to kisse Infantes as uncleane in the first dayes of their birth:*

to this he answers, *that to the cleane all things are cleane; and we ought not to decline the embracing Gods worke.* The third objection, *was the Law of circumcision,* to this he answers, that *in Circumcision the eighth day was a figure of the resurrection of Christ: Which is now accomplished, and we are to account now nothing common or uncleane: and therefore we are not to account this an impedinent to obtaine grace by Baptisme.* Then he addes further, *if any thing could hinder from obtaining of grace, greater sinnes should hinder men of yeares from it, now if greater sinnes hinder not men of yeares from it, but that they when they beleive obtaine forgivenes, grace, and Baptisme, by how much rather is an Infant not to be forbidden, who being newly borne, hath not sinned, except in that being borne carnally according to* Adam, *he hath contracted the contagion of ancient death in his first Nativity, who in this respect comes more easily to receive remission of sinnes, because not his owne sinnes, but anothers are forgiven him:* So that whereas you say, that *Cyprian proves: that Infants are to be baptized because they are under Originall sinne, they neede pardon;* You may perceive that the argument is rather thus, they have lesser sinnes then others, they neede lesse pardon then men of growne yeares, and therefore there is lesse hinderance in them to come to Gods grace, remission of sinnes and Baptisme: thus have I considered that famous resolution of a Councel of 66. Bishops, which for the nakednes of it I should more willingly have covered, were it not that the truth hath so much suffered by the great esteeme that this absurd Epistle hath had in many Ages.

§.3. Of the testimony of *Augustine.*

YOu adde next to *Cyprian Augustine,* who florished about the yeare 405. according to *Perkins,* 410. according to *Vsher,* and I follow you to consider him next; for though *Ambrose* and *Hierome* are reckoned somewhat afore him about 30. or 20. yeares, yet they lived at the same time, and the Authority of *Augustine* was it which carryed the Baptisme of Infants in the following ages, almost without controulle, as may appeare out of *Walafridus Strabo* placed by *Vsher,* at the yeare 840. who in his booke *De rebus Ecclesiasticis cap.* 26. having said *that in the first times, the grace of Baptisme was wont to be given to them onely, who were come to that integrity of minde and body, that they could know and understand, what profit was to be gotten in Baptisme, what is to be confessed,*

confessed, and beleived, what lastly is to be observed by them that are new borne in Christ; confirmes it by *Augustines* owne confession of himselfe continuing a *Catechumenus* long afore Baptized. But afterwards Christians understanding Originall sinne &c. *Ne perirent parvuli si sine remedio regenerationis gratiæ defungerentur, statuerunt eos baptizari in remissionem peccatorum quod & S. Augustinus in libro de baptismo parvulorum ostendit, & Africana testantur Concilia, & aliorum Patrum documenta quamplurima.* And then adds how God-fathers and God-mothers were inveneted and addes one superstitious and impious consequent on it in these words. *Non autem debet Pater vel mater de fonte suam suscipere sobolem ut sit discretio inter spiritalem generationem & carnalem, Quod si casu evenerit, non habebunt carnalis copulæ deniceps adinvicem consortium, qui in communni filio compaternitatis spiritale vinculum susceperant.* To which I adde that *Petrus Cluniacensis*, placed by *Vsher*, at the yeare 1150. writing to three Bishops of *France* against *Peter de Bruis*, who denyed Baptisme of Infants, sayes of him, *that he did reject the Authority of the Latine Doctors, being himselfe a Latine, ignorant of Greeke*, and after having said *recurrit ergo ad scripturas*, therefore he runnes to the Scriptures: he alleageth the examples in the New Testament, of Christs curing of persons at the request of others, to prove Infants Baptisme by and then adds, *Quid vos ad ista? Ecce non de Augustino, sed de Evangelio protuli, cui cum maxime vos credere dicatis aut aliorum fide alios tandem posse salvari concedite, aut de Evangelio esse quæ posui si potestis, negate.* From these passages I gather, that as *Petrus Cluniacensis* urged for pædo-baptisme the authority of *Augustine* and the Latine Doctors, So *Peter de Bruis* and *Henricus* appealed to the Scriptures, and the Greeke Church: Now the reason of *Augustines* authority was this, the *Pelagian* heresie being generally condemned, and *Augustines* workes being greatly esteemed, as being the hammer of the *Pelagians*, the following refuters of *Pelagianisme*, *Prosper*, *Fulgentius* &c. the Councells that did condemne it as those of *Carthage*, *Arles* *Milevis* &c. did rest altogether on *Augustines* arguments, and often on his words, and *Augustine* in time was accounted one of the foure Doctors of the Church, esteemed like the foure Evangelists, so that his opinion was the rule of the Churches Judgement, and the schooles determination, as to the great hurt of Gods Church *Luther* and

others have beene of late. Now *Auguſtine* did very much inſiſt on this argument to prove originall ſinne, becauſe Infants were baptized for remiſſion of ſinnes, and therefore in the Councill of *Mileuis* he was adjudged accurſed, that did deny it; But for my part I value *Auguſtines* judgement iuſt at ſo much, as his proofes and reaſons weigh, which how light they are you may conceive.

Auguſt. tom 1. Confeſſ. lib. 1. c. 11 & Signabar ſigno Crucis ejus & condiebar ejus ſale jam inde ab utero matris meæ, quæ multum ſperavit in te And then followes, how being young and falling ſick, he deſired, and his mother thought to have him baptized, but upon his recovery it was differred.

Firſt, In that whereas he makes it ſo Univerſall a tradition, his owne baptiſme, not till above thirty, though educated as a Chriſtian by his mother *Monica*, the Baptiſme of his ſonne *Adeodatus* at 15. of his friend *Alipius*, if there were no more, were enough to prove that this cuſtome of baptizing infants, was not ſo received, as that the Church thought neceſſary that all children of Chriſtians by profeſſion ſhould be baptized in their infancy. And though I conceive with *Grotius* annot. in *Matth.* 19. 14. *that baptiſme of Infants was much more frequented, and with greater opinion of neceſſity in* Africa, *then in* Aſia, *or other parts of the World, for* (ſaith he) *in the Councells you cannot finde ancienter mention of that cuſtome, then the Councell of* Carthage. Yet I doe very much queſtion whether they did in *Africa*, even in *Auguſtines* time baptize children, except in danger of death, or for the health of body, or ſuch like reaſon: I do not finde that they held that Infants muſt be baptized out of ſuch caſes, for it is cleare out of ſundry of *Auguſtines* Tracts, as particularly tract. 11 in *Johan*: that the order held of diſtinguiſhing the *Catechumeni* and baptized, and the uſe of Catechizing afore baptiſme, ſtill continued, yea and a great while after, inſomuch that when *Petrus Cluniacenſis* diſputed againſt *Peter de Bruis*, he ſaid only, *that there had beene none but infants baptized for* 300. *yeares, or almoſt* 500. *yeares in* Gallia, Spaine, Germany, Italy, *and all Europe*, and it ſeemes he denyed not the baptizing of growne perſons in *Aſia* ſtill; whence I collect, that even in the Latine Church, after *Auguſtines* dayes, in ſundry ages the baptizing of perſons of growne age did continue: as well as baptizing of infants, till the great darknes that over-ſpred the Weſterne Churches, ſpoiled by Barbarous Nations, deſtitute of learned men, and ruled by ambitious and unlearned Popes, when there were none to Catechize, and therefore they baptized whole Countries upon the baptiſme of the King of that Country, though both Prince and people knew little or nothing of Chriſtianity, but were in reſpect of manners and knowledge Pagans ſtill, which hath beene the great cauſe

cause of the upholding of Papacie, and corrupting of Christian Churches, I mean this great corruption of baptizing, making Christians, giving Christendome (as it is called) afore ever persons were taught what Christianity was, or if they were taught any thing, it was only the ceremonies and rites of the Church as they called them.

2. You may conceive how light *Augustine's* judgement was, by considering the ground upon which *Augustine* held, and urged the baptisme of Infants so vehemently; which was, as all know that read his works, the opinion he had, that without baptisme Infants must be damned, by reason of originall sinne, which is not taken away but by Baptisme, yea, though he wanted baptisme out of necessity, urging those places, *Joh.* 3. 5. *Rom.* 5. 12. continually in his disputes against the Pelagians, particularly *tom.* 7. *de natura & gratia, c.* 8. And *tom.* 2. *ep.* 28. he saith, *Item quisquis dixerit, quod in Christo vivificabuntur etiam parvuli, qui sine Sacramenti ejus participatione de vita exeunt, hic profecto & contra Apostolicam prædicationem venit, & totam condemnat ecclesiam.* And in the close of the Epistle, calls it, *robustissimam & fundatissimam fidem, qua Christi ecclesia, nec parvulos homines recentissime natos a damnatione credit, nisi per gratiam domini Christi, quam in suis Sacramentis commendavit, posse liberari.* And this *Perkins* in his *Problems*, proves, was the opinion of *Ambrose*, and many more: And hence, as *Aquinas*, so *Bellarmine*, proves baptisme of Infants, from *Joh.* 3. 5. And this hath been still the principall ground. The ground that you go on, that the covenant of grace belongs to believers and their seed, I cannot find amongst the Ancients. Yea, as you may perceive out of *Perkins* in the place aleadged, although *Ambrose*, and *Augustine* in his 4 book *de Baptismo contra Donatistas, c.* 22. yielded, *that either Martyrdome, or the desire of Baptisme, might supply the defect of Baptisme*, and some of the School-men, *Biel, Cajetan, Gerson*, do allow the *desire and prayer of parents for children in the wombe, in stead of baptisme*: Yet we finde no remedy allowed by them, but actuall baptisme for children born into the world: So strictly did *Augustine* and the Ancients urge the necessity of Baptisme for Infants born.

Rivet. tract. de Patrum auctoritate, c. 9. *Augustinus aeternis flammis adjudicat Infantes sine baptismo morientes*

3. You may consider, that *Augustine* held a like necessity of Infants receiving the Lords supper, from the words, *Joh.* 6. 53. as is plainly expressed by him, *lib.* 1. *de peccat. merit. & remiss. c.* 20. And accordingly, as in *Cyprians* time, the Communion was given to Infants, as appears by the story which he relates of himself, giving the

Confirmation to an Infant, in his book *de lapsis*, mentioned by *August. epist.* 23. So it is confessed by *Maldonat* on *Joh.* 6. that *Innocentius* the first, Bishop of *Rome*, held it necessary for Infants; and that this opinion and practise continued about 600 yeares in the Church, though it be now rejected by the Romane Church in the Councel of *Trent*.

4. You may consider, that *Augustine* held such a certainty of obtaining regeneration by Baptisme, that not only he puts usually regeneration for Baptisme, but also he makes no question of the regeneration of Infants, though they that brought them, did not bring them with that faith, that they might be regenerated by spirituall grace to eternall life; but because by Baptisme they thought to procure health to their bodies, as is plain by his words, *epist.* 23. *ad Bonifacium. Nec illud te moveat, quod quidam non ea fide ad Baptismum percipiendum parvulos ferunt, ut gratia spirituali ad vitam regenerentur æternam, sed quod eos putant hoc remedio temporalem retinere aut recipere sanitatem: non enim propterea illi non regenerantur, quia non ab illis hac intentione offeruntur; celebrantur enim per eos necessaria ministeria.* By which last words you may perceive how corrupt *Augustine* was in this matter, so as to excuse, if not to justifie their fact, who made use of Baptisme in so profane a manner, as to cure diseases by it: which is no marvaile, if it be be true which is related, of the approbation that was given of the Baptisme used by *Athanasius* in play amongst boyes.

5. You may consider, that in the same Epistle, when *Bonifacius* pressed *Augustine* to shew how Sureties could be excused from lying, who being asked of the Childs faith, answered, *He doth believe*, (for even in Baptisme of Infants they thought in all ages it necessary that a profession of faith go before) He defends that act in this absurd manner: *Respondetur credere propter fidei Sacramentum*, And thence is he called a believer, because he hath the Sacrament of faith. Which as it is a ridiculous playing with words, in so serious a matter before God, so it is a sensiesse answer, sith the interrogation was of the Childs faith before it was baptized, and the answer was given before, and therefore it cannot be understood of believing by receiving the sacrament of faith, which came after.

6. It is apparent out of the same Epistle, that Infants were then admitted to baptisme, whether they were the children of believers, or not; it was no matter with what intention they brought them, nor whose children were brought; yea it was counted a work of charity to bring any children to baptisme, and in this case the faith

of

of the whole Church was counted a ſufficient ſupplement of the defect of the parents or bringers faith: So that whereas the preſent defenders of Infant-baptiſme, pretend Covenant-holineſſe a priviledge of Believers, it was no ſuch matter in the time of the Ancients, but they baptized any Infants, even of Infidels, upon this opinion, That Baptiſme did certainly give grace to them; and if they dyed without baptiſme, they did periſh. And thus I grant that it is true, the *Epiſtle of* Cyprian *is cited and approved by* Auguſtine: but neither is *Auguſtine* to be approved for approving it, nor doth it advantage your tenet, that you have cited his citation of it.

§. 9. Of the teſtimonies of *Hierom* and *Ambroſe*.

NExt to *Auguſtine* you place *Hierom*, and it is true *that he cites and approves* Cyprians *Epiſtle, in the end of his third book of his Dialogues againſt the Pelagians*; and *he cites and approves, and commends* Auguſtine's *books, de peccat. merito, & remiſſione, ad Marcellinum*, in which he maintains baptiſme of Infants, and Infant-communion, as neceſſary to ſalvation, and the certainty of regeneration and ſalvation to Infants that are baptized, and receive the Lords ſupper. So that the ſame anſwer is to be given concerning *Hierom*, which is to be given concerning *Auguſtine*. The laſt you alleadge, is *Ambroſe*, who lived about the ſame time, though he be placed ſome yeares before *Auguſtine* and *Hierom*; And it is confeſſed that he was of the ſame judgement, and many other of the Ancients of the ſame time, and in after-ages, but nothing comparable to thoſe already named, and therefore adding no more weight to the cauſe.

§. 10. Of the validity of proof by theſe teſtimonies, and of the evidences that Infant-baptiſm is an innovation.

NOw theſe, you ſay, *you relate not to prove the truth of the thing, but only the practiſe of it*. It is well you added this, that you might diſclaime the validity of theſe teſtimonies for proof; for the truth is, they rather prove the thing to be an error, than a truth, which was held upon ſuch erroneous ground as they taught and practiſed it, to wit, *the neceſſity of Baptiſme to ſalvation*, Joh. 3. 5. *The certainty of remiſſion of originall ſin by baptiſme*; *The dooming of Gods grace to none, And the periſhing of thoſe to whom Baptiſme was not given*. Whether you have any better proofs, I ſhall conſider hereafter: in the mean time I adde. 1. That concerning the practiſe, your teſtimonies prove not, that it was in practiſe, but in caſe of ſuppoſed neceſſity. 2. That there was ſtill in uſe a conſtant courſe of baptizing, not only the converted from infidelity, but alſo the grown children of profeſſed believers, when they were at full age. 3. That they did alike conceive a neceſſity of, and accordingly practiſe the giving of the Lords ſupper to Infants. 4. That they made no diſtinction

Chamier panstr. Catbol. to. 4. l. 5. c. 15. §. 19. Denique hunc morem quis non videt ejus temporis esse cum vix millesimus quisque baptizabatur non adultus, & in Catechumenis diligenter exercitus.

H. Hamond, A practicall Catech. *l.* 1. §. 3. *pag.* 23. And those other fundamentals of faith which all men were instructed in anciently, before they were permitted to be baptized.

on between the Infants of believers and unbelievers being brought to them. 5. That your ancientest testimonie for practise, according to any Rule determined, is *Cyprian*, neer 300 yeeres after Christ. 6. Lastly, there are many evidences that do as strongly prove, as proofs are usually taken in such matters, That it was not so from the beginning: As particularly, 1. The continued propounding of the ordinary questions even to Infants, concerning their faith, repentance, and obedience, afore they were baptized, which in the School-men was still held necessary, and therefore Sureties thought necessary to answer for them, yea even in Reformed Churches, unto this day: which as it was conceived by *Strabo*, and *Vives* in his Comment on *Aug. lib.* 1. *de civit. Dei*, *c.* 27. a cleare evidence; so I conceive any reasonable man will think it to be a manifest proof, that at first none were baptized but such as understood the faith of Christ. 2. The examples before mentioned, of the baptizing *Gregory Nazianzen*, *Chrysostom*, *Augustine*, *Constantine the great* &c. being children of professors of Christianity, is a manifest proof they did not then baptize Infants ordinarily, but extraordinarily in case of necessity. 3. Specially if we joyn hereto the dissuasions of *Tertullian*, and *Gregory Nazianzen* forementioned. 4. The plain testimony of the Councel of *Neo-Cæsarea* against it, before mentioned. 5. The silence of the chiefe writers, *Eusebius*, *&c.* concerning it. 6. The many passages in *Augustine*, and others, referring it only to Apostolicall tradition, and that usually proved by no higher testimony than *Cyprian*, & that brought in upon erroneous grounds, is a strong evidence it came not from the Apostles. To all which I may add the testimony of *Hugo Grotius* before recited, concerning the Greek Church; the testimony of *Ludovicus Vives*, *Comment. in August. de civit. Dei*, *l.* 1. *c.* 27. affirming, *that he heard, the old use continued in some Cities of* Italy, *of not baptizing, till the party baptized did desire it*, Which it seems *Bellarmine*, an Italian, when he mentions that speech of *Vives*, did not deny. More testimonies and evidences might be brought out of sundry authors: but these are enough to me, and I think to any that search into Antiquity, to prove, that the custome of baptizing Infants was not from the beginning, and therefore is but an Innovation: especially that your tenet, and practise accordingly, is a very late innovation, [*That Baptisme is to be given to Infants of Believers only, because of supposed Covenant-holinesse*] not elder then *Zuinglius*, and so not much above one hundred yeares old, so far as I can find.

Anti-

Antipædobaptiſme hath no ill influence on Church, or Common-wealth.

PART. II.

Concerning the prejudices againſt Antipædobaptiſts from their miſcarriages.

§. I.

Of the times of placing the Narration of miſcarriages of oppoſers of *Pædobaptiſme.*

HAving examined the firſt part of that you produce for baptizing of infants, I proceede to the ſecond, taken from the noveltie and miſcarriages of the oppoſers of it. And here I wiſh you had remembred the order of the *Areopagites* mentioned by *Smectymnuus*, that in pleading cauſes before them prefaces ſhould be avoyded, as tending to create prejudice in the Judges. For to what end ſerves this your Narration of your adverſaries, but to beget an Odium, hatred or prejudice at leaſt in your Auditors? which if it had come after other arguments might have been more excuſable, but placed as it is, neither ſuites with ſerenity of minde fit for judging in you, or your Auditors. Unto which give me leave to adde, that the courſes taken by too many, as namely by the Author of the Frontiſpice to Doctor *Featlies* booke, which is light and immodeſt, by Mr. *Edwards* in his prejudices againſt the perſons of his oppoſites, as, that none that ever maintained *Antipædobaptiſme*, lived and died with repute in the Church of God: the hiſtorie of the *Anabaptiſts*, the *Anabaptiſts* Catechiſme, with their in-

vectives againſt this as an hereſie, everting the Fundamentals, as leading into all hereſie, overthrowing of government, [illegible] every where to make *Antipædobaptiſme* odious, and to foreſtall men with prejudice, though, for the preſent they ſerve like *Meduſa's* head, to aſtoniſh men, ſpecially the more unlearned, yet are they not right courſes, but Artifices ſerving only to prevent impartiall diſcuſſing of things which is neceſſary that truth may appeare, and perhaps when truth ſhall appeare will returne on the head of the Authors of hem. But I reſolve to follow your ſteps.

§ 2. Of the oppoſers of Infant-baptiſme afore Baltazar.

vid p. 13

“YOu begin thus. *And indeed although ſome in thoſe times que-“ſtioned as* Auguſtine *grants in his Sermons* de verbis Apoſtol. *yet “the firſt that ever made a head againſt it, or a diviſion in the Church “about it, was* Baltazar Pacommitanus *in* Germany *in Luthers time, a-“bout the yeare* 1527.

“ You ſay, *in thoſe times ſome queſtioned, as* Auguſt. *grants in his “Sermons* de verbis Apoſtol., But you doe not tell us who thoſe ſome were, nor in which Sermons, which might have been requiſite for your Reader. Upon ſearch I finde the 14. Sermon *De verbis, Apoſtol. tom.*10. intituled *de baptiſmo parvulorum contra Pelagianos*, but it is plaine out of that Sermon, and out of *Auguſtines* bookes of *Hereſies, ad Quod vult Deum, Tom.* 6. *Hereſ.* 88. and elſe where, that the *Pelagians* did grant the baptizing of Infants, becauſe they durſt not oppoſe the cuſtome of the Church, which in thoſe dayes was accounted Sacred, only they ſhifted off the proofe of originall ſinne from it, by ſaying *that they were baptized not for the remiſſion of ſinnes to eternall life, for they had none, but for the Kingdome of heaven,* which ſhift *Auguſtine* doth well refute in that Sermon, and alſo oppoſeth ſome others that taught, *that the child not baptized might enter into the Kingdome of Heaven.*

“ *From* Auguſtines *time* you make a great leape, and ſay, *the firſt “that ever made a head againſt, or a diviſion in the Church about it, “was* Baltazar Pacommitanus *in* Germany *in* Luthers *time, about the yeare* 1527. But therein you are much deceived. For *Caſſander* in his Teſtimonies of Infants baptiſme in the Epiſtle to the Duke of *Cleve*, tells us that *Guitmund* Biſhop of *Averſe* mentioneth the famous *Berengarius, Anno.* 1030. oppoſing not only the corporall preſence of Chriſt in the Euchariſt, but alſo the baptiſme of

little ones. And that a little after ſome in Bernards time, the hereſie of an uncertaine Originall and appellation, and in which that they were called Cathari or Puritans, and from a Country of France, Albigenſes, ſpread over France and lower Germany, and the banks of the Rhine; of theſe, he ſaith, Hæreticis erroribus quos a Manichæis et Priſcillianiſtis mutuati ſunt, hoc inſuper addiderunt, ut Baptiſmum parvulorum inutilem eſſe dicerent, ut qui prodeſſe nemini queat qui non et ipſe credere, et per ſeipſum Baptiſmi ſacramentum petere poſſit, quale nihil Manichæos, & Priſcillianiſtas docuiſſe legimus. And indeed Bernard, who is placed by Vſher, at the yeare 1130. juſt a 100. yeares after Berengarius, Sermon 66. in Cantica, mentions the Hereſie of ſome, that had no name, becauſe their hereſie was not from man, nor received they it by man, but they boaſted themſelves, to be the ſucceſſors of the Apoſtles, and called themſelves Apoſtolicos: Now although he charge them with denying Marriage, and abſtaining from meates, yet you may ſmell out of his owne words, that this was but a calumny; but take the Character he ſets downe of them and weigh it, and you would conceive he had ſpoken of Proteſtants. Irrident nos quia baptizamus Infantes, quod oramus pro mortuis, quod ſanctorum ſuffragia poſtulamus, and a little after, Non credunt autem ignem purgatorium reſtare poſt mortem, ſed ſtatim animam ſolutam a corpore, vel ad requiem tranſire, vel ad damnationem; And a little after. Iam vero qui Eccleſiam non agnoſcunt, non eſt mirum, ſi ordinibus Eccleſiæ detrahunt, ſi inſtituta non recipiant, ſi ſacramenta contemnunt, ſi mandatis non obediunt. The ſame Bernard in Epiſt. 204. writes to Hildefonſis Earle of S. Gyles, to take away Henricus once a Monke, then an Apoſtate, quod dies feſtos, ſacramenta, Baſilicas, Sacerdotes ſuſtulerit, quod parvulis Chriſtianorum Chriſti intercludatur vita, dum baptiſmi negatur gratia, nec ſaluti propinquare ſinuntur, and it is well known that Petrus Cluniacenſis who is placed by Vſher at the yeare 1130. hath written an Epiſtle to three Biſhops of France againſt Peter de Bruis and Henricus, as defending errors digeſted into 5. Articles. Firſt, That little ones may not be baptized. Secondly, that Temples or Altars are not to be made. Thirdly, that the Croſſe of Chriſt is not to be adored or worſhipped, but rather to be broken and trodden under foot. Fourthly, that the Maſſe is nothing, nor ought to be Celebrated. Fiftly, that the benefites of the living nothing profited the

vid Baron
et Spondan
Epit: [illegible]
anno 1126 [illegible]
pag 273

the

the deceased, that we are not to shave to God. He saith that the heresie of the *Petrobrusiani*, was received in the Cities of *Gallia Narbonensis*, and complaines, *that the people were rebaptized, the Churches profaned, the Altars digged downe, the Crosses fired, on the day it selfe of the Lords passion, flesh was openly eaten, the Priests scourged, Monks imprisoned, and by terrours and torments compelled to marry wives.* All this was done very neare 400. yeares before *Baltazar Pacemmitanus*, or as others write him *Pacimontanus*.

§ 3. Of *Baltazar Pacimontanus.*

But perhaps you thinke however, that *Baltazar* was the first that opposed the baptisme of Infants in the 16. Century, which possibly may be true, though herein you follow *Cochlaus* and *Bellarmine*, who addes that *Erasmus* himselfe had sowed some seedes of it also, but *Gerhard* the *Lutheran* in the 40th Tome of his Common places, where he handles this question, rather derives the Originall from *Carolostadius*, and alleageth *Melanthon*, *Com.* on *Coloss.* and saith, that he is called the father of the Anabaptists by *Erasmus Alberus*. Now I doe not finde in *Melanthon*, that which *Gerhard* saith of him, yet *Sleidan* saith of him, that he praised their opinion, and *Osiander* that he joyned himselfe unto them, and I finde that *Melanthon* in his Comment on 1 *Cor.* 9. 24. sayes of him *that he indeavoured to promote the Gospel, though in a wrong course.* *Arnoldus Meshovius hist: Anabap: lib.* 1. §. 2. sayes that the businesse of Anabaptisme began at *Wittenberg*, Anno *Christi*, 1522. *Luther* then lurking in the Castle of *Wartpurg* in *Thuringia*, by *Nicolas Pelargus*, and that he had Companions at first, *Carolostadius*, *Philip Melanthon* and others, and that *Luther* returning from his *Patmos* as he called it, banished *Carolostadius*, and the rest, and only received *Philip Melanthon* into favour againe. Now they that know what was *Luthers* vehemency and pertinacy on the one side, and *Melanthons* timerousnesse on the other side, may well conceive, that as in the businesse of Images in Churches, and Consubstantiation, so in this about Infant-baptisme the temper of these two men much hindred the clearing of this truth, perhaps fearing that a further reformation then they had begun, would be an occasion of nullifying all they had done. Surely it hath beene the unhappy fate of the reformed Churches, that they have so stucke to *Luther*, and *Calvin*, that they have scarce stepped one step further in reformation then they did, but stifly maintained onely the ground they had gotten.

gotten. *Caſſander* in his Epiſtle to the D. of *Cleve* before mentioned, reckons the error of Anabaptiſme to have bin revived about the yeare 1522. by *Nicolas Stork* or *Pelargus*, & *Thomas Muncer*, but it is not *res tanti* to ſearch any further into this matter, nor is it of any weight to enquire much after this *Baltazar*. He is ſtiled *Baltazar Hubmer Pacimontanus*, Dr. in *Waldſhuts*, in the Epiſtle *Zuinglius* writes to him, before his anſwer to his booke about baptiſme, & in the Epiſtle *Zuinglius* wrote to *Gynoræus*, he relates how he came to *Zurich*, and was there demanded by the Emperor, who it ſeemes ſought his life, there he made ſome recantation, but it appeares he was afterwards taken and burnt at *Vienna* in *Auſtria* Anno, 1528. For what cauſe I know not. *Zuinglius* ſaith this of him in his Epiſtle to *Gynoræus*. *Nos dexteritatem ſpectamus in homine, ac mediocritatis ſtudium, in eo autem homine (falli cupio) nihil quam immoderatam rei gloriaeque ſitim deprehendiſſe viſus ſum ipſe mihi.* And *Oſiander* at the yeare 1528. ſaith only of him, he was *Homo fanaticus et craſſus Anabaptiſta*. But I leave him to his Judge to whom he ſtands or falls, onely I marvaile I reade no worſe, ſpecially in *Oſiander*, ſaid of one that is accounted a leader in ſo hated a ſect.

§. 4
Of rebaptizing.

“YOu goe on, *Since that time multitudes in* Germany *have imbraced his opinion, who becauſe they oppoſed pædobaptiſme, were forced to reiterate their owne baptiſme, and thence were called Anabaptiſts.* Afore I proceed, becauſe it goes ſo currant, that rebaptization is not only an errour, but alſo an hereſie, let me beg of you one good argument to prove it unlawfull *in ſe*, or intrinſecally, I meane without reſpect to ſcandall, or the like cauſe by accident, for a man that hath beene baptized rightly, to be baptized againe: One baptiſme *Eph.* 4 5, is not to me all one as once baptizing, no more then one faith once beleiving, We are regenerated by baptiſme, and a man is borne but once. But are we not borne againe by the Word, and muſt that be but once preached? Is not ſinne mortified, the Church ſanctified by baptiſme, and are not theſe often? And for example, if there were as good for pædobaptiſme, as that *Act.* 19.5, 6. for rebaptizing, the controverſie were at an end with me. But if hereſie muſt be determined by the votes of men, *Smectymnuus* may be judged an *Arian*, and the oppoſers of *Paſcha* Hereticks: this by the way, though not beſides the matter.

§ 5.
Of the *Anabaptiſts* in *Germanie*, and the *Antiprelatiſts* in England.

“YOu goe on, *And ſoone proved a dangerous and turbulent ſect, not only working a world of miſcheife about* Munſter, *and other*

“*parts of* Germany, *but have with their opinions drunk in abundance*
“*of other dangerous hereſies, and blaſphemies, and quickly grew into*
“*ſuch diviſions and ſubdiviſions among themſelves, that* Bullinger
“*notes that they were growne to no leſſe then* 14. *Sects in his time*
“*which is indeed the common lot of all Hereſies.*

To all which I only anſwer thus, that much of this is true I make no queſtion, though perhaps vehemency of oppoſition, hath made matters more or worſe then they were, as it is wont to be in ſuch caſes, and I finde that *Gualter* in his Apology for *Zuinglius*, ſaith of them, *virtutis ſtudioſi videri volunt*, and *Caſſander* ſpeakes favourably of ſome of them. But it is no marvaile that when men grow into ſects, ſuch things happen, eſpecially when the reformation of an abuſe is denyed them by an orderly Synodicall way, and the perſons that ſeeke it, declaimed againſt, accuſed, and accurſed, and perſecuted as *Schiſmaticks* and *Heretiques*; and unlearned and factious men, joyne with a diſcontented party for ſiniſter ends, ſo that the men that hold an opinion have no regular Miniſtery, nor orderly meetings to debate or conclude of things amongſt themſelves, and to agree upon a confeſſion of their doctrine, to be by all avouched. But have not the like, if not the ſame things happened in other matters? Did not the like troubles happen in *Q. Elizabeths* dayes in ſeeking to remove *Epiſcopacy* & Ceremonies? Did not ſome of them grow a dangerous and turbulent Sect? was not the practiſe of *Hacket* and his companions like that of *John a Leyden* at *Munſter*? Did not diviſions and other miſcarriages and perſecutions, bring the Non-conformiſts of *England* as low as the Anabaptiſts? Did not *Whitgift* long agoe compare the Anabaptiſts principles with the Nonconformiſts of *England*, and *Hooker* in his preface to his bookes of Eccleſiaſticall policy, their proceedings, manners & pretences together? and yet *Epiſcopacy* is now found an abuſe and ſo may in time be Pædo-baptiſme. Indeed theſe miſcarriages were argumentative if they did ariſe from the nature of the doctrine taught: but when they come only from the weakneſſe, or raſhnes, or malignity of the aſſertors, or from the violence of oppoſers, we muſt not jumble things together, but by ſifting the matter to the bran, ſever the nature of the doctrine from the quality and actions of the teachers, elſe we ſhall as ſoone looſe truth as finde it: Now whether the nature of the Doctrine that denies Pædobaptiſme, inferre any ſuch turbulent effects, I ſhall conſider in examining that which followes.

§.6.

Of Anabaptiſts oppoſing Magiſtracy.

“ *And becauſe this opinion and diverſe others which depend upon it,*
“ *begin unhappily to take place and ſpread among our ſelves in*
this Kingdome.

You do not expreſſe what thoſe opinions are which depend upon it.
“ Mr. *Richard Vines* in his Sermon on *Eph.* 4. 14. *pag.* 12. Having ſayd
“ *what hereſie ever came abroade without* Verbum Domini *in the*
“ *mouth of it?* and then after the *Arians* plea, he ſaith, the *Anabap-*
“ *tiſts from* Matth. 28. 19. *Goe yee therefore and diſciple all nations,*
“ *and when we ſhall be* [illegible] *he will under-*
“ *mine Magiſtracy by that* Rom. 12. 19. *Avenge not your ſelves.*

But how knowes Mr. *Vines* this? I do not take Mr. *Vines* for a Prophet & to inferre this by reaſon, The *Anabaptiſt* urgeth *Matth.* 28. 19 againſt pædobaptiſme. *Ergo*, he will urge *Rom.* 12. 19 againſt Magiſtracy, is in my ſlender apprehenſion *a baculo ad angulum*. I doe not feare to averre, and doubt not but to be able to make it good, that the principle by which he proves pædobaptiſme, from the reaſon & equity of the rule of circumciſion, doth by juſt conſequence undermine, I will not ſay all Magiſtracy, but much of the Magiſtracy and Lawes of the Kingdome of *England*, as they are at this day. Perhaps he may ſay the *Anabaptiſts* heretofore have oppoſed Magiſtracy. I reply, Have none of the adverſaries of the *Anabaptiſts* undermined Magiſtracy? Since the actions of *Muncer* and *Munſter* I finde not either in writing or action any oppoſition but the *Battenburgick* after mentioned (which what they were I know not) made by the *Anabaptiſts* againſt the Magiſtrates or Magiſtracy. I cannot but thinke it neceſſary to inſert the words of *Caſſander* a Papiſt in his Epiſtle to the Duke of *Gulicke* and *Cleve*. *Hujus quem dixi Mennonis cui nunc hic Theodoricus ſucceſſit, ſectatores fere ſunt omnes, qui per hæc Belgicæ, & inferioris Germaniæ loca huic Anabaptiſticæ hæreſi affines deprehenduntur, in quibus magna ex parte pii cujuſdam animi argumenta cernas, qui imperito quodam zelo incitati, errore potius quam animi malitia, vero divinarum literarum ſenſu, et concordi totius Eccleſiæ conſenſu deſciverunt. Quod ex eo perſpici poteſt, quod Monaſterienſibus, et hinc conſequutis Batenburgicis a Iohanne Batenburgo, poſt cladem Monaſterienſem excitatis furoribus Novam quandam reſtitutionem regni Chriſti, quod in deletione impiorum per vim externam poſitum ſit meditantibus acerrime ſemper reſtiterunt, et in ſola cruce Regni Chriſti inſtaurationem et propagationem conſiſtere docuerunt, quo fit ut qui hujuſmodi ſunt, Commiſeratione potius et emendatione quam inſectatione et perditione digni videantur.* How unlike is Mr.

Vines

Vines his speech to the Lord Major &c City of *London*, to these words of *Cassander* a Papist, to the D. of *Cleve* a Papist. And for those in these dayes, that deny or question Pædo-baptisme, as I know there are very few of them, so I cannot say what they do, or hold, as being not privy to their tenets or professings, only understanding by one of your assembly that there was a little book put forth intitled *the compassionate Samaritan*, upon perusal I found that that Author, whoever he were, accounts it a calumny to charge the Anabaptists with opposing Magistracy. But concerning this the confession of faith lately put forth in the name of 7 Churches of them *Artic.* 48, 49. will give best information. But if you meane not this but some other error depending on the opinion of *Antipædobaptisme*, when I meete with them in your Sermon, I shall in their proper place, consider whether they do depend on it or no, and for the opinion it selfe, I say, if it be not truth, the spreading of it is unhappy, if it be truth, the more it spreads, the more happy it is for the Kingdome.

§. 7. Of the hindering of reformation by *Anabaptisme*.

"YOu say further. *And so the worke of reformation without Gods mercy likely to be much hindered by it.*

Sir, you now touch upon a very tender point, in which it concerned you, and it in like manner concernes me, and all that have any love to *Jesus Christ*, or his people, to be very considerate in what we say. I have entred into Covenant to endeavour a reformation as well as you, and though I have not had the happines, (as indeed wanting ability) to be imployed in that eminent manner you have beene in the promoting of it (in which I rejoyce) yet have I in my affections sincerely desired it, in my intentions truely aimed at it, in my prayers heartily sought it, in my studies constantly minded it, in my indeavours seriously prosecuted it, for the promoting of it greatly suffered, as having as deepe an interest in it as other men. Now begging this *Postulatum*, or demand, that Pædobaptisme is a corruption of *Christs* institution, which upon the reading of my answer, and the 12 reasons of my doubts formerly mentioned, will appeare not to be a mere *Petitio principii* begging that which is to be proved. I say this being granted, I humbly conceive that Pædobaptisme is a Mother-Corruption that hath in her wombe most of those abuses in discipline and manners, and some of those errors in doctrine that doe defile the reformed Churches; and therefore that the reformation will be so far from being hindred by removing it, that indeed it is the only way to further reformation, to begin

begin in a regular way, at the purging that ordinance of *Iesus Christ*, to wit of Baptisme, without which, experience shewes how insufficient after-Catechizing, Excommunication, Confirmation, *Vsus reformata*, solemne Covenant, Separation, & the New Church-Covenant, invented or used to supply the want of it, are, to heale the great abuses about the admitting visible professors into the priviledge of the Church, from whence spring a great part, if not all the abuses in discipline, receiving the *Lords Supper*, and manners of Christian people: And therefore, I earnestly beseech in the bowels of *Iesus Christ*, both you, and all others, that ingage themselves for God, to take this matter into deepe consideration. I am sensible how inconsiderable a person I am, and how inconsiderable a number there be that are affected with this motion, I do consider how much against the streame of the Reformed Churches, such a reformation would be. Yet when I consider how far fetched the reasons for Pædobaptisme are, how cleare the institution of *Christ* is against it, how happily truthes opposed with as much prejudice as this, have beene in processe of time vindicated, of what moment the knowledge of this point is to every conscience, how exact a reformation our solemne Covenant binds us to endeavour; I do not despaire but that this truth also may take place upon second thoughts, where it hath beene rejected at the first, nor doe I doubt but in time Gods people will consider what an influence baptisme had of old into the comfort and obligation of consciences, and how little it hath now. And truely Sir, though it may be but my weaknes, yet I suppose it can doe you no hurt to tell it; I feare you want much of that blessing, which was hoped for by your Assembly, in that you do waste so much time about inconsiderable things comparatively, and hastily passe over or exclude from examination this which deserves most to be examined, but rather seeke to stop the bringing of it to any tryall. But having told you thus much, I follow you in your Sermon.

§. 8. The Anti-pædobaptists principle overthrows not the Lords day, the Pædobaptists principle reduceth Judaisme, and Popish Ceremonies and addes to the Gospell.

"You say, *I shall God-willing handle this question more largely then I have done any other in this place, and the rather because of three other great mischiefes which go along with it. First I see that all that reject the baptizing of Infants, do & must upon the same grounds reject the religious observation of the Lords day, or the Christian Sabbath, viz. because there is not (say they) an expresse institution or command in the New Testament.*

Give me leave to take up the words of him in the *Poet*, πῶς ἔπος φύγεν ἕρκος ὀδόντων, *What a word hath gotten out of the hedge of your teeth! They doe, They muſt.* Though I doubt not of your will, yet I ſee you want ſome skil in pleading for the Lords day, that others have: the truth is that it is neither ſo, nor ſo, *They neither doe, nor muſt reject upon the ſame ground the Lords day.* That they doe not I can ſpeake for one; and your owne words delivered after with more caution, *Verily I have hardly either knowne, or read, or heard,* intimate that though few, yet you cannot ſay, but you have heard, or read or knowne of ſome, that have not with baptizing of Infants rejected the Lords day; but you have, I preſume, heard or read of whole, and thoſe reformed Churches, that have upon ſuch a ground rejected the Lords day as not of divine inſtitution, who yet are zealous for pædobaptiſme. *Nor muſt they,* And to make that good, let us conſider their ground as you mention it. Their ground you ſay is, *becauſe there is not an expreſſe inſtitution or command in the New Teſtament*: this then is their principle, that what hath not an expreſſe inſtitution or command in the New Teſtament is to be rejected. But give me leave to tell you, that you leave out two explications that are needefull to be taken in; Firſt, that when they ſay ſo, they meane it of poſitive inſtituted worſhip, conſiſting in outward rites, ſuch as Circumciſion, Baptiſme and the Lords Supper are, which have nothing morall or naturall in them, but are in whole and in part Ceremoniall. For that which is naturall or morall in worſhip, they allow an inſtitution or command in the old Teſtament as obligatory to Chriſtians, and ſuch doe they conceive a Sabbath to be, as being of the Law of nature, that outward worſhip being due to God, dayes are due to God to that end, and therefore even in *Paradiſe*, appointed from the creation; and in all nations, in all ages obſerved: enough to prove ſo much to be of the Law of nature, and therefore the fourth Commandement juſtly put amongſt the Morals; and if a ſeventh day indefinitely be commanded there, as ſome of your Aſſembly have indeavourd to make good, I ſhall not gainſay: though in that point of the *quota pars temporis* which is moral, I do yet ἀνέχεσθαι ſuſpend my judgement. Now Circumciſion hath nothing moral in it, it is meerely poſitive, neither from the beginning, nor obſerved by all nations in all ages, nor in the Decalogue, and therefore a Sabbath may ſtand, though it fall. 2. The other explication is, that when they require expreſſe inſtitution or command in the New Teſtament, they doe not meane that in poſitive worſhip there muſt be

a command *totidem verbis*, in so many words, in forme of a precept, but they conceive that Apostolicall example, which hath not a meere temporary reason, is enough to prove an institution from God, to which that practise doth relate. And in this, after some evidences in the Scripture of the New Testament, they ascribe much to the constant practise of the Church in all ages. Now then if it be considered, that when *Paul* was at *Troas*, *Acts.* 20.7. the Disciples came together to breake bread, and *Paul* preached upon the first day of the weeke, and *Paul*, 1 *Cor.* 16.1.2. as he had appointed in the Churches of *Galatia*, so he appoints at *Corinth* collections for the poore the first day of the week; & *Revel.* 1.10. it hath the *Elogium* or title of the Lords day; and it was so Sacred among Christians, that it was made the question of inquisitors of Christianity, *Dominicum servasti?* Hast thou kept the Lords day? to which was answered, *Christianus sum, intermittere non possum*, I am a Christian, I may not omit it: it is cleare evidence to me, that either Christ or the Apostles, having abrogated the old Sabbath, *Col.* 2.16. subrogated the first day of the weeke instead of it. Now if a moity of this could be brought for Pædobaptisme, in the stead of Circumcision of infants, I should subscribe to it with you. But Pædobaptisme not consisting with the order of Christ in the institution, being contrary to the usage of it by *John the Baptist*, & the Apostles, there being no foote-steps of it, till the erroneous conceit grew of giving Gods grace by it, and the necessity of it to save an infant from perishing, some hundreds of yeares after Christs incarnation; I dare not assent to the practise of it upon a supposed analogy, equity or reason of the rule of Circumcision, and imaginary confederation with the beleiving parent in the Covenant of grace. For to me it is a dangerous principle upon which they go that so argue: to wit, that in meere positive things (such as Circumcision and Baptism are) we may frame an addition to Gods worship from analogy or resemblance conceived by us betweene two ordinances, whereof one is quite taken away, without any institution gathered by precept or Apostolicall example. For if we may doe it in one thing, why not in a nother? where shall we stay? They that read the Popish expositors of their Rituals, doe know that this very principle hath brought in Surplice, Purification of women, &c. that I mention not greater matters. I desire any learned man to set me downe a rule from Gods Word, how far I may go in my conceived parity of reason, equity or analogy, and where I must stay;

Vid. Rainold. Confer. with Hart, c.8 §.4.

stay; when it will be superstition and will worship, when not; when my conscience may be satisfied, when not? That which Christ and his Apostles have taken from the Jewes, and appointed to us, we receive as they have appointed: but if any other man, if a Pope, or Oecumenicall Councel take upon them to appoint to mens Consciences any rite in whole or in part, upon his owne conceived reason from supposed analogy with the Jewish ceremonies, it is an high presumption in such against Christ, and against the Apostles command to yeeld to it, *Col.* 2.20. though it hath a shew of wisedome, *v.* 23. And the Apostles example, *Gal.* 2.3 4.5. binds us to oppose it, when it is likely to bring us into bondage. And for the other pillar upon which at this day pædobaptisme is built, it is to me very dangerous, viz. *That the Covenant of Evangelicall grace is made to beleivers and their seede, that the children are confederates with the Parents in the Covenant of grace.* Which without such restrictions or explications as agree not with the common use of the words (which in the plaine sense import this, that God in his Covenant of grace by Christ hath promised not only to justifie and save beleiving Parents, but also their children) is in my apprehension plainly against the Apostles determination, *Rom.* 9.6,7, 8. makes an addition to the Gospell mentioned *Gal.* 3.8 9. and drawes with it many dangerous consequences, which I abhorre. You adde, "*Now God hath so blessed the religious observation of the Lords day* "*in this Kingdome above other Churches and Kingdomes, that such as* "*indeavour to overthrow it, deserve justly to be abhorred by us.* Upon occasion of which passage I only desire to intimate to you, that from happy events its not safe to conclude, that a thing pleaseth God. You know it is the way the Monks and Prelates use to inferre that their institution is of God, because their Orders have yeelded so many pious Confessors, Martyrs and Saints; & it too much countenanceth the way of arguing for Independency (by which it hath prevailed) in Letters from abroad, and suggestions at home, still harping on this string, that it is the way of God, because they that are in that way thrive & grow more spirituall then others. And if this arguing be good, It prospers, therefore it pleaseth God; then it will follow on the contrary, It prospers not, therefore it pleaseth not God: And if so, we might inferre Infantbaptisme is of men, not of God, sith *if conscience and experience may speake, there are but few Christians that have tasted the sweete & comfort of their baptisme, as* Mr. *Shepard*, Epistle before *Philips* vindi: of infant-bapt. The other note is this, that when you say, that such

as

as indeavour to overthrow the religious observation of the Lords day, deserve justly to be abhorred by us, it must be taken *cum grano salis*, with caution of such as doe it against cleare light, with a malitious spirit: Otherwise your words reach to forraigne reformed Churches & their teachers, yea in a sort to your selfe, who may be said interpretatively to indeavour to overthrow it, while you build it on the same ground with pædobaptisme. But I proceede.

§. 9. Of the evill of a seperating from the Ministry and Communion of Christians by reason of this opinion.

"YOu say, *Secondly the teachers of this opinion, where ever they pre-*
"*vaile, take their Proselites wholy off from the Ministery of the*
"*Word and Sacraments, and all other acts of Christian Communion*
"*both publique and private, from any but those that are of their owne*
"*opinion, condemning them all, as limbes of* Antichrist, *worshippers and*
"*followers of the Beast.*

This is indeed a wicked practise, justly to be abhorred, the making of sects upon difference of opinion, reviling, separating from their teachers and brethren otherwise faithfull, because there is not the same opinion in disputable points, or in cleare truths non-fundamentall, is a thing too frequent in all sorts of Dogmatists, and yet so contrary to common charity, which teacheth us to beare all things, to the rules of heathens, who could say, *Non eadem sentire duos de rebus iisdem incolumi licuit semper amicitia*, It hath bin alwayes allowed that friends; should differ in opinion about the same things, & yet continue friends, much more against that neare concorporation of Christians: that I looke upon it as one of the great plagues of Christianity, you shal have me joyne with you in shewing my detestation of it. Yet nevertheless, First, It is to be considered, that this is not the evill of *Antipædobaptisme*; you confesse some are otherwise minded, and therefore must be charged on the persons, not on the assertion it selfe, and about this what they hold, you may have now best satisfaction from the confession of faith in the name of seven Churches of them, *Art.* 33. and others following. Secondly, It is fit when such things happen, that godly Ministers should looke upon it as their affliction, & take occasion *excutere semetipsos*; to search themselves whether they have not by their harsh usage of their brethren, unjust charging them, misreporting their tenents, stirring up hatred in Magistrates & people against them; instead of instructing them, unsatisfying, handling of doubtfull questions, and by other wayes alienated them from. And I make bold to let you understand, that among others you have beene one cause at my startling at this point of Pædobaptisme, remembring

very moveing passage which is in your Sermon Preached and printed on 2 Chron. 15. 2. *Concerning the hedge that God hath set about the 2. Commandement, that you admire that ever mortal man should dare in Gods worship, to meddle any jot further then the Lord himselfe hath commanded.*

5. 10. Of the condition into which the opinion of Anti-pædobaptisme puts the infants of believers, of originall sin, salvation out of the Church, and Covenant of grace.

"I Come after you. *Thirdly, this opinion puts all the Infants of all believers into the self-same condition with the Infants of Turkes and Indians.*

And so doth the opinion of *Cyprian* with his 66. Bishops, that *would have Gods grace denyed to none.* And so do the words of the grave confutation of the *Brownists*, put forth by Mr. *Rathband*, Part. 3. pag. 50. *Children may be lawfully accounted within Gods Covenant, if any of their Ancestors in any generations were faithfull.* Exod. 20. 5. But it may be you do not so. I pray you then tell me, wherein you make their condition different? Possibly if you open your selfe plainly, there will be no difference between us. I will deale freely with you herein. 1. Concerning Gods Election, I am not certaine any more, concerning the election of a believers Infant, then an unbelievers. I rest upon Gods words, *I will have mercy on whom I will have mercy*, Rom. 9. 15. 2. For the Covenant or promise of grace, that is, righteousnesse and life in Christ, though I acknowledge a peculiar promise to *Abrahams* naturall posterity, mentioned *Rom.* 11 27. Yet I know not that God hath made such a covenant to any, much lesse to all the naturall seed of any believing Gentile; if you can shew me such a Character, I shall count it a treasure: but I dare not forge such grants. 3. Yet I grant that the present estate of a believers Infants hath a more comfortable likelihood that they are in Gods election, then the infants of Turks and Indians, both because they have their parents prayers, and the Churches for them, they have some promises, though generall, indefinite, and cõditional; & we find by experience, God doth very frequẽtly cõtinue his Church in their posterity, though it often happen that the childrẽ of godly parents prove very wicked. But this I dare not ground upon any promise of free grace, made to the child of a believer as such, for feare lest I incurre blasphemy, by challenging a promise which God doth not keep; nor upon any pretended law of friendship, lest that objection reflect on me, *Is there unrighteousnesse with God?* Rom. 9. 14. which the Apostle thought best to answer by asserting to God the most absolute liberty, v. 15. 18. 4. That the condition in respect of future hopes of a believers Infant

sant is a thousand times better then of a Turk or Indian, because it is born in the bosome of the Church, of godly parents, who by prayers, instruction, example, will undoubtedly educate them in the true faith of Christ, whereby they are not only as the Turks children, *in potentia Logica*, in a Logick possibility, or *in potentia remota*, in a remote possibility, but *in potentia proquinqua*, in a near possibility to be believers, and saved. And surely this is a great and certain priviledge enough to satisfie us, if we remember the distance between God and us: Nor do I feare to be gored by any of the three horns of your "Syllogisme, *of which one you say must unavoidably follow.* The first "is, *That either all are damned who die in their infancy, being without the Covenant of grace, having no part in Christ.* But this follows not; there is no necessity from any thing said before of their condition, that all of them should be damned, or be without the Covenant of grace, having no part in Christ: God may choose them all, or some, take all, or some into the covenant of Grace (which is, *I will be thy God, and the God of thy seed*, that is, mine Elect, *Rom.* 9. 8. 11.) into communion with Christ (who dyed for the Elect, *Rom.* 8. 33, 34.) notwithstanding any thing I have said of their condition. The second "is, *Or else all are saved, as having no originall sin, and consequently "needing no Saviour, which most of the Anabaptists in the world do "owne, and therewith bring in also all Pelagianisme, universall grace, "free-will, &c.* This I imagine is the error you conceive depends upon Anti-pædobaptisme. I finde Mr. *Blake* stands much upon this in his Birth-right-priviledge, *pag.* 17. where he saith, "*The Anabaptists "in this present age, well see, that all that joyn in this cement saile be-"tween those rocks, either to affirm, that infants die in their pollution, "or perish in their birth-sin, or else to deny this originall pollution, or "any birth-sin at all.* But for my part I see no reason of this, unlesse it be granted that no infant can have sin forgiven, unlesse it be baptized. May it not be said, that some, or all infants are saved, notwithstanding their birth-sin, by the grace of God electing them, putting them into Christ, uniting them to him by his Spirit, forgiving them their birth-sin through Christs obedience, although they be not baptized? As corrupt as the Schoolmen were, they could say, *Gratia Dei non alligatur Sacramentis*, The grace of God is not tyed to Sacraments. If most of the Anabaptists hold universall grace, and free-will, there may be as much said of most of the pædobaptists, taking in a great part of the Papists, almost all the *Lutherans*, and *Arminians*, and if they

they denyed originall ſin, it is their dangerous error, but it is not conſequent on their denying Pædobaptiſme. But the late confeſſion of faith made in the name of 7. Churches of them in *London*, *Art.* 4, 5, 21, 22, 23, 24 26. will abundantly anſwer for them in this point of *Pelagianiſme*. The third is, "*Or that although they be tainted with* "*originall corruption, and ſo need a Saviour, Chriſt doth* pro bene pla- "*cito, ſave ſome of the infants of Turks and Indians dying in their in-* "*fancy, as well as ſome of the infants of Chriſtians, and ſo carry ſal-* "*vation by Chriſt out of the Church beyond the Covenant of grace,* "*where God never made any promiſe*. Nor doth this follow: for it may be ſaid, all that dye in their infancy are not damned, nor all ſaved becauſe they have no birth-ſin, nor ſome of the Indians ſaved. For the ſome that may be ſaved, may be the infants of believers, to whom God may forgive their birth-ſin, without baptiſme. Thus you may perceive, how the puſh of all the horns of your horned Syllogiſme may be avoyded. But you conceive it a great abſurdity to ſay, "*That* "*Chriſt doth* pro bene placito *ſave ſome of the infants of Indians*: it is true, it is a bold ſaying, to ſay he doth ſave them, but 'tis as bad to ſay that God may not ſave them *pro bene placito*, according to his good pleaſure. *He hath mercy on whom he will have mercy*. But *then* "*ſalvation by Chriſt is carried out of the Church, where he hath made* "*no promiſe*: if you mean by the Church, the inviſible Church of the elect, the Church of the firſt-born that are written in heaven, of which Proteſtant Divines, as *Morton de Eccleſia*, and others againſt *Bellarmine* underſtand that ſaying, *Extra Eccleſiam non eſt ſalus*, without the Church is no ſalvation: then it follows not, that if the infants of Indians be ſaved, ſalvation is carryed without the Church, for they may be of the inviſible Church of the elect, to whom belongs the promiſe made to *Abraham*, *I will be thy God, and the God of thy ſeed*. But if you mean it of the viſible, though I diſclaim *Zwinglius* his opinion (who was a ſtiffe aſſertor of Pædobaptiſme, and I think the founder of the new way of maintaining it, by the new addition to the Covenant of grace) that *Hercules*, *Ariſtides*, *Socrates*, *Numa*, and ſuch like heathens are now in heaven; yet I cannot ſay no perſons without the communion of the viſible Church are ſaved: He that could call *Abraham* in *Ur* of *Chaldea*, *Job* in the land of *Uz*, and *Rahab* in *Jericho*, may ſave ſome amongſt Turks and Indians out of the viſible Church. You will not call *Rome* a true viſible Church, nor will you, I think, ſay, that all are damned that are in *Rome*. You adde,

adde, "That God hath made a promise to be the God of believers and "of their seed, we all know. If you know it, yet I professe my ignorance of such a promise: I reade indeed of a promise made to Abraham, That he would be his God, and the God of his seed, and I reade That they that are of the faith of Abraham, are the children of Abraham, Gal. 3. 7, 29. Rom. 4. 11, 12, 13, 16. But I am yet to look for that promise you speake of, to be the God of believers and their seed. You say, "But where the promise is to be found, that he will be the "God of the seed of such Parents who live and die his enemies, and that "seed not so much as called by the preaching of the Gospel, I know not. Nor do I. Only I know this, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. 9. 15. which is the Apostles answer in this very case. Thus have I entred your out-works, I shall now try the strength of your walls, I mean the third part of your Sermon.

Infant-baptisme cannot be deduced from holy Scripture.

PART. III.

Concerning the Arguments from Scripture for Infant-baptisme.

"YOu say, My first argument is this, The Infants of §. 1. Of the con-
"believing parents are foederati, therefore they must nexion be-
"be signati: They are within the Covenant of tween the co-
"Grace belonging to Christs body, Kingdome, Fa- venant and
"mily, therefore are to partake of the seal of his co- the seale.
"venant, or the distinguishing badge between them
"who are under the Covenant of grace, and them
"who are not. The ordinary answer to this argument, is by denying
"that Infants are under the Covenant of grace, only some few deny the
"consequence, that although they were within the Covenant, yet it fol-
"lows not that they must be sealed, because say they, the women among
"the Jews were under the covenant, yet received not circumcision,
"which was the seal of the Covenant.

They thus deny the consequence of your argument, do it justly, for the consequence must be proved by this universall; All that are *federati*, must be *signati*, all that are in the covenant of Grace must be sealed, which is not true. If it were true, it must be so, either by reason of some necessary connexion between the termes, which is none; for it is but a common accident to a man that hath a promise or a covenant made to him, that he should have a speciall sign, it may *adesse, vel abesse subjecto*, it may be present or absent from the subject: God made a speciall promise to *Joshuah*, that he should bring *Israel* into the Land of *Canaan*; to *Phinees* a covenant of an everlasting Priesthood, without any speciall sign or seal distinct from the Covenant; or else it must be so by reason of Gods will declared concerning this covenant of Grace, but that is not true. The promise made to *Adam*, which you confesse was the same in substance with the covenant of Grace, had no speciall sign or seal annexed to it; *Noah*, *Abel* were within the covenant of Grace, yet no speciall sign appointed them, therefore it is not Gods will that all that are *federati* in the Covenant, must be *signati*, Sealed; if they had been *signati*, though they were *federati*, it had been will-worship, God not appointing it to them. But you will say, all that are *federati* should be *signati*, since the solemn Covenant with *Abraham*. But neither is this certain, sith we finde no such thing concerning *Melchizedeck*, and *Lot*, that lived in *Abrahams* time, nor concerning *Job*, that is conceived lived after his time. You will say, but it is true of all the *federati* in *Abrahams* family: but neither is that true, for male children before the eighth day, and women, though federate, yet were not to be signed. So that you see it is so far from being universally true, that all that are *federati*, must be *signati*; that [illegible] is true, all the male children of *Abrahams* family, if [illegible] dayes old, must be signed with the sign of Circumcision [illegible] will be able to prove the consequence of your Enthymeme according to true Logick.

"But you say this receives an easie answer, the women were circumcised in the males, else God could not have said, that the whole house of Israel were circumcised in the flesh, else could not the whole Nation of the Jews be called the Circumcision, in opposition to all the world besides, who were called the Uncircumcision.

'Tis true, the answer you give *is an easie answer*, because easie to be answered, but it is not a sufficient answer, to take away the exception against

against that universall proposition which must prove the consequence of your Enthymeme: The answer is, *That women were circumcised in the males.* You expresse it thus, pag. 68. where you expound the same thing. *This sign was actually applyed only to the males, yet the females were virtually circumcised in them*: So this is your meaning. The women were not circumcised at all, yet that the males were circumcised, it was all one as if they had been circumcised in their persons. Now then let us frame this answer the conclusion to be proved was, that Infants were to be sealed actually, not virtually. For if a virtuall sealing, or baptizing were all that you would prove, we might grant it; we may say infants are virtually baptized in their parents, and yet it may be unlawfull to baptize them actually, as it would have been unlawfull to have circumcised women actually, notwithstanding their virtuall circumcision. For it had been a will-worship, there being no command to do it. And indeed, to speak exactly, women were not circumcised virtually in the males; for he is said virtually to have a thing by another, as by a Proxie, or Attorny, that might receive it by himself, yet *quasi effectus juris*, according to the effect of Law, another receiving is as if he had received it: but so the males did not receive circumcision for the females, for the females might not be circumcised in their own persons, it had been their sin, if they had received it, God not appointing it: As it had been a sin for a childe to be circumcised afore or after the eighth day, in them that altered or swerved from the appointment of God: Now then this being the conclusion to be proved, That infants of believing parents are to be actually signed or sealed, the proposition must be meant of the same signing or sealing, and the Syllogisme thus framed. All that are *fœderati*, must be actually *signati*. All the infants of believers are *fœderati*, *Ergo*, All the infants of believers must be actually *signati*: If you do not thus frame your Syllogisme, but put in the proposition virtually signed, and in your conclusion actually signed, your Syllogisme hath four termes, and so is naught. If you do not put actually signed in the conclusion, you conclude not that which you should prove. Now this also occasions me to note another fault in your argument, to wit, your concluding that which was not the question, which was not of any sign indefinitely, but of baptisme. You cannot say it is all one, for there are other signes of the Covenant besides baptisme, as circumcision of old, so the Lords Supper now. If then I should grant the conclusion, That infants of believers are to be *signati*, yet you would

say they are not to be partakers of the Lords Supper, because it is not appointed for them. So in like manner if it were granted you, that infants of believers are to be signed, yet it follows not that they are to be baptized unlesse you can prove it is appointed to them; and the truth is, if it were granted, that children were *foederati*, yet 'twere a high presumption in us to say, therefore they must be *signati*, without Gods declaration of his minde, and if it were granted they must be *signati*, it were in like manner a high presumption in us to say, therefore they must be baptized, without Gods declaration of his minde concerning that Ordinance. Though it may be good to argue thus, it is Gods minde, therefore it is to be done; yet it is a great pride of spirit for us to argue, This should be, therefore God hath appointed it. As for the reasons you bring to prove that women were virtually circumcised in the males, they prove it not, for when it is said *The whole house of Israel were circumcised in the flesh*, the sense is not, every person is either actually, or virtually circumcised, but all the house of *Israel* is put for a great part, or the greater, or the most eminent; as it is frequently elsewhere, 1 *Sam.* 7. 3. *Act.* 2. 36. *Act.* 19. 29. as the whole Church is said to come together, when the most of them come together. And in the like manner the people of the Jews may be called the *Circumcision*, from the greater or more famous part, though the women be neither actually nor virtually circumcised. As a field of wheat may be called from the greater or most eminent part; as a Church of believers, from the greater or most eminent part, though the rest be neither actually nor virtually believers. And for your other reason, *pag.* 28. "*It was Gods expresse order*, Exod. 12. 28. "*No uncircumcised person might eat of the Passover, which we are* "*sure women did, as well as men, therfore they were virtually circum-*"*cised*; Neither is this cogent. For, the Propositition is thus to be limited, *pro subjecta materia*, according to the subject matter. No uncircumcised person might eat thereof, that ought to be circumcised: Now women were not appointed to be circumcised at all, therefore they need not either actually to be circumcised, or to have any circumcised for them, or in their stead, which you mean (I think) by virtuall circumcision. Now I have dwelt so long on your Consequence, because I still stick at this, That no reason of ours in positive worship, can acquit an action that is performed from will-worship. Nothing but Gods will, manifest in his institution, gathered by some command or example now in force, can do it. Nevertheless, because

I conceive the Antecedent of your Enthymeme is not true, though your Argument be overthrown by shewing the invalidity of your Consequence. That premised we examine your 5 Conclusions, by which you endeavor to make good both your Antecedent, & whole argument.

§. 2. Of the first conclusion concerning the identity of the Covenant of grace for substance to Jews and Gentiles.

YOur first conclusion is this. "*That the Covenant of grace for "substance, hath always been one & the same to Jews and Gentiles.*" This conclusion I grant: but on sundry passages in the proofe of it, I think it necessary to make these animadversions. 1. You carry the narration of the Covenant made with *Abraham*, Gen. 17. as if it did only contain the covenant of Grace in Christ, whereas it is apparent out of the Text, that the Covenant was a mixt Covenant, consisting of temporall benefits, to wit, the multiplying of his seed, v. 6. the possession of Canaan, v. 8. the birth of *Isaac*, v. 16. and the spirituall blessings, v. 5. 7. Yea. *Camero in thesibus de triplici fœdere Dei, thes.* 78. saith, *That circumcision did primarily separate* Abrahams *seed from other Nations, sealed the earthly promise, it signified sanctification secondarily.* And indeed this is so plainly delivered in the Scripture, that the Psalmist calls the promise of Canaan, the covenant made with *Abraham*. *Ps.* 105. 8, 9, 10, 11. *He hath remembred his Covenant for ever, the word which he commanded to a thousand generations, which Covenant he made with Abraham, and his Oath unto Isaac, and confirmed the same to Jacob for a Law, and to Israel for an everlasting covenant; Saying, unto thee will I give the Land of Canaan, the lot of your inheritance.* If you should say that these promises were types of spirituall and heavenly things, the reply is, that though it be true, yet the things promised were but carnall and earthly, as the Sacrifices were but carnall things, though shadowes of spirituall. 2. When you say thus: "*The manner of administration of this Covenant, was at first by types and shadowes, and sacrifices, &c.* It had been convenient to have named Circumcision, that it might not be conceived to belong to the substance of the Covenant. But of this there may be more occasion to speak at *pag.* 35. of your Sermon. 3. Whereas, *pag.* 14. you place *among the third sort of Abrahams seed*, "*Proselytes, that were selfe-justitiaries, carnall and formall professors*: it behoved you to shew, where in Scripture they are called Abrahams seed, which I think you cannot. Yea, the truth is, you herein joyn with *Arminius*, who in his Analysis of the 9. to the Romans, makes this as the ground of his wresting that Scripture, that there is a seed of Abraham mentioned, *Romans* 4. 9, 10. and *Galat.* 3. & 4. cap.

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Sion upon a legal justification & salvation consequenter, Who follow after righteousnesse and salvation by the works of the Law. To which *Balne* on *Eph.* 1. 3. p. 139. subscribes. Besides, though the *seed of the flesh* may signifie such, who carnally, not spiritually conceive of the Law; yet the *seed of Abraham* without any adjunct, is never so taken. But it is yet stranger to me, that which Mr. *Blake* hath, pag. 9. where he saith, "That there yet remaines in the bosome of the Church, a distinction of the *Seed of Abraham*, borne after the flesh, and after the "spirit. And that now by vertue of being born after the flesh, some "have a Church-interest. And applies that of *Gal.* 4. 29. Even so it is "now, so children born of believing parents after the flesh, as having there "by title to Church-interest. Which passages are very grosse, though he makes this the medium of his fourth Argument. For, first, whereas the Apostle, by being *born after the flesh*, means not infants born of believing parents, but those that are under the covenant of Mount *Sinai*, that is, who sought righteousnesse by the law, and not by faith: Mr. *Blake* means, by being born after the flesh, birth by naturall generation of infants born of Christian parents. 2. Whereas he saith, *that such are in the bosome of the Church*; the Apostle saith, *they persecute the Church, and are cast out.* 3. Whereas he makes such *Abrahams* seed, he therein joyns with *Arminius*, against the truth, and against the Apostle: for though the Apostle makes *Ismael* to be the son of *Abraham*, and speaks of him as *born after the flesh*, whom he typically makes to represent legall justitiaries; yet doth he not call *Abrahams* seed simply such justitiaries. 4. Whereas the *covenant of grace* is made the reason of baptizing infants, by alleaging this place for baptizing of infants; To be born of *Hagar*, that is, to be in the *covenant of works*, should give a child interest into the Church of Christ. For my part, I can see no other consequence than this, of that cloudy argument. The rest of your explication of the first Conclusion, I let passe without any further animadversions, as being unwilling *scitare minutias*, to insist on small things, or to stand upon matters of expression, where I think you mean right, and your words are likely to be so taken.

§. 3. Of the meaning of the second Conclusion.

YOur second Conclusion is this. "*Ever since God gathered a distinct number out of the world, to be his Kingdom, City, house-hold, in opposition to the rest of the world, which is the kingdom, city, and house-hold of Sathan*; "*He would have the Infants of all who are*

"*taken*

“ *taken into Covenant with him, to be accounted his, to belong to him,* “ *to his Church and family, and not to the Devils.*

This Concluſion you expreſſe ſo ambiguouſly, that it is a *Cothurnus*, a buskin that may be put on either legge, right or left, which ſhould not have been in the main Propoſition, upon which the whole frame of your Argument hangs. You ſay, “*The Infants of all who are* “ *taken into covenant with God, are to be accounted his*; but you tell us not in what ſenſe this is to be underſtood. For whereas perſons may be ſaid to be accounted his, either before God, or *in facie Eccleſiæ viſibilis*, in the face of the viſible Church; 1. Before God, either in reſpect of his election from eternity, or his promiſe of grace in Chriſt, congruous to it; Or of their preſent eſtate of inbeing in Chriſt, or the future eſtate they ſhall have. 2. *In facie Eccleſiæ viſibilis*, perſons may be ſaid to be accounted God's, either as born among his people, and ſo potentially members of the Church, as being in a way to be in time actuall members of the Church of Chriſt, or who already enquire after God, and profeſſe Chriſt, though they do not well underſtand the doctrine of Chriſtian Religion, ſuch as the *Catechumeni* of old were: or they are to be accounted his, in reſpect of actuall participation of Baptiſme, and the Lords ſupper. 3. The accounting of them to be God's, may be either an act of ſcience, or faith, or opinion; and that grounded on a rule of charity, of prudence, or probable hope for the future. You do not declare diſtinctly in which of theſe ſenſes or reſpects, the Infants of all who are taken into covenant with God, are to be accounted his; ſo that I am almoſt at a ſtand, what to deny, or grant. It cannot be denied, but God would have the infants of believers in ſome ſenſe to be accounted his, to belong to him, his Church and family, and not to the Devils, (which expreſſion I fear you uſe in this and other places, *ad faciendum populum*, to pleaſe the people,) It is true, *in facie Eccleſiæ viſibilis*, the infants of believers are to be accounted Gods, to belong to his family and church, and not to the Devils, as being in a neer poſſibility of being members of the church of God, by an act of opinion grounded on probable hopes for the future: But to make them actually members of the viſible Church, is to overthrow the definitions of the viſible Church, that Proteſtant writers give, particularly the Church of *England*, *Art*. 19. who make the *viſible Church a number of Chriſtians by profeſſion*: to make a member of the viſible Church, to whom the note of a member of the viſible Church doth not agree; to make them viſible members

The anſwer of the Aſſembly of Divines to the reaſons of the 7 diſſenting brethren, p. 48 proœm. 1. *The whole Church of Chriſt is but one, made up of the collection and aggregation of all who are called out of the world by the preaching of the Word, to profeſſe the faith of Chriſt.*

members that are only passive, and do nothing, by which they may be denominated visible Christians. Yea, it will follow, that there may be a visible Church, which consists only of Infants of believers; for a number of visible members, makes a visible Church. It is also true, that we are not to account Infants of believers to belong to God, before God, in respect of election from eternity, or promise of grace in Christ, or present estate of in-being in Christ, or future estate by any act of science or of faith, without a particular revelation: for there is no generall declaration of God, that the Infants of present believers indefinitely all, or some, either are elected to life, or are in the covenant of grace in Christ, either in respect of present inbeing, or future estate.

Mr. *Cotton*, [The Covenant of Gods free-grace, p. 15.] *Fifthly, it is ordered in regard of the persons to whom it is given*, Gal. 3.16. *It was given to Christ, and in Christ to every godly man*, Gen. 17.7. *and in every godly man to his seed; God will have some of the seed of every godly man to stand before him for ever.*

Against this passage I except, That when he saith, *that the covenant of grace is given in every godly man to his seed*; he expresseth himself in an unusuall phrase, so obscurely, that his meaning is not easily conceived. For when he saith, *it is given in every godly man*; If he mean it as he said in the words next before, *in Christ to every godly man*, that every godly man should be to his seed, as Christ to every godly man; this were to make every godly man a mediator to his seed, as Christ is to every godly man, which would be blasphemy. If he mean that every godly man is a root of the Covenant, as *Abraham*, it is most false, sith this is proper to *Abraham* alone, to be the *father of the faithfull*, Rom. 4. 11. And the *root that beares the branches*, whether naturall, or ingrafted, *Rom.* 11.16, &c. And when he saith, *it is given to his seed*, he speaks indefinitely, which may be understood universally to all his seed, which is most manifestly false; or else particularly, as the words following seem to import: But neither is this true, as shall be presently shewed. Nor doth he tell us whether the covenant of grace be given to the godly mans seed, absolutely as his seed; which if he affirm, then he must affirm the covenant of grace is given to all the seed of every godly man: for, *Quatenus ipsum includes de omni*, That which is said of any thing, as such, agrees to all that are such. Or whether it be given conditionally. Now it is true, that some promises do suppose a condition, as justification presupposeth believing.

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and if this be the meaning, the Covenant of grace is given to every godly man, and in every godly man to his ſeed, if they do believe, then it is no more then the Covenant of grace is given to every godly man, and then it is but trifling to adde, *and to every godly man to his ſeed*, ſith nothing more is expreſſed, but what was ſaid before, nor any thing conveyed from the godly man to his ſeed; ſome promiſes have no condition, as the promiſe of *writing Gods Lawes in our hearts*, for if any condition be put, we ſhall fall into *Pelagianiſme*, that grace is given according to our merits. 2. That which he ſaith, he ſaith without any proofe at all, yea, contrary to the expreſſe words of the Apoſtle, *Rom.* 4. 11, 12, 13. *Rom.* 9. 6, 7, 8. *Gal.* 3. 7, 14, 29. who limiteth this promiſe, *Gen.* 17. 7. to the ſeed of *Abraham*, and the ſeed of *Abraham* he explaines to be the elect, and believers only, whether of Jews or Gentiles, and thoſe of the Jews that are in that Covenant, not to be in that Covenant, becauſe *Abrahams* naturall ſeed (though God have more regard in his election and covenant of grace to *Abrahams* naturall ſeed, then to any other godly mans naturall ſeed that hath been ſince) but as his ſeed by calling. And for that which he ſaith, *God will have ſome of the ſeed of every godly man to ſtand before him for ever*, meaning this, as I conceive, of election and covenant of grace, or ſome ſtate conſequent upon theſe, it is but a bold dictate without proofe, impoſing on Gods counſell and covenant, eſpecially ſith God hath declared ſo expreſly after the Covenant, *Gen.* 17. 7. *That he will have mercy on whom he will have mercy*, Exod. 33. 19. whence the Apoſtle inferrs, *Rom.* 9. 18. an unlimited freedome notwithſtanding his Covenant to *Abraham*, *to ſhew mercy on whom he will*, any other being paſſed by: and therefore that promiſe was made good to *Abraham* in the calling of the Gentiles, *Rom.* 9. 24. *Rom.* 4. 16, 17. yea, *John Baptiſt* ſaith, *That God could raiſe up children to* Abraham *out of ſtones*, Mat. 3. 9. And for the thing it ſelfe, it is not true, *That God will have ſome of the ſeed of every godly man to ſtand before him for ever*. For millions of godly perſons die childleſſe, as *Abel*, &c. millions that have children, yet their poſterity are rooted up. Were there not other godly perſons from *Seth* to *Noah*, beſides thoſe mentioned in the Genealogy *Gen.* 5. yet it is certain that none of their ſeed ſtood before God at the time of the Flood but *Noah*, and ſome of his. Is it not more likely that none of *Elies* children, or *Samuels* ſtood before God in Mr. *Cottons* ſenſe? Beſides, if that which Mr. *Cotton* ſaith were true, how is it that the Candleſtick

is removed quite from some people, and the naturall branches broken off, and the branches of the wilde Olive grafted into the true Olive? Then suppose a godly man hath but one childe, that childe must infallibly stand before God. It is said indeed *Jer.* 35. 19. and Mr. *Cotton* seems to allude to it, *Jonadab the son of Rechab shall not want a man to stand before me for ever.* But this standing before God is not meant of election to eternall life, and the covenant of grace, but of preservation in the destruction of Jerusalem, and being after the Captivity of *Babylon* Scribes as *Junius* notes, *Jerem.* 35. 19. gathers from 1 *Chron.* 2. 55. and for ever, is in many places meant of a temporall duration for some ages. This digression will not be thought unnecessary by those that know how apt many are to swallow down such mens dictates without examination. But I proceed.

Nor are we to account Infants of believers by an act of opinion according to a rule of prudence, by which the Sacraments are to be administred, to belong to God in *facie Ecclesiæ visibilis*, in respect of outward profession, as the *Catechumeni*, or participation of baptisme and the Lords Supper, as compleat Christians. And as for being accounted by an act of opinion according to a rule of charity to belong to God, it hath no place in this matter. For judging of men profane or by a rule of charity, is when men judge of others the best, that their words and works may be interpreted to signifie, according to that of the Apostle, 1 *Cor.* 13. 7. *Charity believes all things.* But infants do not shew any thing by words or works that may signifie their thoughts, and therefore in respect of them, whether they be good or bad, we can have no judgement, but must only suspend our act of judging them. But if by judgement of charity be meant, as some expresse it, conceiving a thing to be so, because we know nothing to the contrary, then are we to conceive all infants to belong to God, yea almost all men in the world by the judgement of charity, because for ought we know to the contrary, all may be elected. Wherefore I must either here stop, or else gather your meaning by your expressions in other parts of your Sermon, and the expressions of those with whom I conceive you concurre in opinion; and therefore if I should not exactly light on your meaning, you are to thank your selfe, but not to blame me. This is then that which I conceive you meane. That in the promise which God made to *Abraham*, *That he would be his God, and the God of his seed,*

as this promiſe comprehends Evangelicall bleſsings, the Infants of believers are comprehended, and therefore they are *foederati*, taken into Covenant with their Parents. And yet I am at a ſtand, whether when you ſay they are taken into Covenant with their Parents, and that the promiſe, *I will be thy God, and the God of thy ſeed*, belongs to them in reſpect of Evangelicall bleſsings, you mean it in reſpect of ſaving graces, or the priviledge of outward Ordinances, although the latter is no more true then the former, yet it is leſſe dangerous; and ſometimes your expreſsions incline me to think you mean no more, eſpecially that which you ſay pag. 13. *Secondly, All true believers are Abrahams ſeed*, Gal. 3.29. *Theſe only are made partakers of the ſpirituall part of the Covenant*; neverthelesſe, becauſe the drift of your expreſsions carry it thus, that you conceive that God hath promiſed according to the Covenant with *Abraham, I will be thy God, and the God of thy ſeed*, to be the God of the naturall ſeed of believers, in reſpect of the ſaving benefits of the Covenant of grace in Chriſt, and your proofes tend that way, I ſhall oppoſe this aſſertion. But that I may not be thought to wrong you, nor *cum larvis luctari*, to fight with a vizour, the reaſons why I conceive you mean, or at leaſt your readers are likely to take your meaning ſo, are theſe, you ſay pag. 8. *My firſt argument is, They are within the Covenant of grace belonging to Chriſts body, kingdome, family, therefore are to partake of the ſeal of his Covenant, or the diſtinguiſhing badge between them who are under the Covenant of grace, and them who are not.* Pag. 9. You expreſſe your ſecond concluſion thus. *God will have the Infants of ſuch as enter into Covenant with him, to be accounted his, as well as their Parents*: You ſet downe the ſubſtance of the Covenant of Grace, page 10. to conſiſt in thoſe benefits, and then you often ſay, *The children are in the Covenant of grace with their believing Parents*: and pag. 31. You reject the aſſerting to the Infants of believers priviledges peculiar to ſome, and aſſert the priviledges belonging to the Covenant of grace, *which all that are in Covenant may claime*, which you ſay, *God made to Abraham, and all his ſeed.* Beſides, your Texts you produce tend to prove that, as *Acts* 2.39. &c. and you ſay, pag. 15. *They ſhall be made free of Gods City, according to Abrahams Copy, I will bee thy God, and the God of thy ſeed*, which in reſpect of us Gentiles, can have no other meaning, then in reſpect of juſtification, ſanctification, and ſalvation, & p. 16. ſpeaking of *Zacheus*, you

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ſay, that him profeſſing the faith of Chriſt, and the Covenant of ſalvation belonging to his ſeed, for unto the infant a ſeal of this baptiſme, then the ſaid bleſſing promiſe now reacheth him. And pag. 46. The opening of the two firſt concluſions gains the whole cauſe, if the Covenant be the ſame, and children belong to it, then they are to be ſigned as Covenanters: pag. 37. The whole Covenant of grace, containing all the promiſes, whereof this is one, viz. That God will be the God of believers and of their ſeed; that the ſeed of believers are taken into Covenant with their parents. This is a part of the Goſpel preached unto Abraham, and the Apoſtles were to baptize them, that is, to adminiſter baptiſme as a ſeal of the Covenant, to all thoſe who received the Covenant. And Maſter *Vines* in his Sermon, pag. 151. cals them confederates with their believing parents; and Mr. *Blake* pag. 16. *God promiſes to be a God in Covenant to his and their ſeed, which people in Covenant have alſo a promiſe* [illegible] *of the Spirit.* Nor do I doubt but that your meaning is agreeable to the Directory, which directs the Miniſter at Baptiſme to teach, *That the promiſe is made to believers, and their ſeed,* which promiſe, what it is, appears by the words following *make this baptiſme to the infant a ſeal of adoption, remiſſion of ſins, regeneration, and eternall life, and of all other promiſes of the Covenant of grace.* And the truth is, although in ſome paſſages, (eſpecially Mr. *Blake*) you ſpeak more warily, as if you would avow only a Covenant for outward priviledges, as when Mr. *Blake* ſaith pag. 24. *This birth-right intitles only to outward priviledges,* yet in applying thoſe Texts, *Gen.* 17.7. *Act.* 2.39. *Mat.* 19.14. and others, you are inforced to expreſſe your ſelves, as if you meant the Covenant whereby ſalvation is promiſed by Chriſt, as knowing that thoſe Texts you produce, do otherwiſe ſpeak nothing to the purpoſe, being plainly meant of ſaving graces; and the Covenant now of the Goſpel is not of outward priviledges, as the mixt Covenant made with *Abraham* was, and therefore if there be not a promiſe of ſaving graces to Infants, they are not now under an Evangelicall Covenant of free grace, and that baptiſm ſeals only the promiſe of ſaving grace, remiſſion of ſins, &c. and therefore if there be not a promiſe of ſaving grace to infants, in vain are they baptized, the ſeal is put to a blank, as ſome uſe to ſpeak: And if that there be no covenant of ſaving grace, to no end is ſo much weight laid on this for the comfort of parents, and ſuch an Odium caſt on Anti-pædobaptiſts for denying it; and therefore I ſee not but your aſſertion, if you do not revoke your plea for pædobaptiſme,

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muſt be conceived thus: That God hath made a Covenant or promiſe of ſaving grace in Chriſt, not only to believers, but alſo to their ſeed, whom you baptize for this reaſon. "The Author of the little "book intituled Infants baptizing proved lawfull by Scripture, pag. "3,4,8. *Interprets the Covenant, I will be thy God, and the God of* "*thy ſeed*, thus, *I will be the God of every believer, and the God of e-* "*very believers ſeed in reſpect of outward Church priviledges, to be* "*members of the viſible Church, partakers of baptiſme, &c. to the na-* "*turall ſeed, in reſpect of inward and meerly ſpirituall, to none but* "*true Saints, in whom the new creature is formed.* But I ſay again [*Abraham*] or [*thee*] in that Covenant is put only for *Abraham*, and not for every believer. For ſith the Apoſtle plainly interprets believers to be *Abrahams* ſeed, *Rom.* 4.13,16. *Gal.* 3.29. to ſay *Abraham* is put for any believer, makes the ſpeech to have an inept tautology, *I will be the God of Abraham*, that is, of every believer according to that Authors ſenſe; and *I will be the God of thy ſeed*, that is, of every believer, according to the Apoſtles ſenſe. And that in that Covenant ſhould be a promiſe to us believing Gentiles, *That to our ſeed ſhould be conferred viſible Church priviledges, to be members of the viſible Church, partakers of baptiſme, &c.* is but a dream, the Scripture no where explaining it ſo, and being ſo underſtood, were not true, there being many of the ſeed of believers, that neither *de facto*, in event, nor *de jure*, of right, have thoſe viſible Church priviledges, to be members of the viſible Church, partakers of baptiſme, &c. and if there were ſuch a promiſe, God could not take away the Candleſtick from the poſterity of believers, which he threatens, *Rev.* 2.5. George Philips, vind. of Infant bapt. p.37. Cals the Covenant, *an offer to become their God*, and all along ſuppoſeth infants under the Covenant, becauſe grace was offered in circumciſion; and they ſealed, becauſe it was offered. But the Covenant is not an offer, but a promiſe; nor is a man under the Covenant of grace, or in the Covenant of grace, becauſe an offer is made, for then refuſers might be ſaid to be under the Covenant, but becauſe God hath promiſed, or performed to them. And if infants are to be baptized (which is his ground) becauſe the Covenant is offered to them in baptiſme, then in effect, is is to argue, they are to be baptized, becauſe they are to be baptized; which is nugatory. I have diſcuſſed this matter more fully, that I may ſhew you how doubtfull your ſpeeches are, and give you the reaſon, why I ſet down this as your concluſion to be denyed by me, *That the*

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Covenant of ſaving grace in Chriſt, expreſſed Gen. 17. 7. *In theſe words* [*I will be thy God, and the God of thy ſeed*] *is made to believers and their natural ſeed.* Now I will ſhew you the reaſon why I take this to be an errour, and that very dangerous.

§. 4. That the Covenant of grace is not made to believers and their ſeed.

MY firſt reaſon is taken from the Apoſtle *Rom.* 9. 6 &c. in which place this very Text that is now the apple of our contention, was brought into queſtion; *Beza* thus expreſſeth the queſtion, *Qui fieri poſſit ut rejectus ſit Iſrael, quin ſimul conſtituendum videatur irritum eſſe pactum Dei cum Abrahamo, & ejus ſemine ſancitum.* I deny not, but there was alſo ſome other promiſe included in that objection, to wit, ſome promiſe made to Iſrael, or the houſe of Iſrael, probably that *Jer.* 31. 35, 36, 37. for ſo the words *ver.* 6. *They are not all Iſrael which are of Iſrael,* do intimate.

Twiſſe vind. Grat. cont. Armin. lib. 1. par. 3. digr. 7. *Hujus autem promiſſionis* (Gen. 17. 7, 8.) *fides confeſtim apparet in diſcrimen adduci ex rejectione Judæorum & excluſione eorundem ex fœdere Dei, cum ſint ex Abrahamo ſecundum carnem propſeminati; ſic inquit apparet primas rerum facies intuentibus.*

Walæ cont. Corvin. cap. 15. pag. 377. *Apoſtolus oſtendit, ideo verbum fœderis & divinarum promiſſionum Iſraelitis factarum, non excidere aut irritum fieri, licet magna Judæorum pars eſſet incredula, quia promiſſiones illæ fœderis factæ ſunt a Deo, non iis propriè qui ex ſemine Abrahami ſecundum carnem erant orituri, ſed iis qui ſecundum electionem gratuitam Abrahami familiæ ex vi divinæ promiſſionis erant inſerendi.*

But without queſtion the promiſe made to *Abraham,* Gen. 17. 7. was one which was included in that objection. *Beza, Twiſſe, Ames,* and others, anſwering *Arminius,* call it the Covenant of God with *Abraham,* which was that *Gen.* 17. 7. and the very phraſe of *Abrahams* ſeed, *In Iſaac ſhall thy ſeed be called,* ver. 7. *The children of the promiſe are counted for the ſeed,* ver. 8. *Sarah ſhall have a ſon,* ver. 9. do evidently ſhew, that the promiſe objected to prove, that if the Jews were rejected from being Gods people, then God failed in making good his word, was, that promiſe to *Abraham, I will be thy God, and the God of thy ſeed.* Whereto I may adde, that the Anſwerers of *Arminius,* and the cited Remonſtrants, to wit, *Baine* and *Ames* do ſay, *It was the word of promiſe, not of the Law,* as *Arminius* conceived, for *the word of promiſe* ſaith *Ames,* Animadv. in Remonſtrant. ſcript. Synod. de prædeſt. cap. 8. Sect. 4. *Is diſtinguiſhed and oppoſed to the words of the Law,* Gal. 3. 17, 18. *Now the word of the promiſe there, is to Abraham and his ſeed,* ver. 16. *and this is there called by him* verbum fœderis, *the word of the Covenant.* Now let us conſider how the Apoſtle anſwers it. He denies that Gods word made to *Abraham* did fall, though the Jews were rejected: becauſe that promiſe, *I will be thy God, and the God of thy ſeed,* as it com-

cõprehended saving grace, was never meant by God of all *Abrahams* posterity, or of any barely, as they were descended from *Abraham* by natural generation, but of the Elect, whether descended by natural generation from *Abraham*, or not. And this is apparent both from the words, v. 7. *Neither, because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called*, &c. v. 8. It is expounded thus; *That is, they which are the children of the flesh, those are not the children of God, but the children of the promise are counted for the seed*; Whence it is apparent, that the same are not always the seed by calling, which are the seed of *Abraham* by natural generation, and that the children of the flesh are not the same with the children of promise, and that the Apostle conceived this the right way of answering those that objected, the falling of Gods word upon the rejection of the Jews, by restraining the promise, of being God to *Abrahams* seed, only to the Elect, whether of *Abrahams* naturall posterity, or not, with so little respect to any birth-right priviledge, that he not only rejected *Ismael*, and took *Isaac*, but also *loved Jacob, and hated Esau*, by propheſie declaring his minde, *the elder shall serve the younger*, and in this the Apostle acquits God from unrighteousnesse, in that *He hath mercy on whom he will have mercy, and whom he will he hardens*, notwithstanding his promise made to *Abraham* and *Israel*, or any birth-right priviledge they could claime. That I may not be thought to go alone in this, I will recite some others concurring with me in this, Dr. *Twisse* vind. Grat. l. 1. part. 3. digr. 2. *Argumentũ Apostoli ad probandũ fœdus dei inuũ cum Abrahamo non omnes Abrahæ posteros simbria sua comprehendere sic simpliciter instituendũ esse consemus: Esavus & Jacobus erant ex posteris Abrahæ, at horũ uterq; non cõplexus est Deus fœdere suo, cum Abrahamo inito: ergo non omnes posteros Abrahami. Probatur autem Deum non complexũ fuisse utrũq; fœdere gratiæ, quia non complexus est Esavũ majorẽ, sed Jacobũ minorẽ.* Bain on *Eph.* 1. 5. p. 138. *He answereth the assumption of the latter Syllogism, by distinguishing of Israel & children, denying that al Israelites are that Israel to which Gods word belongeth, or that all Abrahams seed are those children who God adopted to himselfe, v. 7. but such only who were like* Isaac, *first begotten by a word of promise, and partakers of the heavenly calling.*

The new Annotations on the Bible, Annot. on *Rom.* 9. 8. The children of the flesh, &c.] *Not all they who are carnally born of* Abraham *by the course of nature are the children of God to whom the promise of grace was made, but the children of promise, that is, those who were born by vertue of the promise, those who by Gods special grace were elected (as Isaac by a special and singular promise was begotten by Abraham) they only are accounted for that seed mentioned in the Covenant, I will be thy God, and the God of thy seed.*

The reaſon is to be conceived in this manner, the rejecting of ſuch who are not the true Iſrael, nor belong not to the number of Gods adopted children cannot ſhake Gods word ſpoken to Iſrael *and* Abrahams *ſeed; but many of the Iſraelites, and Abrahams ſeed, are ſuch to whom the word of God belonged not,* ergo, *the word of God is firm, though they be rejected.* Pag. 139. *A childe of the fleſh being ſuch a one who deſcendeth from* Abraham *according to the fleſh. For it is moſt plaine, that theſe did make them thinke themſelves within the compaſſe of the word, becauſe they were Iſraelites, and the ſeed of* Abraham, *in regard of bodily generation propagated from him; and* Arminius *doth decline that, in objecting and anſwering which, this diſcourſe conſiſteth. Beſides that, though the ſons of the fleſh may ſignifie ſuch who carnally, not ſpiritually conceive of the Law, yet the ſeed of* Abraham *without any adjoyned, is never ſo taken. The aſſumption which is to be proved is this, That many of* Abrahams *ſeed are ſuch to whom the word belongeth not. The word which belonged not to* Iſhmael *and* Eſau, *but to* Iſaac *and* Jacob *only, and ſuch as were like to them; that word belonged not to many of thoſe who are the ſeed of* Abraham *and* Iſraelites: *But the word ſhewing Gods love, choice, adoption, bleſſing of* Iſrael *and* Abrahams *ſeed, belonged not to* Eſau, Iſhmael, *and ſuch as they were, but to* Iſaac *and* Jacob.

Eſtius annot. ad Gen. 17. 7. *Colligit hinc Calvinus eo ipſo quo quis eſt ſemen Abrahæ ad eum pertinere promiſſionem Abrahæ factam: ſed reſponſio manifeſta promiſſionem illam de benedictione ſpirituali intellectam, non ad carnale ſemen Abrahami pertinere, ſed ad ſpirituale, quemadmodum eam ipſe Apoſtolus interpretatus eſt,* Rom. 4 & 9. *Si enim carnale ſemen intelligas jam ad neminem ex gentibus illa promiſſio pertinebit ſed ad ſolos ex Abraham & Iſaac ſecundum carnem genitos.*

Pareus Comment. in Mat. 3. 9 *Docet quoque promiſſiones Dei non alligatas eſſe carnali origini: ſed pertinere tantum ad poſteros fideles & ſpirituales. Non enim ſunt filii Abrahæ qui ſecundum carnem ſunt ex Abraham, ſed qui ſecundum ſpiritum.*

Ameſius Animadv. in Remonſtr. citat. ſcripta Synod. de Prædeſtin. cap. 8. § 6. thus expreſſeth the Apoſtles ſcope. *Multi ſunt ex ſemine Abrahami, ad quos verbum promiſſionis non ſpectat, ut Iſmael, & Iſmaelitæ, ſi autem multi ſunt ex ſemine Abrahami, ad quos verbum promiſſionis non ſpectat, tum rejectio multorum Judæorum, qui ſunt ex ſemine Abrahami non irritum facit verbum promiſſionis.* Out of all which I gather, if the naturall poſterity of *Abraham*, were not within the Covenant of grace, by vertue of that promiſe *Gen.* 17. 7. then much leſſe are our naturall poſterity: but the former is true, *Rom.* 9. 6, 7, 8, 9, 10, 11, 12. therefore the latter is true: and the contrary, delivered in that which I conceive your aſſertion, falſe. A ſecond reaſon is this, The Apoſtles Expoſition of the promiſe ſhews us

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best what is the meaning of it, but the Apostle when he expounds the promise of God to *Abraham*, *I will be thy God, and the God of thy seed*, as it was a promise of saving grace, to wit, justification, and life, expounds it as belonging to *Abraham* not as a naturall Father, but as *Father of the faithfull*, whether of the Jews or the Gentiles, and his seed, not his naturall, but his spirituall seed, Christ, and believers, *Rom.* 4.11.12.13.14.15.16.17. *Gal.* 3.7.16.29. Whence *George Downham* of Justification lib. 6. cap. 6. §. 4. speakes thus: *The other promises concerning his seed are two: The former concerning the multiplication of his seed, that he should be a father of a multitude of Nations, namely, in Christ; and that he would be a God to him and his seed, he doth not say to seeds, as of many, but as of one, to thy seed, which is Christ*, Gal. 3.16. *that is, Christ mysticall*, 1 Cor. 12.12. *Containing the multitude of the faithfull in all Nations: both Jewes and Gentiles. This promise therefore implyeth the favour, that in Christ, the promised seed, Abraham himselfe, and his seed, that is, the faithfull of all Nations should be blessed: And in confirmation of this promise, he was called* Abraham, *because he was to be a Father of many Nations, that is, of the faithfull of all Nations, for unto him they are accounted* Abrahams *seed*, Rom. 9.7.8. Gal. 3.7.29. Thus he opens the Apostles meaning, and thus frequently do Protestant Divines in their writings. Now if only believers are in that promise, as it was a promise of saving grace, then it is not made to the naturall posterity, as such, of any believer, much lesse of us Gentiles.

Ainsworth ann. on Gen. 12.7. *Thy seed*] That is, to all the children of promise (the elect) who only are counted Abrahams seed, Rom. 9.7,8. and in Christ are heirs by promise, as well the Gentiles as the Jews. Gal. 3.26.28.29. Amef. Coron. art. 5. cap. 2. *Seminis etiam inculcatio solos electos & efficaciter vocatos notari docet Apostolo sic hunc ritualem interpretante*, Rom. 9.8. Gal. 3.16. & 4.28.

My third reason is this. The Covenant of grace is the Gospel, and so you call it, pag. 37. when you say, *This is a part of the Gospel preached unto* Abraham. Now the Gospel preached to *Abraham*, the Apostle thus expresseth, Gal. 3.8,9. *And the Scripture foreseeing, that God would justifie the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all Nations be blessed: so then, they which be of faith, are blessed with faithfull* Abraham, and ver. 11. *But that no man is justified by the Law in the sight of God, it is evident, for the just shall live by Faith*, it is Hab. 2.4. *By his faith*. And generally, when Divines distinguish of the Covenant of grace, and of workes, they say the condition of the Covenant of grace is faith. They then that say the Covenant of grace belongs not only to believers, but also to their naturall children, whether believing or not, these adde to the Gospel, and the Apostle saith of such, Gal 1. 8,9. *Let him be accursed.*

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Fourthly, I thus argue: If God have made a Covenant of grace in Christ, not only to believers, but also to their seed, or naturall children, then it is either conditionally, or absolutely; if conditionally, the condition is either of works, and then grace should be of works, contrary to the Apostle, *Rom.* 11.8. or of Faith, and then the sense is, God hath promised grace to believers, and to their seed, if believers; that is, to believers, and believers, which is nugatory. If this Covenant of grace to believers seed be absolute, then either God keeps it, or not: if he do not keep it, then he breaks his word, which is blasphemy; if he do keep it, then it follows, that all the posterity of believers are saved, contrary to *Rom* 9.13. or if some are not saved, though they be in the Covenant of grace, there may be Apostasie of persons in the Covenant of grace, by which the Arguments is brought by *Mr. Prynne*, in his *Perpetuity*, and others for perseverance in grace are evacuated, and *Bertius* his *Hymenaus defunctus* justified. The truth is, generally to be in the Covenant of grace, and to be elect, and to persevere in grace, are meant of the same persons, according to the Apostles doctrine, *Rom.* 9. 7, 8. &c. and the common doctrine of the Contra-Remonstrants. And on the contrary, *Bertius* in his book *de Apostasia sanctorum*, pag. 79. among other absurdities which he reckons as consequent on their opinion that deny Apostasie of Saints, puts this as the seventh. *Baptismum non obsignari certo in omnibus liberis fidelium gratiam Dei (quum inter illos quidam sint etiam antecedente decreto Dei ab aterno absolute reprobati) ac proinde dubitandum esse fidelibus de veritate fœderis divini, Ego sum Deus tuus, & seminis tui post te.* And when this was urged by the Author of the Synod of *Dort*, and *Arles* reduced to the practise, Part. 3. Sect. 6. in these words. *For to every person whom they baptize, they apply the promises of the Covenant of grace, clean contrary to their own doctrine*, which saith, *that they nothing belong to the Reprobates of the world*, Dr. *Twisse* answers, that however in the judgment of charity they take all Infants brought to be baptized, to be elect, yet the promises of the Covenant of grace do indeed belong only to the Elect, which he proves at large, by shewing that there are promises of the Covenant of grace, as of regeneration, circumcising the heart, writing the Law in their hearts, *Jer.* 31.33. which must needs be absolute. For no condition can be assigned of performing these promises, but that it will follow, *That grace is given, as viz. the grace of faith, according to mens Workes, which is plaine Pelagianisme.*

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Whence he concludes. *Now then who are they on whom God should bestow faith and regeneration, but Gods Elect? And accordingly Baptisme as it is a Seale, and assurance of performing this promise of Justification and salvation unto them that believe, so it is a seale and assurance of the promise of circumcising the heart, and regeneration only to Gods Elect.* And after pag. 192. *We are readily to understand, that all who are under the covenant of grace, are such as over whom sin shall not have the dominion*, Rom. 6. 14.

Besides, he that shall heare you preach, that the children of believers are in the Covenant of grace, and that they that are in the Covenant of grace cannot fall away, may be apt to conceive himselfe within the Covenant of grace without repentance and faith, and that he shall be saved without obedience, and so lay a ground-work for *Antinomianisme*, and consequently Libertinisme. And may not on the other side believing Parents, when they see their children vicious, and ungodly, doubt whether they themselves be true believers; because they see not their children in the Covenant of grace; and so while you think to comfort parents about their children, you may create great discomfort concerning themselves.

Lastly, if this were true, that the Covenant of grace is a birth-right priviledge, then the children of believers are children of grace by nature, for that which is a birth-right priviledge, is a priviledge by nature: and if, as Mr. *Blake* saith, pag. 6. of his book, *Christianity is hereditary, that as the childe of a Noble man is Noble, the childe of a freeman is free, the childe of a Turke is a Turke, of a Jew a Jew, the childe of a Christian is a Christian*; then Christians are born Christians, not made Christians, and how are they then children of wrath by nature? which whether they may not advantage Pelagians, and denyers of Originall sin, it concernes those that use such speeches, to consider.

But the Author of the writing entituled *Infants baptizing proved lawfull by Scripture*, mentions other promises besides that *Gen.* 17. 7. to wit, *Deu.* 28. 4. *Deut.* 30. 6. *Isa.* 44. 3. *Isa.* 59. 21. *Ezek.* 20. 6. *Psal.* 112. 2. and such like. To all which the answer is plaine, if men would conceive it. 1. That according to the Apostles own determination, *Ro.* 9. 7, 8. these promises as they contain such things as accompany salvation, must be restrained to the Elect, whose children soever they be by naturall generation, and this is agreeable to our Saviours applying the promise *Isa.* 54. 13. to them that are given of his Father, *John* 6. 45.

And thus are we to understand *Deut.* 30. 6. *Isa.* 44. 3. 2. That the text, *Isa.* 59. 21. is plainly applied to the time of the calling of the Jews, *Rom.* 11. 27. and therefore cannot be applied rightly to the posterity of any believers at any time indefinitely. 3. That the promises, *Deut.* 28. 4. *Psal.* 112. 2. are expresly meant of outward blessings, and therefore cannot prove a covenant of grace in Christ. 4. That *Exod.* 20. 6. doth plainly include a condition of obedience, and it is expresly mentioned *Psal.* 103. 17, 18. as included in other promises of like kind, which condition God doth not undertake for any children of a believer, but the elect, nor is Christ surety for any but the elect; and therefore till it can be proved that the *Election of grace* belongs to the children of believers, it cannot be proved that the *Covenant of grace* belongs to them by vertue of these promises.

§. 5. It is not in Gods church, like other kingdomes.

NOw return to your Sermon. You tell us thus: *As it is in other kingdomes, corporations and families; the children of all subjects born in a kingdom, are born that Princes subjects: Where the father is a free-man, the childe is not born a slave: Where any are bought to be servants, their children born in their masters house, are born his servants. Thus it is by the Lawes of almost all nations, and thus hath the Lord ordained it: shall he in his kingdome and family: the children follow the Covenant-condition of their parents: if he take a father into his covenant, he takes the children in with him; if he rejects the parents out of the covenant, the children are cast out with them.*

This passage I might have passed over, as containing nothing but dictates; Yet I think it necessary to observe, 1. That you do very carnally imagine the Church of God to be like Civil corporations, as if persons were admitted to it by birth, whereas in this all is done by free election of grace, and according to Gods appointment: nor is God tied, or doth tie himself in the erecting and propagating his Church, to any such carnall respects, as descent from men. Christianity is no mans birth-right: The Apostle knew not that God had so by promise, or other engagement bound himself, but he was free, as he said to *Moses* after the promise made to *Abraham*, *to have mercy on whom he would*, Rom. 9. 15. Yea, to conceive that it is so in Gods Church, as in other Kingdomes, and after the laws of Nations, is a seminary of dangerous superstitions and errors. Dr. *Reynolds*, in his Conference with *Hart*, hath shewed, that hence arose the frame of

government by Patriarchs, Metropolitans, &c. And is not this the very reason of Invocation of Saints, that I mention not more of the like kind? 2. When you say, "*if he take a father into his covenant, he takes the children in with him; If he reject the parents out of covenant, the children are cast out with them.* If you mean this, taking in, and casting out, in respect of election and reprobation, it is not true, neither if you mean it of the Covenant of grace, for that is congruous to election, and reprobation. Nor is it true in respect of outward Ordinances; the father may be baptized, heare the Word and not the child; and on the contrary, the father may be deprived, and the child may enjoy them. Nor is it true in respect of Ecclesiasticall censures; the father may be excommunicated, and the sonne in the Church, and on the contrary. And about that which you say, there is no certainty in the Pædobaptists determination. *Rutherford* [*The due right of Presbyteries, p.259.*] saith, *The children of Papists, and excommunicate Protestants, which are borne within our visible Church, are baptized, if their forefathers have been sound in the faith.* But others will deny it. But it is true as well of Pædobaptists, as of Anabaptists, that like waves of the Sea they beat one against another.

You tell us, "*That it was without question in the time of the Iews, Gen. 17.9. And when any of any other Nation, though a Canaanite, or Philistie, acknowledged Abrahams God to be their God, they and their children came into covenant together.*

That when Parents were circumcised, the Children were to be circumcised, is without question, Gods command is manifest. Whether this make any thing for baptizing Infants, is to be considered in its place. But that which you say, "*It was in the time of the Iews, if God did reject the parents out of the covenant, the children were cast out with them*"; is not true. Parents might be Idolaters, Apostates from Judaisme, draw up the fore-skin again, and yet the children were to be circumcised. But in all this there is no Argument.

Cotton, Way of the Churches of Christ in N.E. c.4.§.6. *Infants cannot claim right unto baptisme, but in the right of one of their parents, or both. Where neither of the parents can claim right to the Lords supper, there their Infants cannot claim right to Baptisme. Although therefore we do not receive an Heathen to the fellowship of the supper, nor admit him to Baptisme, so neither dare we receive an excommunicate person (who is to us an Heathen) to the Lords supper, or his children to Baptisme.* But after, c.7.§.2. *Or where either of the parents have made such profession, Or it may be considered also, whether the children may not be baptized, where either the grand-father or grand-mother have made such profession, and are still living to undertake for the Christian education of the child. For it may be conceived, where there is a stipulation of the Covenant on Gods part, and a restipulation on mans part, there may be an obligation of the Covenant on both parts. Gen. 17.7. Or if these fails, what hindereth but that if the parents will not give their Infants to be educated in the house of any godly member of the Church, the child may be lawfully baptized in the right of its household governour, according to the proportion of the Law, Gen. 17.12.23.*

§. 6. Of the Texts, which are, *Act.* 2. 38, 39. Luk 19. 9.

THe first Text you dwell upon, is that, *Act.* 2. 38. 39. and thus you speak. "*And so it continues still, though the Anabaptists boldly deny it*, Acts 2. 38, 39. *When Peter exhorted his hearers, who were pricked in their hearts, to repent, and to be baptized for the remission of sins, he useth an argument to perswade them, taken from the benefit which should come to their posterity; For, the promise (saith he) is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call: if once they obey the call of God, as Abraham did, the promise was made to them and their children. Whether they who obey this call, were the present Jews to whom he spake, or were afar off: whether by afar off, you will mean the Gentiles, who as yet worshipped afar off, or the Jews, or any who were yet unborn, and so were afar off in time, or whether they dwelt in the remotest parts of the World, and so were afar off in place; The argument holds good to the end of the World, Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost, for the promise is made to you and your children, they shall be made free of Gods city according to Abrahams copy. I will be thy God, and the God of thy seed.*

It is a very irksome thing to Readers, and especially to Answerers, when they that handle a controversie, give a text for their assertion, and make a paraphrase of it, but shew not how they conclude from it, by which meanes the enemy is more hardly found then vanquished. I wish, if ever you write any more in this kind, you would distinctly expound, and then frame your arguments out of the text you produce: for the present I shall *devorare tadium*, swallow downe the tediousnes of this defect as well as I can. You do not distinctly tell us what that promise was, onely I gather it is, that which you after expresse, calling it "*Abrahams copy, I will be thy God, and the God of thy seed.* But then you do not distinctly tell us, under which part you comprehend the promise to them, whether under the first part, I will be thy God, or under the second, I will be the God of thy seed. It may seem you thus paralle'd them: I will be thy God, with, the promise is unto you; and, the God of thy seed, with that, the promise is to your children. But I must see better proofe then yet I have seen, afore I assent to this construction, I wilbe thy God, that is, of every believer: though the Author of infants baptizing proved lawfull by scriptures, page 4. saith, *It is plaine and manifest by the Gramaticall construction of this promise*; I professe that I neither know rule in Grammar, Logicke, or

Divinity

Divinity for that interpretation, and yet I thinke all the ſtrength of your proofe lies in this imagined parralleliſme. Nor doe you tell us of what thing this promiſe was, which you parallel with *Abrahams* copy, I will be thy God, and the God of thy ſeed; whether it was a promiſe of ſaving graces, or outward priviledges; Onely that which you bring in of *Zacchaeus* to interpret it, "*let him profeſſe the faith* "*of Chriſt, and the covenant of ſalvation comes to his houſe*, ſeemes to import that you conceive the meaning thus; if you once obey the call of God as *Abraham* did, the promiſe of ſalvation is to you and your children: and ſith you anſwer the ſecond objection, which you call a ſhift, by rejecting the limiting of [*to you and your children*] with thoſe words [*as many as the Lord ſhall call*] the ſenſe muſt be this: *The promiſe of ſalvation is to you and your children, whether the Lord our God call them or not.* But this propoſition I know you will not ſtand to, though as you handle the matter, this is made the Apoſtles aſſertion. But it may be you mean otherwiſe, thus: *If you once obey the call of God, as Abraham did, the promiſe of outward church-priviledges, that is, to be members of the viſible Church, partakers of Baptiſm, &c. is to you and your children.* Now what an uncouth reaſon is by this made in the Apoſtles ſpeech, that if they did repent, and were baptized, *the promiſe ſhould be made good to them and to their children.* (Uſe your own words, expreſſing what you conceive the ſtrength of the argument lies in) *that you & they ſhalbe members of the viſible church, partakers of baptiſm, &c.* So that the Apoſtle is made to ſay thus: If you will repent and be baptized, the promiſe is to you and your children, that you & they ſhalbe baptized. What I conceive is the meaning, I will ſhew afterwards: in the mean time, becauſe (though on the by) you alleage that Text, which Mr. *Tho. Goodwin* alſo at *Bow* in *Cheapſide* urged and inſiſted on for this purpoſe, I ſhall by the way examine what you ſay. You ſay, "*Let Zacchaeus the Publican once re-* "*ceive Chriſt himſelf, be he a Gentile, as ſome think he was; be he a great* "*ſinner, eſteemed as an heathen, as we all know he was; let him profeſſe* "*the faith of Chriſt, and the covenant of ſalvation comes to his, for* "*now he is made a ſon of Abraham*, i.e. *Abrahams promiſe now reacheth* "*him.* Upon which I note, 1. Though it be of little moment, whether he were a Gentile or no, yet I conceive it more likely he was a Jew, partly becauſe his name is more like the Hebrew, than the greek or latine; and partly becauſe if he had been a Gentile, Chriſt had plainly diſcovered the calling of the Gentiles, which he did not till afterward: &c it would have cauſed in likelihood greater offence in them to hear a

Gentile

called a *son of Abraham*, who already *murmured that he was gone to be a guest to a man that was a sinner*. 2. You thus expound [*a son of Abraham*] that is, *Abrahams promise now reacheth him*. But *Beza* more truly, *Filium esse Abrahæ nihil aliud declarat quam gratis electum esse*, Rom. 9. 8. *Et vestigiis fidei Abrahæ insistere*, Rom. 4. 12. *Et opera Abrahæ facere*, Joh. 8. 39. *Ex quibus demum recte colligitur certa futuræ salutis expectatio*, Rom. 8. 29. 3. You only expresse [*this house*] by [*his*] as if you would have it conceived that salvation came only to his children by his believing, whereas Mr. *Tho. Goodwin* (if my memory deceive me not) comprehended the whole family under the term house, discoursing thereupon, that a houshold-Church was *prima Ecclesia*, the first Church, which I marvailed to hear from him, as conceiving it to overthrow the way of Government they call the Church-way, which is mainly grounded on this, that the first Church (as *Parker* held) is a single congregation out of many families, and is *prima sedes potestatis Ecclesiasticæ*, the first seat of Ecclesiasticall power. But I know no reason why, when it is said, *Salvation is come to this house*, it should be stretched any further then *Zacchæus* his person, in that salvation was come to him, salvation was come to his house, and the whole Narration favours this Exposition, and *Beza* saith that *Theophylact*, and some others understand by house *Zacchæus* himselfe. I omit the conceit of *Erasmus*, and *Camerarius*, as if αὐτοῦ *thee*, did refer to οἶκος *house*, for I thinke with *Beza*, it is absurd to say, *This house is a son of* Abraham. 4. Although it be true, that καθότι is often a Causall particle, yet it is true, that it is sometimes a restrictive particle, as Acts 2. 45. and Acts 4. 35. and therefore may be rendred by *quatenus* as, or *in quantum* in as much, or *secundum quod*, according to what, as well as by *eo quod quoniam*, or *quandoquidem*, because, or forasmuch. 5. In your paraphrase, you put instead of salvation, *The Covenant of salvation*, which is not right, what ever Author you may follow herein. Now let it be considered what an erroneous inference is made, by expounding it of all the posterity or family, and making the particle Causall, as if his believing alone did bring salvation to his house or posterity; from whence this may be gathered, a mans whole house or posterity may be saved barely by his believing, and you will see a necessity to make καθότι a restrictive particle, and to expound this house of *Zacheus*, his family only, in reference to his person. And so what you talk in by the way for the credit of your conclusion, from *Luke* 19. 9. is answered

fwered by shewing the fadnesse of your paraphrase.

But you returne to the Text, Acts 2.38. 39. "You say, *neither can* "*the evidence of the place be eluded, by saying the promise here meant is* "*of the extraordinary gifts of the holy Ghost, to speak with tongues, &c.* "*for we all know, that all who then believed and were baptized, did not* "*receive those extraordinary gifts of the holy Ghost; and beside, this ar-* "*gument remained still in force, to be used to the end of the world, who* "*ever believes and is baptized, shall receive remission of sins, and the* "*gift of the holy Ghost, which was not true, if by the holy Ghost was* "*meant onely those extraordinary gifts.*

Though I doe not so expound the words, [*the promise is to you and your children*] of the extraordinary gifts of the holy Ghost, yet the words next before, and that which is before, *verse* 33. 17, 18. of the same chapter might very well induce men to conceive that this is the promise of which *Peter* meant, *verse* 39. not doe I conceive your reasons sufficient to overthrow it: For what though "*all who then,* "*believed and were baptized, did not receive those extraordinary gifts* "*of the holy Ghost*, yet *Peter* might assure them that it should be so for the future, *to them, their children, and all that are afarre off, as many as the Lord should call:* though I doe not say, the thing was true in this sense; I onely say it might be so true, notwithstanding your argument. And whereas you say, "*this argument remained still in force* "*to be used to the end of the World, who ever believes and is baptized,* "*shall receive remission of sinnes, and the gift of the holy Ghost.* Neither doth this follow from the exposition of the words, *verse* 39. by the words, *verse* 38. of receiving the gift of the holy Ghost: For there is nothing in the text to prove that this argument still remains in force as you speake, sith it might be onely a particular benefit to them on their repenting, and baptisme, for ought you can inferre from the text.

You go on. "*Nor secondly, can it be avoided by those skifts of others* "*who interpret it thus, to you and your children, as many of them as the* "*Lord shall call, that is (say they) whether your selves or your chil-* "*dren, or any other whom the Lord shall call, if they repent and be bap-* "*tized, they shall receive the gift of the holy Ghost.* If you put in stead of, [*they shall receive the gift of the holy Ghost,*] these words [*the promise is to you and them,*] it is no shift, but the genuine and necessarie explication of the text. For let the promise be what ever you can make it, you must put in that limitation if you will have it true.

If the promise be of saving grace, if of Christ, yea if of the outward ordinances of baptisme, &c. If of the holy Ghost in extraordinaria gifts; it is true of these wayes true without that limitation. For neither God promised saving graces, nor outward ordinances, nor extraordinaria gifts, nor sent Christ to them, their children, or all that are afar off without calling them and every of them. But you tell us, it is plaine, *"the strength of the argument lies in this, That if they did repent, and were baptized, the promise should be made good to them & and to their children: and what comfortable argument can this be to them from respect to their children, if the Apostle must be interpreted as unless men would have him, viz. you and your children have hitherto been as holy and, but now if you believe in Christ your selves, your children shall be in no better condition than the rest of the Pagan World, strangers from the Covenant of God; but if after and any of them, or any of the best here, shall sin their parts believe and be baptized, their particular persons shall be taken into covenant, but their children shall left out; had this been your comfortable argument to perswade them to mercy, in relation to the good of their children after them.*

You suppose here, that the Apostle used this argument only in relation to the good of their children, whereas the maine matter was concerning themselves as well as them, who being told that they had crucified *Jesus who was both Lord and Christ*, verse 36. and had said, *Matth.* 27. 25. *His blood be upon us and our children*, were pricked in their hearts, and said to *Peter* and the rest of the Apostles, *Men and brethren what shall we do?* and was it not a comfortable argument for men in that case to be told, that notwithstanding all this, the promise of Christ, and remission of sinnes by him, was yet to them and their children, on whom they had wished Christs blood to be, and to all the Jewes that dwelt afarre off in the dispersion, as many as the Lord should call, and a great incitement to repent and be baptized in the Name of the Lord Jesus for the remission of sinnes? However you conceive now, sure if your soule had been in their soules stead, you would have conceived it a very comfortable speech in this sense that I now give. As for that witlesse defaint you put on your adversaries, I know not whether it be their meaning or not, sure I am no such thing follows on the applying the restriction in the end of the verse, *to them, their children, and all that are afarre off*. And that which you would burden your adversaries tenent with, as if they

put beleevers infants out of the covenant, into the condition of Pagan children, it is sufficiently answered before, and therefore I may well let it paſſe in this place.

“ You adde, *The plaine ſtrength of the argument is, God hath now re-* “ *membred his Covenant to Abraham in ſending that bleſſed ſeed, in* “ *whom he promiſed to be the God of him and his ſeed, doe not you by* “ *your unbeliefe deprive your ſelves and your poſteritie of ſo excellent* “ *a gift.*

In this paſſage I thinke you hit the marke, it is the very interpretation I gave in the reaſons of my doubts before mentioned, in anſwering the argument from this text: onely the alledging the promiſe, *Gen.* 17. 7. and that expreſſion, *do not you by your unbeliefe deprive your poſteritie of ſo excellent a gift*; have a little reliſh of your interpretation of the promiſe concerning the naturall ſeed of beleevers: But letting that paſſe, in the maine you expound it rightly. “ *The pro-* “ *miſe is to you and your children, that is, God hath now remembred* “ *his Covenant to* Abraham *in ſending that bleſſed ſeed, in whom he* “ *promiſed to be the God of* Abraham *and his ſeed*, and the ſenſe is plaine. The promiſe which is made to *Abraham* is now fulfilled in ſending Chriſt to you and your children, and to all that are afarre off, as many as the Lord our God ſhall call, that they might bee waſhed from their iniquity, and baptized in his name for the remiſſion of their ſinnes; And this agrees with the Apoſtles exhortation to the ſame purpoſe, Acts 3. 25. 26. *Ye are the children of the Prophets and of the* “ *covenant which God made with our fathers, ſaying unto* Abraham; “ *and in thy ſeed ſhall all the kindreds of the earth be bleſſed; unto you* “ *firſt God having raiſed up his Sonne Jeſus, ſent him to bleſſe you in* “ *turning away every one of you from his iniquities.* And Acts 13. 32, “ 33. *And we declare unto you glad tidings, how that the promiſe* “ *which was made unto the fathers, God hath fulfilled the ſame unto us* *their children, in that he hath raiſed up Jeſus againe.*

You adde. “ *And except in relation to the covenant, there was no* “ *occaſion to name their children; it had been ſufficient to have ſaid, a* “ *promiſe is made to as many as the Lord ſhall call.* Though I deny not their children are mentioned in relation to the covenant in the ſenſe I have given, or rather in alluſion to the forme of expreſſions in the covenant, and predictions of the Prophets: yet there was other occaſion, to wit, their imprecation, *Matth.* 27. 25. and eſpecially becauſe Chriſt was, as it is *Acts* 3. 26. firſt ſent to the Jews and their chil-

Annot. on the Bible, edit. 1645. on Acts 2. 36. *The promiſe is unto you*] *Chriſt is promiſed both to Iewes and Gentiles: but the Iewes had the firſt place.*

children, and to be offered first to them, as it is *Acts* 13. 46. But it was not to intimate that which you would gather; *that the promise is such to them, if they did beleeve that their children, even their infants upon their fathers faith, whether the children were called or not, were taken into the covenant, either of saving graces, or visible church-membership*; which you should have proved, but never will prove out of this Scripture. But taking your Hypothesis, that these to whom *Peter* speakes were within the covenant made to *Abraham*, and circumcised rightly, and yet the Apostle requires these to repent, afore they are to be baptized; the Antipædobaptists have hence a good argument against baptizing infants, because *Peter* required of such as were in the covenant, repentance afore Baptism. I passe on to the next proof you bring for your Conclusion.

§. 7. Of the text. *Rom.* 11. 16.

"YOu say, *as plain it is out of the* 11. *Rom.* 16, *&c. where the apostles "scope is to shew, that we Gentiles have now the same graffing into "the true olive which the Jews formerly had; and our present graffing "in, is answerable to their present casting out, & their taking in in the "latter end of the world, shall be the same graffing in (though more glo-"riously) as ours is now. Now all know that whē they were taken in, they "and their children were taken in; when they were broken off, they and "their children were broken off; When they shall be taken in, in the lat-"ter end of the World, they and their children shall be taken in; and that "because the root is holy, that is, Gods covenant with* Abraham, Isaac, "and Jacob, *extends yet unto them, when their unbelief shall be taken "away. The root being like Nebuchadnezzars tree, the tree hewen down, "and the root bound with a band of iron, until seven times were passed "over it, and then the bands should be broken, & the root should spring, "and the tree should grow again: So their present nation like this tree is "cut down, and this holy root the covenant made with their forefathers "is suspended, bound with an iron bar of unbelief, blindnesse being come "upon them until the fulnes of the Gentiles were come in, and then all "Israel shall be saved. And mark, that in all this discourse, the holines "of the branches there spoken of, is not meant of a personall inherent ho-"lines, but a derivative holines, a holines derived to them frō their an-"cestors, the first fruit is holy, the lump holy, the root holy, the branches "holy; that is, the fathers holy, accepted in covenant with God; the chil-"dren beloved for their fathers sake, and when the vail of unbelief shall "be taken away, the children and their posterity shal be taken in again, "because beloved for their fathers sakes. Now then if our graffing in be "answerable to theirs, in all, or any of these three particulars, we and "our children are graffed in together.

Your

Your argument needs a swimmer of *Delos* to bring it out of the deep, I will dive as deep as I can to fetch it up; the thing it seems you would prove, is, that we and our children are grafted in together; but the words are Metaphorical, and therefore obscure, they may be true in a sense, and yet not for your purpose. The insition you speak of may be either into the visible, or invisible church; the grafting in, may be either by faith, or by profession of faith, or by some outward ordinance. Children may be either grown men or infants, the grafting in may be either certain, or probable; certain, either by reason of election, covenant of grace made by them, or naturall birth, being children of believers; probable, as being likely, either because frequently, or for the the most part it happens so, though not necessary & so not certain. The thing that is to be proved is, that all the infants of every believer are in the covenant of free grace in Christ, & by vertue thereof to be baptized into the communion of the visible church: now it may be granted that infants of believers are frequently, or for the most part under the election & covenant of grace (which whether it be so or not, no mere man can tel) and so in the visible church, & yet it not follow that every infant of a believer, in asmuch as he is the child of a believer, is under the covenant of grace, & therefore by baptisme is to be admitted into the visible church; now let it be never so probable, that God continues his election in the posterity of believers & accordingly hath promised to be their God in his covenant of grace, yet if this be the rule of baptizing children of beleivers, no other infants are to be baptized, but such as are thus: the practise must agree with the rule; & so not all infants of believers are to be baptized, but the elect in the covenant of grace. If it be said; but we are to judge all to be elected, & in the covenant of grace, till the contrary appeares. I answer, that we are not to judge all to be elected, or in the covenant of grace; because we have Gods declaration of his mind to the contrary, *Rom.* 9. 6, 7, & and all experience proves the contrary to be true; nor is the administration of an outward ordinace instituted by God, according to such a rule as is not possible to be known, but according to that which is manifest to the ministers of it; & therefore sith God conceals his purpose of election, and the covenant of grace, which is congruous to it in respect of the persons elected; it is certain God would not have this the rule according to which outward ordinances are to be administred, because such persons are in the election and covenant of grace & not others. "*You* "*say, our graffing in is answerable to the Jews; and their infants were* "*graffed in by circumcision, therefore ours are to be graffed in by baptisme.*

But in good ſadneſſe, doe you thinke the Apoſtle here meanes by graffing in, baptizing, or circumcision, or inſition by an outward ordinance: if that were the meaning, then breaking off muſt be meant of uncircumcising or unbaptizing. The whole context ſpeaks of election of ſome, and rejection of others, of the breaking off by unbeliefe, and the ſtanding by faith, and your ſelfe ſeeme to underſtand the phraſe ſo, when you ſay, pag. 43. *so cut miſerable man off from the wilde olive, and graffe him into the true olive.* The ingrafting, to me, is meant of the invisible church by election and faith; which invisible church was firſt amongſt the Jews, and therefore called the olive, not of *Abraham* the root, who is therefore ſaid to beare them. And becauſe *Abraham* had a double capacitie, one of a naturall father, and another of the father of the faithfull, in reſpect of the former capacitie, ſome are called *branches according to nature*, others, *wilde olives by nature*, yet *graffed in by faith*; and when it is ſaid that *ſome of the naturall branches were broken off*, the meaning is not that ſome of the branches in the invisible church may be broken off: but as when our Saviour Chriſt ſaith, uſing the ſame ſimilitude, *Joh.* 15. 2. *Every branch in me not bearing fruit, he taketh away*; The meaning is not, that any branch truely in him could be fruitleſſe, or taken away; but he calleth that a branch in him which was only ſo in appearance. So the Apoſtle ſpeaking of branches broken off, meanes it not of ſuch as were truely ſo, but in appearance: For *ſimilitudes doe not runne with four feet*; but vary in ſome things. Now if this be the meaning of your words, that the inſition of the Gentiles is the ſame with the Jewes, and the inſition is meant of ingraffing by faith into the invisible church; it onely proves this, that now beleevers of Gentiles are by faith in the church of the elect, as the Jewes: but neither the beleeving Jewes Infants were in the covenant of grace, becauſe their children; nor are our children. But let us conſider the three particulars you ſpeake of, that we may examine whether there be any ſhew of an argument for your purpoſe in this text. You ſay, "*as plaine it is out of the eleventh of* "*Rom.* 16. *&c. where the Apoſtles ſcope is, to ſhew, that we Gentiles* "*have now the ſame graffing into the true olive which the Jews former-*"*ly had, and our preſent graffing in, is anſwerable to their preſent caſt-*"*ing out; and their taking in, in the latter end of the world, ſhall be the* "*ſame graffing in* (*though more gloriouſly*) *as ours is now.*

The Apoſtles ſcope in the whole chapter is plaine to anſwer that queſtion, *v.* 1. *Hath God caſt away his people?* which he doth, 1. by ſhewing

shewing for the present in himself, and others, perhaps unknown, *That God had then a remnant according to the election of grace.* 2. For the future from ver. 11. to the end, that he intends a *calling of all Israel when the fulnesse of the Gentiles shall come in*, and ver. 16. is one argument to prove it. It is not the scope of the Apostle, as you say, *To shew that the Gentiles have now the same graffing into the true Olive, which the Jews formerly had*; but to prove that the Jews, notwithstanding their present defection, shall be graffed into their owne Olive. But for the thing it selfe. You say, "*That the Gentiles have* "*now the same graffing into the true Olive which the Jews formerly* "*had.* But you must remember your own distinction, pag. 10. of the substance of the Covenant, and the administration of it: It is certain that in respect of the substance of the Covenant, we have the same graffing into the Olive, the Church of the faithfull, of which *Abraham* is the root, that the Jews had. *We by faith are partakers of the root and fatnesse of the Olive tree.* ver. 17. or in plainer termes, as the Apostle elegantly, *Ephes.* 3. 6. that the Gentiles should be συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα, *Fellow-heirs, and of the same body, and partakers of his promise in Christ through the Gospel.* In respect of which all believing Gentiles are *Abrahams seed, the Israel of God, one in Christ Jesus.* But if you mean it of the outward administration of this ingraffing by Circumcision, Baptisme, &c. nothing is more false. For indeed the outward administration is utterly taken away, as separating the Jews from the Gentiles, of very purpose, that the enmity betwixt Jews and Gentiles may be removed, and they made one in Christ by his death, *Eph.* 2. 14, 15, 16. and if you mean this, when you say, we have the same graffing in with the Jews (which your whole arguing tends to, and your expression in those words [*for these outward dispensations*] import you mean it) you evacuate the blood of Christ in this particular. You say, "*Our present graffing in, is ans-* "*swerable to their present casting out.* It is true, our present graffing in is answerable to their (or rather for their) casting out; that is, God would supply in his Olive tree the Church, the casting away of the Jews, by the calling of the Gentiles, to much the Apostle saith, v. 17. *Thou being a wilde Olive, wast graffed in among them*, that is, *in ramorum defectorum locum*, into the place of the branches broken off, as right-ly Beza; if you mean it in this sense, I grant it. You adde, "*And* "*their taking in (though more gloriously) an ours is now.* It is true, their taking in will be by faith, as ours is now; concerning other

particulars,

particulars, as I doubt not but it will be *more gloriously*, as you say, so for the manner, I must confesse I am at a stand. I look upon it as a mystery, as the Apostle cals it, *Rom.* 11. 25. You go on. "*Now all know* "*that when they were taken in, they and their children were taken in;* "*when they were broken off, they and their children were broken off;* "*when they shall be taken in in the latter end of the world, they and* "*their children shall be taken in.* I grant it, they were taken in, and broken off together, in respect of Gods election and reprobation, and when they shall be taken in, in the latter end of the world, they and their children shall be taken in. Yea, I thinke, that as at the calling of the Gentiles there was a fuller taking in of the children of the Gentiles, then ever was of the children of the Jewes afore Christs comming, according to that *Heb.* 8. 11. So at the calling of the Jews, there shall be a more full taking in of the children of the Jews, then is now of the Gentiles, according to that, *Rom.* 11. 26. and so *all Israel shall be saved.* But all this proves not, that God would have either all Infants of believers counted his as elect persons, or in the Covenant of grace in Christ, or in the face of the visible Church admitted to baptisme: which was to be proved by you.

You go on. "*And that because the root is holy, that is, Gods Co-* "*venant with* Abraham, Isaac, *and* Jacob *extends yet unto them,* "*when their unbeliefe shall be taken away; and then after an illustra-* "*tion from* Nebuchadnezzars *dreame,* Dan. 4. 14, 15. *you say of the* "*Jews, their present Nation like this tree is cut down, and this holy* "*root, the Covenant made with their forefathers is suspended, bound* "*with an Iron barre of unbeliefe, blindnesse being come upon them till* "*the fulnesse of the Gentiles be come in, and then all Israel shall be sa-* "*ved.* In this passage you somewhat alter the Apostles resemblance, who doth not make the Jewish Nation to answer the tree, but the branches, nor doth he say the tree is cut down, but the branches broken off; and here you make the *Covenant the root*, but a little after your words import, when you say, *a holinesse derived from their ancestors, &c.* that by the root you mean their Ancestors. And you say, *The Covenant made with their forefathers is suspended*, which in some sense may be true, that is thus, the effects of Gods love to Israel are for the present suspended from those generations, and so in our apprehension the Covenant is suspended; but in exact speech it cannot be true, sith Gods Covenant according to his intention and meaning, cannot be suspended or stayed, but doth alwayes take effect irresistibly

bly

bly. In that wherein you alter the resemblance of the Apostle, by putting in *the cutting down of the tree*, instead *of breaking off the branches*, you much pervert the Apostles meaning; who makes the tree, that is, the Church of believers, still standing, and some branches broken off, and others graffed in. And for that of the root, it is true, it is variously conceived by Interpreters, some understanding with you the Covenant, some Christ, some *Abraham*, *Isaac*, and *Jacob*, and some *Abraham* only, which last I conceive to be genuine, for the expressions of some branches κλὰ φύσιν, according to nature, and others παρὰ φύσιν besides nature: *Some naturall, some ingraffed, our not bearing the root, but the root bearing us*, are plain evidences to me, that by the root, *Abraham* is meant; Nor know I how to make the resemblance right, but by this Exposition. Now to say, *the root, that is, Abraham, is bound with an Iron band of unbeliefe*, cannot have any handsome construction. But you tell us: *And marke "that in all this discourse, the holinesse of the branches there spoken of, "is not meant of a personall inherent holinesse.* Then Master *Thomas Goodwin* is answered, who in urging 1 *Cor.* 7.14. for Pædobaptisme, saith, *in the New Testament, there is no other holinesse spoken of, but personall or reall by regeneration*, about the which he challenged all the world to shew the contrary: whereas here is according to you, a holinesse which is not *personall*, or as Mr. *Blake* speakes, *qualitative, and inherent*. But to go on. You say, "*But a derivative holinesse, a "holinesse derived to them from their Ancestors, the first fruit is holy, the lump holy, the root holy, the branches holy; that is, the Fathers holy, accepted in Covenant with God, the children beloved for "their Fathers sake; and when the vail of unbeliefe shall be taken away, the children & their posterity shall be taken in again, because beloved for their fathers sake: Now then, if our grafting in be answerable to theirs in any, or all of these three particulars, we and our children are graffed in together.* Object. *But here is no mention of our "Infants grafting in.* Answ. *We must not teach the Lord to speake, "but with reverence search out his meaning; there is no mention made "of the casting out of the Jewish Infants, neither here, nor elsewhere, "when he speakes of taking away the Kingdome of God from them, and "giving it to the Gentiles, who would bring forth fruit; no mention of "the Infants of the one, or of the other, but the one and the other, for "these outward dispensations are comprehended in their parents, as the "branches in the root, the infants of the godly in their parents according*

So also the new Annot. on Rom. 11.16

" to the tenor of his mercy, the infants of the wicked in their parents, " according to the tenor of his justice.

There are sundry things in this passage you would have to be marked, that deserve indeed to be marked, but with an Obeliske, nor with an Asteriske, as 1. That you oppose personall inherent holinesse to derivative, as inconsistent. The truth is, the holinesse the Apostle speaks of, is first in respect of Gods Election, holinesse personall and inherent, in Gods intention, *He hath chosen us that we should be holy*, Ephes. 1 4. Secondly, it is also holinesse derivative, or descending not from any Ancestors, but from *Abraham*, not barely, as a naturall father, but as a spirituall father, or *Father of the faithfull*, and so derived from the Covenant of grace, which passed in his name to him and his seed. And lastly, it shall be inherent actually, being communicated by the Spirit of God, when they shall be actually called. But this is such a kinde of holinesse, as is more then you mean, to wit, not only an adherent, or relative holinesse, which they have by enjoying outward Ordinances, but also inherent, by faith, whereby they are holy, as the root, that is, *Abraham* the father of the faithfull.

2. Whereas you make it the case of any believers to be a holy root to their posterity, especially in the following words, when you say, " *The infants both of the Jews, and Gentiles for these outward dispen-* " *sations, are comprehended in their parents, as the branch in the* " *root, the infants of the godly in their parents, according to the tenor* " *of his mercy, the infants of the wicked in their parents, according to* " *the tenor of his justice.* Master *Blake* pag. 8. more plainly, *The* " *branches of Ancestors are roots of posterity, being made a holy branch* " *in reference to their issue, they now become a holy root.* This is not true, for in the Apostles resemblance *Abraham* only is a holy root, or at most *Abraham, Isaac*, and *Iacob*, in whose names the Covenant runs. No other man, though a believer, is *the father of the faithfull*, but *Abraham*. And the body of believers is compared to the Olive, and each believer to a branch, *that partakes of the root and fatnesse of the Olive tree*, not in outward dispensations only, as you speak, but also in saving graces, which is mainly here intended. I remember Master *Thomas Goodwin*, who hath handled this matter of Paedobaptisme, by spinning our similitudes and conjectures, (fit indeed for the common people, that are more taken with resemblances then Syllogismes) rather then with close arguments; indeavoured to infer a kinde of promise of deriving holinesse from believers to their posterity,

rity, out of the ſimilitude of an Olive, and its branches, compared with *Pſal.* 128. 3. &c. but it is dangerous to ſtrain ſimilitudes beyond that likeneſſe the Holy Ghoſt makes. It is a tedious thing to Auditors that look for arguments, to be deluded with ſimilitudes and conjectures.

3. Whereas you alluding to the words of the Apoſtle, v. 28. that the Jews were *beloved for their fathers ſake*, carry it, as if this were true of any believing parents; the Apoſtle meanes it of thoſe fathers only, in whoſe names the Covenant was made, eſpecially *Abraham* called *the friend of God*, Jam. 2. 23. and *the father of the faithfull*, Rom. 4. 11. and in reference to the promiſes made to them, they are beloved, and therefore it is added, ver. 29. *For the gifts and calling of God are without repentance.*

Laſtly, you ſay *That the infants of the wicked for theſe outward diſ-“penſations, are comprehended in their parents, according to the tenor “of Gods juſtice.* I intreat you to conſider, whether this ſpeech do not ſymbolize with the tenet of *Arminius* in his *Antiperkins* on the fourth Crimination, and in the end of his Treatiſe, where he maketh the cauſe, why the poſterity of ſome people have not the Goſpel, to be their forefathers fault in refuſing it. Againſt which you may ſee what Doctor *Twiſſe* oppoſeth in both places, and *Moulin* in his Anatomy of Arminianiſme, *cap.* 9. And thus it may appeare, that you have very much darkened this illuſtrious Scripture, by applying that holineſſe and inſition to outward diſpenſations only in the viſible Church, which is meant of ſaving graces into the inviſible by faith, and made every believer a like root to his poſterity, with *Abraham* to his ſeed.

Arminius l. 1. Antiperk. p. 3. S. & 6. *Infantes in parentibus, avis, abavis atavis, tritavis Evangelii gratiam repudiarunt, quo actu meruerunt ut a Deo desererentur velim enim mihi, &c. Perpetua enim eſt fœderis Dei ratio quod filii in parentibus comprehendantur & cenſeantur.* Cui opponit *Twiſſus ibidem Nec uſquam in ſacris literis ſignificatur Deum ejuſmodi fœdus cum homine lapſo pepigiſſe ut ſi crederet adipiſceretur gratiam & ſibi & poſteris; contra ſi non crederet & ſibi & poſteris ſuis gratiam amitteret; cujuſmodi fœdus ſub conditione obedientiæ cum Adamo initum fuiſſe omnes Theologi agnoſcunt.*

§. 8.
Of the Text 1 Cor. 7. 14.

and the application up to [illegible]

I Am now come to your principall hold, you ſay. “*And yet “plainer (if plainer may be) is the ſpeech of the Apoſtle in “*1. Cor. 7. 14. *The unbelieving husband is ſanctified by the wife, and “the unbelieving wife is ſanctified by the husband, elſe were your chil-“dren uncleane, but now they are holy.*

By the way. Becauſe you acknowledge in the Margin page 24. *that “ſignifies to, as well as in, and you conceive it may be here read* [*in*]

or [to] as well as [by] and though our translators following the vulgar read [by] yet *Beza* dislikes that reading; it might have done well in the citing of this text by you, to have given some hint of that varietie. But to follow you. You say, "*the plain scope and meaning there-*"*of is this. The believing Corinthians amongst other cases of Conscience, which they had sent to the Apostle for his resolution of, had written this for one, Whether it were lawfull for them who were converted, still to retaine their Infidell wives or husbands.* You doe rightly here expresse the scope of the Apostle, but you make another scope, page 25. when you say; "*We must attend the Apostles scope, which is* "*to shew, that the children would be unholy, if the faith or believer-ship* "*of one of the parents could not remove the barre, which lies in the other* "*being an unbeliever, against the producing a holy seed;* which I shall shew in its place not to be the scope of the place, but only this which you first give. You then say, "*their doubt seemes to arise from the* "*Law of God, which was in force to the Nation of the Jews, God had* "*not only forbidden such marriages to his people; but in* Ezra's *time* "*they put away, not onely their wives: but all the children that were* "*borne of them, as not belonging to the Common-wealth of Israel: and* "*it was done according to the Law, and that Law was not a particu-* "*lar Edict which they did agree upon, but according to the standing* "*Law of* Moses, *which that word there used signifieth, and in* Nehemi-"*ahs time the children who were born of such marriages were account-*"*ed a mungrell kinde, whom* Nehemiah *cursed. Now hereupon these* "*Corinthians doubted whether their children as well as their wives,* "*were not to be accounted unclean: and so to be put away according to* "*those examples.* You declared rightly the scope before: but the doubt is not rightly put by you. The Corinthians had no doubt whether their children were unclean, and to be put away; for the Apostle, argues from the uncleanesse of their children, as a thing that appeared absurd to them, they *tooke it as a common received principle, that their children were holy*, as rightly Master *Thomas Goodwin* at Bow-church. And for the occasion of the doubt, though I deny not, but the Corinthians might know that fact of *Ezra* 9. and 10. yet that the reading of it was the cause of their doubt I see no evidence or likelihood, though Master *Blake* pag. 12. takes it as granted, joyning with the relations, *Ezra* 9. and 10. that resolution, *Hag.* 2. 12. 13. as the occasion of the doubt, and Mr. *Thomas Goodwin* seemed confident of it that it could be no other upon a supposed agreement of matter and phrase.

But

But for matter I see very little agreement, the cases being far different of two persons not under the Law marrying in unbelief, and of two persons under the Law, the one a Jew by profession, the other a stranger. And for phrases, except the word [holy] I observe no other phrase used in *Ezra* which is used by the Apostle; not the phrase of *unbelieving husband or wife, or sanctified to, in, or by the wife or husband*, nor the phrase of *uncleanness children*, and for the terme [holy] the Apostle doth not use the phrase [*holy seed*] as *Ezra* doth. In my apprehension it is farre more likely that the doubt arose from the Epistle he wrote before to them mentioned, 1 *Cor.* 5. 9. μη συναναμίγνυσθαι τοις πόρνοις in 2 Thessalonians, c. 10. *Not to keep company with Fornicators or Idolaters*, which might occasion the question, whether they were then to continue with their unbelieving Yoke-fellows?

Tertul. lib. 2. ad uxorem. cap. 3. *Fideles Gentilium matrimonia subeunte stupri reos esse constat & arcendos ab omni communicatione fraternitatis ex literis Apostoli dicentis cum ejusmodi nec cibum sumendum.*

"But let us examine the Apostles resolution, you say. *To which* "*the Apostle answers, no, they were not to be put away, upon what spe-* "*ciall reason soever, that law was in force to the Jews, believing* "*Christians were not in that condition. The unbelieving wife was* "*sanctified in the believing husband, quoad hoc, so far as to bring forth* "*a holy seed. Were it with them, as when both of them were unbeli-* "*evers, so that neither of them had a prerogative to intitle their chil-* "*dren to the covenant of grace, their children would be an unclean* "*progeny: Or were the children to be reckoned in the condition of the* "*worser parent, so that the unbeliever could contribute more to Pa-* "*ganisme, than the believer to Christianity, it were so likewise. But* "*the case is otherwise, the believing husband hath by Gods ordinance* "*a sanctified use of his unbelieving wife; so as by Gods speciall pro-* "*mise made to believers and their seed, they were invested in, and to the* "*most spiritual end of marriage, the continuance of a holy seed, where-* "*in the Church is to be propagated to the worlds end. And the case is* "*here in relation to posterity, for spiritual privileges, as in other* "*marriages for civill privileges: as, suppose a Prince or Noble man* "*marry with a woman of base and mean birth, though in generall it be* "*true, that the children of those that be base, are born base, as well as* "*the children of Nobles are born noble, yet here the issue hath honour* "*from the father, and it is not accounted base by the baseness of the* "*mother. This I take to be the plain meaning of the Apostles answer.*

And must your Readers, thinke you, take it on your word, without shewing that the tearms are so used else where, or connexion of the words, or the analysis of the text lead you to it? But it is necessary

that I discuss this matter more fully, then by returning a bare denyall to a bare affirmation. Concerning the answer verse 13. there is no difference, all the difference is concerning the reason of the resolution delivered *ver.* 14. and the meaning of it. There are these terms doubtfull. 1. What is meant by *ἐν τῇ γυναικὶ, in the wife*; and *ἐν τῷ ἀνδρὶ in the husband*. 2. What is meant by *ἡγίασται is sanctified*. 3. What is meant by *ἀκάθαρτα unclean*. 4. What by *ἅγια holy*. It is agreed, that *ἐν* may be read, *in*, *to*, or *by*. It is agreed, that to be *sanctified*, hath many senses, and that the sense wherein sanctification is taken for renovation of mind, is not here meant, for so an unbeliever is not sanctified, and the speech is *in sensu composito*, in a compounded sense to be understood: An unbeliever, though an unbeliever, is sanctified. Nor is it true of any kind of Ceremoniall sanctification, or sanctification for enjoying religious ordinances; for such could not agree to an unbeliever. Therefore there remain only two senses, the one of an *instrumentall sanctification*, as Mr. *Goodwin* calls it, *for the begetting of holy seed*; The other of *matrimoniall sanctification*, whereby *the one is enjoyed as a chaste yoke-fellow by another, without fornication*. The former of these, your words intimate you imbrace, when you say, the "*unbelieving wife was sanctified in the believing husband*, quoad hoc, "*so far as to bring forth a holy seed*. But against this are these reasons, 1. This could not have resolved the doubt in the case of those, who by age could not be sanctified to this end, or by reason of accidentall inability for generation, they might depart each from other, notwithstanding this reason: whereas the Apostles resolution is, of all husbands and wives; *The unbelieving husband is sanctified*, that is, every unbelieving husband is sanctified. If meant of instrumentall sanctification, it were true only of those that are apt for generation, yea that do actually generate: whereas the Apostles determination is concerning any husband or wife that were of different religion. 2. If the Apostle, by being sanctified, meant instrumentally inclined to beget a holy seed, then the reason had been thus: *You may live together, for you may beget a holy seed*. And so their consciences should have been resolved of their present lawfull living together, from a future event, which was uncertain; It had been taken from a thing contingent, that might be, or not be: whereas the resolution is by a reason taken from a thing certain, a thing present or past, and therefore he useth the preter-perfect tense, *is sanctified hath been sanctified*; yea, in probability he speaks of a sanctification, even when both were unbelievers:

believers: for he ſaith, ἡγίασται twice in the preterperfect tenſe, and he mentions the unbelieving diſtinctly; but the believer without the expreſſion of his, or her faith, under the title of husband, or wife; and ſaith, your children, *indiſcriminatim*, without difference, as well thoſe you had before one of you was a believer, as ſince. However, it is manifeſt the Apoſtles reaſon is taken from a thing not contingent, but certain, not future, but preſent or paſt, and therefore not from inſtrumentall ſanctification for the begetting of a holy ſeed, which was a future thing, and that contingent.

This was ſo manifeſt to *Chamier*, that, *tom.* 4. *Panſtrat. Cathol. lib.* 5. *c.* 10. §. 46. he proves, that ſanctification here cannot be underſtood of ſanctification by converſion of the unbeliever through the diligence of the wife, from this reaſon: *Primum quia incerta ratio eſt, etſi enim nonnunquam ita factum, tamen plerumque etiam aliter*, which I may apply to your inſtrumentall ſanctification, in the ſame words. And after, *In preteritum dicit, ſanctificatus eſt non autem ſanctificabitur, rem jam conſtitutam, & peractam non autem in futurum rem incertam, aut optandam, aut expectandam.* 3. When any perſon is ſaid to be inſtrumentally ſanctified for a purpoſe, this ſanctification is aſcribed to God, as *Jer.* 1. 5. *Iſa.* 13. 3. as ſelecting ſome from others to ſuch an uſe, but here the ſanctification is common to all unbelieving husbands in reſpect of their wives, and comes from that common relation, not ſpeciall deſignation. 4. According to this Expoſition, the words following could not be true, *Elſe were your children uncleane, but now are they holy*: For in this form of reaſoning, this Propoſition is included, *Their children could not be holy without that ſanctification*, but that had been falſe, underſtanding it of *inſtrumentall ſanctification*; and of *federall*, or of *reall inherent perſonall* holineſſe. For their children might be in Covenant, and be regenerated, though their parents by reaſon of their unbeliefe had been neither of them ſanctified to the other, for the begetting of a holy ſeed. The children of Infidel-parents may be in the Covenant of grace, and be ſanctified. It remaines then that the ſanctification which I call matrimoniall, is here meant, which I expreſſe in *Beza's* words, thus: *Fideli quoque poteſt cum infideli marito bona conſcientia conſueſcere (quum enim aliena conſcientia eam polluere) idcirco dicitur infidelis ille non in ſeſe, ſed in uxore (id eſt, uxoris reſpectu) ſanctus eſſe, idem quoque de altero membro judicandum eſt.* That this may be the ſenſe, I gather from the like uſe of the word, ἁγιάζεται, 1 *Tim.* 4. 5.

where the *creatures of God* is said to be *sanctified*, that is, lawfully used, in opposition to that which is to be refused; so here, *the unbelieving husband is sanctified*, that is, lawfully enjoyed as a husband, by, or to, or in respect of his wife, whether believer, or unbeliever, in this case there is no difference. And this your own words import, pag. 64. When you thus speake. *He saith indeed, the unbelieving wife is sanctified in the believing husband, or to the believing husband; that is, to his use, as all other creatures are, as the bed he lies on, the meat he eats, the cloaths he wears, and the beast he rides on are sanctified to his use.* And this sense is the more confirmed, in that, ἁγιασμὸς, *sanctification*, is the same with chastity, 1 Thess 4.7. So that the sense is, *the unbelieving husband is sanctified to his wife*, that is, lawfully or chastly, used as a husband, without fornication in respect of his own wife, whether believer or unbeliever, and therefore not to be refused. And this sense only serves for the purpose of the Apostle. The words are a reason why they might lawfully live together: the reason must be taken from that which was not contingent, but certain, as *Chamier* saith truly, *tom. 4. Panstrat. Cathol. l. 5. c. 10. §. 66. Hæc est mens Apostoli, ut doceat fideli non discedendum a conjuge infideli, consentiente in habitationem; cui rei confidenda ineptum est aque ac paulo ante argumentum ab eventu incerto ac per accidens, hinc refutatur illa sententia quæ imaginatur tandem cum etiam infidelis conversus erit, generatum iri filios sanctos: Nam quid si unquam fiat?* Take it then in your sense, it had been no satisfactory reason. You may live together, though one party be an unbeliever, because you may beget a holy seed; but this was meerly contingent, uncertain, and by accident, not arising from their present estate, but from something future, which might not be, possibly they might have no children at all: how shall persons then be satisfied from this reason? But in the other acception of matrimonial sanctification, the reason is plain and satisfactory: Let them, if they will, live together, though one be a believer, the other an unbeliever; for though there be difference in Religion, yet marriage continues still, they are husband and wife, and are so sanctified to each others use, in respect of their chaste enjoyment of each other, and it is no sin for them to accompany together, notwithstanding the unbelief of the one party; for marriage is honorable among all, even unbelievers, and the bed undefiled, *Heb.* 13.4. And Holiness and Honour are terms of like sense in this matter, 1 *Thes.* 4.7. And the like resolution the Apostle gives, vers. 17. 20. concerning

concerning circumcised or uncircumcised persons and servants, they might continue circumcised and uncircumcised persons and servants to their masters, notwithstanding their Christian calling, it did not dissolve those relations; so that to me it is very cleare, that the sanctification here spoken of is matrimonial sanctification. As for instrumentall sanctification, for the begetting a holy seed, I know not of any before Mr. *Thomas Goodwin* that hath so expounded it; But *Beza* and many others expound it of matrimoniall sanctification. Which is further confirmed in that the Apostle when he speakes of the believing party, saith not the believing wife or husband, but *the husband or wife*, which is to me a plaine evidence, that the Apostle placeth the reason of their sanctification, not in the faith of either party, but in the relation of husband and wife. But of this more in the answering of your second argument. Now let this be granted (as of necessity it must) then the uncleanesse must be understood of bastardy, and the holines of legitimation; for no other holines follows necessarily to the children, in that their parents marriage is lawfull, and they borne of such parents, but legitimation nor any other uncleanes follows upon the denying of it but bastardy. And therefore whoever they be that interpret it of legitimation, they doe it righly, call them how you will. And that I may cleare it, let the Apostles reason be resolved.

To conceive it we are to consider, 1. That the words [*εἰς ἦσαν, &c.*] are not a resolution of another doubt, but an argument to prove that which was said last, as the particle ἐπὶ ἐπεὶ shewes; for the termes ἐπὶ ἐπεὶ εἰς were, are argumentative, as much as *quoniam tum*, because then, used so, 1 *Cor.* 15. 14. 29. *Rom.* 11. 6. to prove that which went before. 2. That here the argument is *ab absurdo*, from an absurditie, which would follow, if the thing to be proved were not granted, and the speech must needs be Elliptick: and somwhat is to be repeated to make the speech full, as when it is said, *Rom.* 11. 6, εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. *If by grace, it is no more of workes, else grace were no more grace*: To make the sense full, you must adde, ἐπεὶ εἰ ἐξ ἔργων, *because if of works*: So here, ἐπεὶ ἐπεὶ εἰ ἁγίασται ὁ ἀνὴρ ἐν τῇ γυναικὶ τέκνα ὑμῶν, &c. *For if the unbelieving husband hath not been sanctified to the wife, your children, &c.* So that this is the argument of the Apostle entire: If the unbelieving husband were not sanctified by the wife, then were your children unclean, but they are not unclean, but holy. *Ergo*, the unbelieving hus-

band is sanctified to the wife. Now the Major of this Syllogism is a conditional, and the sequel of it were not true, if this proposition were not true: All the children of those Parents whereof the one is not sanctified to the other are unclean. Now if the sanctification be here meant of Matrimonial sanctificatiō, as I have proved it must, and the uncleanesse be meant of federall uncleannesse, so as to exclude them out of the covenant, whether of Saving-graces, or Church-priviledges, the proposition were most false, sith that children of parents, whereof one was not Matrimonially sanctified to the other, but came together unchastly, as *Pharez* and *Zarah* of Iudah, and *Tamar*, *Iepthe* of Gilead, and many others were within the Covenant of Saving graces, and Church priviledges, and therefore to make the Proposition true (without which the Apostle speakes that which is false) it must be understood of uncleannesse by bastardy: for it is true of no other uncleannesse, that all children of those parents, whereof the one is not sanctified to the other are uncleane. And that this is the force of the Apostles reasoning, *Chamier* saw, *Panstr. Cathol. tom. 4. lib. 5. c. 10. §. 67.* when arguing against the conceit ascribed to *Augustine* concerning Ceremoniall holinesse, he saith thus. *De ceremoniali illa sanctitate quid dicam? venit in mentem Augustino, sed Deus bone! quam aliena? profecto quadam sunt tam absurda ut refutari non mereantur. Ergo. Dixit Apostolus, si non sanctificetur maritus infidelis in uxore fideli futurum ut filij inde nati sint impuri, ergo omnes sic nati sunt impuri aut falsum dixit Apostolus. Quid ergo? Omnesne nati ex ijs parentibus quorum alter non sanctificatur in altero geniti sunt in menstruis? Nunquamne Infideles utuntur uxoribus nisi menstruatis? ita oportet sane aut hanc ridiculam esse interpretationem.* I may apply the same words to *Chamier* his interpretation of *fœderall sanctity*. *De fœderali illa sanctitate quid dicam? venit in mentem Chamiero, Calvino, &c. Sed Deus bone! quam aliena? profecto quadam sunt tam absurda ut refutari non mereantur; Ergo. Dixit Apostolus, si non sanctificetur maritus infidelis in uxore futurum ut filij inde nati sint impuri, ergo omnes sic nati sunt impuri, aut falsum dixit Apostolus, quid ergo? Omnesne nati ex ijs parentibus quorū alter non sanctificatur in altero sunt extra fœdus gratiæ? Nunquāne parentes infideles aut fornicantes gignunt liberos intra fœdus gratiæ futuros, ita oportet sane aut ridiculam hanc esse interpretationem.* As for the other words, *but now are they holy*; the particle *νυν δὲ* but now, is not an adverbe of time here, as

Beza

Then rightly, but as ἐπεὶ ἄρα else were, for νῦν δὲ but now, is a particle of reaſoning uſed in the aſſumption of arguments, which ſhews it is the aſſumption of the Apoſtles argument, and therefore it muſt be underſtood of holineſſe oppoſite to the uncleanneſſe mentioned, but that being no other then baſtardy, the holineſſe can be meant of no other, then legitimation. Nor is this any whit an unlikely ſenſe, ſith baſtards were reckoned among uncleane perſons, *Deut.* 23.2. and the Apoſtles expreſſion may be alluſive to the Jewiſh ſpeaking or eſtimation. And why it ſhould be thought ſtrange, that holy ſhould ſignifie legitimate, I know not, when as *Mal.* 2.15. זרע אלהים *a ſeed of God*, rendred by your ſelfe, page 19. *a holy ſeed*, is all one with a legitimate ſeed, as *Calvin* rightly expounds it, and the words muſt be underſtood; for they ſpeak of the firſt inſtitution of marriage, which was not to ſeek a ſeed of God diſtinct from the wicked (for it is ſpoken of the generall end of all marriages) but a lawfull ſeed: whereto I may adde, that marriage hath had the reputation of *a holy eſtate*, as the Liturgie calls it, and as that excellent booke intituled, *The union of Chriſt and the Church in a ſhadow*, by R. C. proves. As for Mr. *Blakes* quære, pag. 11. *Whether we will give the like interpretation of* Gal. 2. 15. *Which is, ſaith he, every way parallel, and anſwers in either of the branches? Doth the Apoſtle here meane we that are by birth legitimate, and not baſtards of the Gentiles.* I may apply to him the words of him in the Poet. *Cernimus, an qui amant ipſi ſibi ſomnia fingunt?* Doe we ſee? or doe they that love, faine dreames to themſelves? for I cannot tell how to interpret this paſſage, *that* 1 Cor. 7 14. *and* Gal. 2. 15. *are every way parallel*, and the one to be interpreted by the other, any otherwiſe then as a conceit in a dream, like as when the fancy from gold and a mountaine compounds a golden mountain. And for his argument which he drawes from the text, on which his diſcourſe is builded, in that the Apoſtle contra diſtinguiſheth, "*Jews* "*by nature, and ſinners of the Gentiles*, (which the phraſe ſhews the Apoſtle uſeth after the vulgar manner; for otherwiſe Jewes are by nature ſinners, as well as the Gentiles) to prove "*that the Infants of* "*believers are in the Covenant of grace, and have a birth-priviledge* "*for baptiſme*, it is a riddle to mee. The meaning of the words is plainly this; we are born Jews and not Gentiles who are reputed ſinners, yet we know that a man is not juſtified by the works of the law, to obſerve which by birth we were tied, and therfore *Peter* did ill to

Grot. annot. in Mal. 2 15. *nulle ſemen* [illegible] *ex conjugio* [illegible] [illegible] *nionem reputabit affectum, corporis, proles* [illegible] *deinde* [illegible] *quam non eſſe vere ſacram, id eſt, non humanam, ſed divinitus, reportam magno conſenſu gentes crediderunt.*

holinesse, till the controversie of the Anabaptists in Germanie arose.

"You say, *But this cannot be the meaning, I clearly prove by these* "*foure arguments. First, uncleanesse, and holinesse, when opposed one* "*to the other, are never taken for civilly lawfull.* Nor do I like the calling of it civill holinesse, for it is not from the lawes of men, but the institution of God, and therefore I rather call it matrimoniall holinesse. You say, "*Uncleanesse, indeed, when opposed to cleanesse,* "*may be taken in severall senses, An unclean vessel, an unclean cloth,* "*an unclean garment, when opposed to clean, may signifie nothing but* "*dirty or spotted; but when uncleanesse is opposed to holinesse, so is al-* "*wayes taken in a sacred sense, referring to a tabernacle use, to a right* "*of admission into, or use in the tabernacle or temple, which were types* "*to us of the visible church; and holinesse is alwayes taken for a sepa-* "*ration of persons or things from common to sacred uses.* It is hard for you to make good, nor is it materiall for me to dispreve that which you say, "*That when uncleanesse is opposed to holinesse, it is alwayes* "*taken in a sacred sense, referring to a tabernacle use, to a right of ad-* "*mission into, or use in the tabernacle or temple, which were types to* "*us of the visible church.* For if it were true, yet the sense I give might stand good, sith uncleanesse for bastardy might be taken allusively to the tabernacle, if the exclusion of bastards from the congregation of the Lord, were an exclusion from the tabernacle; and so the sense might be good, that uncleanesse is bastardy, though that which you say were true, that uncleanesse, as opposed to holinesse, refers to a tabernacle use. Howsoever it is enough, that I have proved, that the word *uncleanesse* must be taken here for *bastardy*, if the Apostles reason stand good. Yet let me intreat you to look a little on that text, 1 *Thes.* 4. 7. and tell me, whether *uncleanesse* there be not opposed to *holinesse*, and whether it be taken in a sacred sense, referring "to a tabernacle use, to a right of admission into, or use in the taber-"nacle or temple, which were types to us of the visible church. Me thinks, by *uncleanesse* is meant fornication, and by *holinesse*, chastity; and that comes very near the adjectives for *bastards*, and *legitimate*, which are consequent on fornication, and lawfull generation. And the words of the Apostle, 2 *Cor.* 7. 1. opposing *filthinesse of the flesh*, to *holinesse*, makes me conceive you were mistaken in your speech, when you say, "*In that opposition, uncleanesse is alwayes taken*

"in a sacred sense. And when you say, that *Holiness is always taken* "*for a separation of persons and things, from common to sacred uses.* Me thinks you might have considered, that 1 *Thes.* 4 3. the holy Ghost saith thus: *This is the will of God, even your holiness*, i. e. saith *Beza*, that *you abstain from fornication.* Now, abstinence from fornication, you will not say is separation from common to sacred uses. And when the Apostle saith, 1 *Cor.* 7. 34. *that she may be holy in body*, is it not meant, that she may be chaste?

You go on. "*Even the meats and drinks of believers, sanctified to* "*them, serve for a religious end and use, to refresh them who are the* "*temples of the Holy Ghost.* Is it a religious end and use, to refresh them who are the temples of the Holy Ghost? Then the godly, in eating and drinking, do an act of religion, because they refresh themselves. It is true, when their meats are sanctified to them, they use them religiously, but not because they refresh their bodies, which are the temples of the Holy Ghost, but because they use them with the word, and prayer. If refreshing the temple of the Holy Ghost, be a religious use and end, then the inordinate eating of a godly man, or the feeding of a godly man by a prophane person, is a religious use and end. You adde, "*So that they have not only a lawfull, but a holy* "*use of their meat and drink, which unbelievers have not, to whom* "*yet their meat and drink is civilly lawfull.* This is true; but how this proves, that *unclean* may not be taken for *bastard*, and *holy* for *legitimate*, I see not.

You go on. "*And whereas some say*, 1 Thes. 4. 3. 4. 5. *that Chastity*, "*a morall vertue found among heathens, is called by the name of San-* "*ctification:* Let every one possesse his vessell, not in the lust of con-"cupiscence, but in sanctification and honour. *I answer, Chastity* "*among heathens is never called sanctification, but among believers it* "*may be called so, being a part of the new creation, a branch of their* "*sanctification wrought by the spirit of God, a part of the inward a-*"*dorning of the temple of the holy Ghost.* But this is but a shift; for why may not an unbeliever be said, as well to possesse his vessell in holines, as to be sanctified? Besides, are not sanctification, and cleanesse, and honour, all one in these passages? And doth not the Apostle say, *Heb.* 13. 4. that *Marriage is honourable among all*, (even Infidels) *and the bed undefiled?* And though the word ἁγιωσύνη holinesse, be not found among the heathen writers, as

being

being (ſo farre as I can finde) a word uſed only among Eccleſiaſticall writers; yet ἁγιστεύω is uſed for *caſtimoniam ſervo*, I preſerve chaſtity: as *Stephanus*, in his *Theſaurus*, obſerves out of *Demoſthenes* κατὰ Νεαίρας where a Prieſt of *Bacchus* ſpeaks thus; *ἁγιστεύω καὶ καθαρά εἰμι ἀπ᾽ ἀνδρὸς συνουσίας*, I am holy and pure from the company of man. And the words, ἁγνὸς, ἁγνεύω, ἁγνίζω, ἁγνεία, chaſte, to be chaſte, to make chaſte, chaſtity; comming from the ſame root with ἅγιος holy: whether ἅζω to reverence, or ἄγαμαι to admire, as Grammarians conceive, are uſed for holineſſe and chaſtity, very frequently, both in Scripture, and in all ſorts of Greek writers. So that what you ſay, that [*holy*] cannot be taken for [*legitimate*] but muſt be taken for perſons admiſſible into the Church; It is ſo farre from being true, that notwithſtanding any thing you have ſaid, yet that ſenſe both may and muſt be, if the Apoſtles reaſoning be good. But you aſſault it with a ſecond Argument.

Grot. annot. in Mat. 5. 8. Sæpe enim pro eodem uſurpari ἁγνὸς & καθαρὸς.

“*Secondly, this being ſo; had this been the meaning,* Elſe were your children uncleane, but now they are holy; *Elſe had your children been baſtards, but now they are legitimate: The Apoſtles anſwer had not been true, becauſe if then one of the parents had not been a believer, and ſo by being a believer ſanctified his unbelieving wife, their children muſt have been baſtards: whereas we know their children had been legitimate, being borne in lawfull wedlock, though neither of the parents had been a believer. Marriage, being a Second Table-duty, is lawfull (though not ſanctified) to Pagans, as well as to Chriſtians: and the legitimation, or illegitimation of the iſſue depends not upon the faith, but upon the marriage of the parents; Let the marriage be lawfull, and the iſſue is legitimate, whether one, or both, or neither of the parents be believers, or infidels: Take but away lawfull marriage betwixt the man and the Woman, and the iſſue is illegitimate, whether one, or both, or neither of the parents are believers, or infidels. Withall, if the children of heathens be baſtards, and the marriage of heathens no marriage; then there is no adultery among heathens, and ſo the ſeventh Commandement is altogether void in the Words of it, as to them.*

This is indeed the principall reaſon that hath prevailed with many, to interpret this paſſage of federall holineſſe, not of matrimoniall; becauſe they conceive here is a priviledge aſcribed to the believing wife, or husband, in reſpect of the faith of the one perſon, not common to ſuch with infidels. Whereas the holineſſe here expreſſed is not from the quality of faith, but from the relation of husband and wife. For that onely was agreeable to the Apoſtles purpoſe: to aſſure them that in the diſparity of religion they might live together ſtill, becauſe the unbeliever, though an unbeliever, notwithſtanding his infidelity, is and hath been ſtill lawfully injoyed and ſanctified to his wife. So that the force of the Apoſtles reaſon is taken from the lawfulneſſe of marriage amongſt infidels. This was ſo plaine to *Chamier. tom. 4. Panſtr. Cathol. lib. 5. cap. 10. ſect. 63.* that he writes thus; *Hoc argumento excluditur ea ſanctitas quam nonnulli prætendunt ab educatione, nam ab iſta penitus delumbatur argumentum Apoſtoli. Illa enim incerta eſt: novimus enim omnes, & docet experientia, neque omnes uxores lucrifieri, quod etiam innuit Apoſtolus, neq; omnes liberos obſecundare piæ educationi. Præterea ſi qui obſecundent, tamen hic effectus eſt accidentalis, non autem ex ipſius matrimonii natura.* And this is confirmed, that the ſanctification of the husband, and the holineſſe of the children, comes from the nature of marriage, becauſe the Apoſtle when he ſpeaks of the unbelieving party, names him or her, under the name of unbelieving husband or wife, becauſe the doubt was of the unbeliever, in reſpect of his unbeliefe; but when he ſpeakes of the believing party, how ever the vulgar Latine thruſts in [*believing*] twice, and one old copy *Beza* found, that had in the Margin, [illegible] unbelieving wife and believing husband, and a copy of *Clermont* had ἀνδρὶ ἀδελφῷ, to the husband a brother, yet all the copies beſides reads ſimply without that Epithet [*to the wife, to the husband*] without believing. The reaſon cannot be conceived rightly to be any other, but that although the perſon meant were a believer, as well as a wife or a husband; yet in this paſſage they were conſidered onely as husband or wife, and not as believers; to intimate that the ſanctification did not come from the faith of the party, but from conjugall relation. So that whereas you ſay, that upon the interpretation given it would follow that there would be no lawfull marriage amongſt heathens, or legitimate children, because you conceive the ſanctification & holineſſe is proper to believers and their children, the [illegible]

trary is most true, and most agreeable to the Apostles meaning, who doth not here ascribe the sanctification, either of the unbeliever, or the children, to the faith of either partie, but to the conjugall relation, and mentions here no priviledge, but what was common to all married persons amongst the heathens. Thus is your principall argument answered; I passe on to the next.

"I say besides St Pauls reason had no strength in it, supposing the text "were to be interpreted as these men would have it. Their doubt (say they) "was that their marriage was an unlawfull wedlocke, and so consequently "their children bastards. You doe not herein rightly set downe your adversaries explication of the Apostle; the doubt was onely, whether the beleever might continue with the unbeliever in conjugall use: the Apostles resolution was they might, for they were sanctified each to other, notwithstanding the unbeliefe that was in the one partie; for if it were otherwise, their children were bastards. There was no doubt, as you say, of their childrens bastardy; the Apostles reason supposeth it was out of doubt with them. You adde: "Now mark "what kinde of answer they make the Apostle give. Were you not lawfull "man and wife, your children were bastards; but because the unbelieving "wife is sanctified in the husband, &c. because your marriage is a lawfull "marriage, your children are legitimate. What strength of reason is in this? "if this had been their doubt or question, whether their marriage were not "a millitie; the Apostle by his Apostolike authoritie, might have definitive-"ly answered, without giving a reason, your marriage is good, and your "children legitimate. But if Paul will goe about to satisfie them by rea-"son, and prove them to be mistaken, it behoved him to give such a reason, "which should have some weight in it, but this hath none. Set their doubt "(as these men frame it) and the Apostles answer (as these men interpret "it) together, and you will easily see the invalidity of it: Wee doubt (say "the Corinthians) wee are not lawfull man and wife, and thus therefore "our children are bastards. No, saith Paul, you are mistaken, and I prove "it thus; Were you not lawfull man and wife, your children were bastards, "but because you are lawfull man and wife, your children are not bastards. "Is there any argument or proofe in this?

As you frame your adversaries meaning, it may be thought ridiculous, but your mistakes must not be charged on them for their errour. All this passage of yours is built on this, that you make that the doubt which was not the doubt, to wit, whether their children

were baſtards, and make that the concluſion, which is the *medium* to prove the concluſion by; for it was ſo far from being a doubt whether their children were baſtards, that the Apoſtle argues from this as an abſurditie he knew they would not grant, and therefore ſuppoſed this to be without doubt with them, that their children were not baſtards, but legitimate. And herein Mr *Thomas Goodwin* ſpake rightly, *that the Apoſtle ſuppoſed it to be a received principle with them*, though his paraphraſe, but *now are they holy, that is, you ſee your children baptized*, is his owne comment, and that not onely a very bold, but abſurd one, that I ſay no worſe of it. And whereas you ſay, the Apoſtle might by his Apoſtolike authoritie, have definitively anſwered, 'tis true, and ſo he did, as appeares from *ver.* 12. and yet he might give a reaſon *ad homines, to the men*, to convince them, which it may be, as you make it, is invalide, but rightly conceived, as the Apoſtle framed it, is convincing and cogent.

" You ſay. *Fourthly, according to this their interpretation, the Apoſtles* " *anſwer could no way have reached to the quieting of their conſciences;* " *their doubt was whether according to the example in* Ezra, *they were not* " *to put away their wives and children, as not belonging to God, as being* " *a ſeed whom God would not owne among his people. Now what kinde* " *of quiet would this have given them, to tell them that their children were* " *not baſtards? Wee know the* Jewes *did not put away their baſtards, as* " *not belonging to the Covenant of God,* Pharez, *and* Zarah, *and* Jephthah, " *and innumerable others, though baſtards, were circumciſed, and not cut* " *off from the people of God.*

All this argument is grounded on a miſtake, as if the queſtion were, *whether they were to put away their wives and children, as not belonging to God, and that according to the example in* Ezra. Whereas that is but a conjecture, that they had any relation in this matter to the action mentioned in *Ezra*: and ſome other occaſion is as likely, if not more likely, as hath been ſhewed, and it is certaine there were no doubts at all about the putting away of their children; for the Apoſtles argument proceeds upon this as a thing undoubted with them, that their children were not uncleane, but holy. What their doubt indeed was, and how the Apoſtles anſwer fits it is ſhewed before.

" You goe on. *And whereas ſome object out of* Deut. 23. 2. *that baſtards* " *did not belong to the Covenant among the Jewes, becauſe God there forbad* " *a baſtard to come into the Congregation of the Lord. I anſwer, that it* " *meant*

"meant onely of bearing office in the Church, or some such like thing; and "not of being under the Covenant belonging to the Church; as is manifest "not onely by what hath been now said of Iephah, and others, who were "circumcised, and offered sacrifices, and drew nigh to God, as well as any "other, but the very Text alledged gives sufficient light, that it cannot be "meant otherwise, because in that place who ever is an Eunuch or wound-"ed in his stones, hath the same exclusion from the Congregation of the "Lord, and I hope that none will dare to say, that none such are holy to the "Lord; if they should, the Scripture is full enough against them; that put-"ting away in Ezra was of an higher nature then illegitimation, and there-"fore it behooved the Apostle to give another manner of satisfaction to their "doubtfull consciences, then to tell them their children were not bastards. "Therefore I conclude, that this holinesse being the fruit of one of the Pa-"rents being a believer, must be meant of some kinde of holinesse which is "not common to the seed of them whose parents are both believers, and that "is enough for our purpose.

What others object I know not, the Text, *Deut.* 23. 2. was produced by mee in my papers in Latin, above-mentioned, in these words, *Et quidni simili allusione ponatur immundus pro spurio, & mundus pro legitimo, non spurius inter impuros*, Deut. 23.2. And why may not by a like allusion, uncleane be put for bastards, and holy for legitimate? for the bastard is put among the uncleane, *Deut.* 23.2. By which you may perceive, that I produced it not to prove, that bastards did not belong to the Covenant among the *Jewes*, or were to be denied circumcision, or to be put away, and therefore in what respect they are to be excluded from the Congregation of the Lord, is not to my purpose materiall, but onely to shew, that bastards were reckoned among uncleane persons by the Law; which I thinke, you will not deny, sith you confesse they were excluded from bearing office in the Church, or some such like thing; and therefore the Apostle might fitly by allusion put uncleane for bastards. Against this there being nothing in your answer, nor any thing else, which hath not been replyed to before, I passe to the two objections you bring in against your interpretation.

You say, "Yet there remain two Objections to be answered, which we "make against this our interpretation: First, the unbelieving wife is here "said to be sanctified as well as the child is said to be holy; and the original "word is the same for both, one the Verb, the other the Nouns, if then the

"child

“ childe is holy, with a fœderall holineſſe, then is alſo the unbelieving wife
“ ſanctified with a fœderall ſanctification; and ſo the wife, although re-
“ maining a Heathen, may be counted to belong to the Covenant of Grace.
“ I anſwer, indeed there would be weight in this Objection, if the Apoſtle
“ had ſaid, The unbelieving wife is ſanctified, and no more, as he ſimply
“ ſaith the children are holy; but that he doth not ſay: He ſaith indeed,
“ the unbelieving wife is ſanctified in the believing husband, or, to the
“ believing husband, that is, to his uſe, as all other creatures are; as the bed
“ he lies on, the meat he eats, the clothes he wears, the beaſt he rides on, are
“ ſanctified to him; and ſo this ſanctifiedneſſe of the wife, is not a ſancti-
“ fication of ſtate, but only of uſe, and of this uſe to be ſanctified to the be-
“ lieving husband, whereas the holineſſe and ſanctification that is ſpoken
“ of the children is a holineſſe of ſtate, and not only a ſanctification to
“ the parents uſe.

These words in your *Margin* [*ἐν, the Greek Prepoſition ſignifying to, as well as in, as* Gal. 1. 16. 2 Pet. 1. 5. Acts 4. 12. 1 Cor. 7. 15.] being the Texts I produce in my Latin paper, that [ἐν] may be tranſlated [*to*] as well as [*by*] give me ſome occaſion to think that this Objection is produced in reference to theſe words in my Latin paper, where arguing againſt the rendring of [*ἐν, by*] as if the faith of the wife were the cauſe of the ſanctifying the unbelieving husband; I ſay thus: *Nemo enim dixerit fidem uxoris ſanctificare virum infidelem fœderaliter, ita ut baptiſmi capax ſit infidelis maritus propter fidem uxoris (quod tamen pace tantorum virorum dictum ſit,) tam benè ſequitur ex hoc loco, quam filium ſanctum eſſe fœderaliter, & baptiſmi capacem propter fidem parentis)* for no man will ſay, the faith of the wife ſanctifies the unbelieving husband federally, ſo that the unbelieving husband ſhould be capable of Baptiſme for the faith of the wife (which yet, with the leave of ſo great perſons be it ſaid, doth as well follow out of this place, as that the ſonne is federally holy, and capable of baptiſme for the faith of the parent). In which words, when I ſay, *it followes out of this place*, my meaning is, ſo tranſlated and expounded as before; that the unbelieving husband is ſanctified by, that is, by the faith of the wife, as the child is holy, it would follow, that the unbelieving husband ſhould be in the Covenant as well as the child, and ſo be baptized: for the faith of the wife is ſaid to ſanctifie according to this reading and expoſition in the one as well as the other. And ſo much I conceive

ADV

in this Objection, there would be weight if the Apostle had said the unbelieving wife is sanctified and no more. But this only I put in by a parenthesis, as not building the main of the interpretation I gave on it; knowing that *Beza* renders it [*in uxore*, in the wife] and then the Objection hath no place. And seeing you do render it *to him*, or *to*, and expound the sanctification to the believers use, as all other creatures are. I confesse, against you that Objection is not in force, and therefore your answer may be acknoweldged right in this particular. I passe to the second Objection.

"*That holinesse of the children is here meant, which could not be if neither one of the parents were sanctified to the other; which is the force of the Apostles arguing, the unbeliever is sanctified to the believer, else children were not the children holy, but unclean; but federall holinesse of children may be where parents are not sanctified, one in, or to the other: as in bastardy, Davids childe by Bathsheba, Pharez and Zarah Judahs children by Thamar, the Israelites children by the Concubines, Abrahams son Ishmael by Hagar, &c. in which case the children were federally holy, and accordingly were circumcised, and yet the Harlot was not sanctified, in, or to the Adulterer, or Fornicator, though a Believer.*

This Objection I own, having first proved that the sanctification of the unbeliever, is meant of lawfull conjugall copulation, only where you say, *the unbeliever is sanctified to the believer*, I would say as the Apostle doth, *to the wife or husband*. Now to this Objection you say, "*I answer*, but I pray you tell me where you answer it, I finde no answer to it here, except it be an answer to an Argument to deny the conclusion. In the Argument you neither shew faultinesse in the form nor matter, which was the way of answering I learned in the Schools where I was bred. You say, "*we must attend the Apostles scope*: true, but when we are to answer, we must attend to the Objection, and shew the weaknesse of it. You say "*which is to shew, that the children would be unholy if the faith, or believership of one of the parents, could not remove the barre which lies in the other, being an unbeliever, against the producing of an holy seed, because one of them was a Pagan or unbeliever, therefore the children would not be a holy seed, unlesse the faith or believership of the other parent could remove this barre.*

You [illegible] the scope at first right, to resolve them whether [illegible] Infidell wives or husbands, but the [illegible]

you now give, is but a meer figment, not the Apostles.

You say, "now this can have no place of an argument in any case "where one of the parents is not an Infidel."

I know not what you mean in this passage, unlesse it be you would answer thus; the Apostles scope is otherwise then the objector takes it, therefore he can make no argument, not objection, and so I need not make any answer, which is a kinde of answering I am not acquainted with.

You go on: "But this was not the case amongst the Jews, Hagar "and Thamar, and the concubines, however sinfull in those acts, yet "themselves were Believers, belonging to the Covenant of God, and their "barrenness lay not against their children, as it did in the unbelieving "wife."

This passage is indeed a grant of the *Minor* in the objection, that children may be federally holy, where the one parent is not sanctified to the other; and that the *Major* is true, which rests on this, that the children could not be holy, unlesse one parent were sanctified to the other, you will not deny it; you do your self-frame that force of the Apostles reason thus; both pag. 19. when you say, such is with them, as when both of them were unbelievers their children would be an unclean progeny: and pag. 21. when you say, the Apostles answer had not been true, except that if one of the parents had not been sanctified to his unbelieving wife, their children must have been bastards.

In these and other passages, you acknowledge the force of the Apostles reason, to consist in this: that holinesse of the children is here meant, which could not be, unlesse one of the parents were sanctified to the other; wherefore the conclusion stands good, that the holinesse here is not federall holinesse.

But you adde, ὁλοκαύτωμα, a wise remedy. "Indeed, if a be-"lieving man or woman should adulterously beget a child, upon a Pagan "or Heathen, or unbeliever, there this objection deserves to be further "weighed, but here it comes not within the compasse of the Apostles ar-"gument. This is just *nihil ad rhombum*, nothing to the point; as if you had said, I will not answer the objection which is made, but if you make it thus or thus, I will answer it; and thus I have not left you your chief hold, which you had best manned, but in the close you quitted it.

You

You adde to over-measure, certain Reasons:

1. "*From Gods will*, which were enough, if you could prove

2. "*From Gods honour, in which you say, so it is which the Lord* "*having left all the rest of the world to be visibly the Devils kingdom,* "*will not for his own glories sake permit the Devill to come and lay* "*visible claime to the sons and daughters begotten by those who are the chil-*"*dren of the most High*; which speech, if true, will save Cain and *Cham*, and *Ismael* and *Esau*, and innumerable others, whom the Devill hath had visible claime to by their works and profession.

3. "*For the comfort and duty of those who are in covenant with* Indeed it were a very great comfort, if you could make it good which you say; but we must be content with that comfort God is pleased to give; and not for our comfort speak that of God which is not true.

You say, "*you have been the larger upon those two first conclusions,* "*because indeed, the proving of these gaines the whole cause*, and so I have been the larger in answering, as conceiving by loosing these you loose the cause.

You say, "*The most learned of the Anabaptists do professe, that if* "*they knew a child to be holy, they would baptize it.* It is likely they that said, or professed so, did declare in what sense, and for what reason they so spake. But because these are but Rhetoricall passages, I leave them, and passe to your third Conclusion, which you thus expresse.

The Lord hath appointed and ordained a Sacrament or Seal of initiation, to be administred unto them, who enter into covenant with him; Circumcision for the time of that administration which was before Christs incarnation, Baptisme since the time of his incarnation.

§. 9. Of the succession of Baptisme into the place, room, and use of Circumcision.

The conclusion, as you here set it down, may be granted, *that the Lord hath appointed and ordained a Sacrament or Seal of initiation, to be administred to them that enter into covenant with him, circumcision for the time of that administration, which was before Christs incarnation, Baptisme since the time of his incarnation.* But this is not all you would have granted; for it would stand you in no stead, and therefore, in stead of it, pag. 33. in the Repetition, you put this conclusion for your third; *that our Baptisme succeeds in the room and use of their Circumcision;* and your meaning is, that it so succeeds, *that the command of circumcising Infants should be virtually a command to baptize Infants,* as you expresse your self, p. 2. 35. Now this I deny. That which you alledge for this is, First, the agreement that is between Circumcision and Baptisme: Secondly, the Text, *Col.* 2. 8, 9, 10, 11, 12. I shall examine both, and consider whether they fit your purpose.

You confesse *they differ in the outward Elements,* and that is enough to shew that the command for the one, is not a command for the other, except the Holy Ghost do so interpret it. But you say, they agree in five or six particulars. The first, *that they are both of them the same Sacrament for the spiritual part*; which is to be granted, but with its due allowance: For, though Baptisme signifie in part the same thing that Circumcision did; namely, sanctification by the spirit, justification and salvation by Jesus Christ, and faith in him; yet it is true that there is a vast difference betwixt them, because Circumcision signified these things as to be from Christ to come, and therefore it was a sign of the promise of Christ to come from *Isaac*; but Baptisme signifies these things in the name of Christ already manifested in the flesh, crucified, buried, and risen again. And because Circumcision did signifie Christ to come out of *Isaac*, therefore it did also confirm all the promises that were made to *Abrahams* naturall Posterity, concerning their multiplying, their bringing out of *Egypt*, their setling in the Land of *Canaan*, and the yoak of the Law of *Moses*, which was to be in force *till Faith came*, that is, till Christ was manifested in the flesh, *Gal.* 3. 19. 23, 24, 25. *Gal.* 5. 2, 3.

The second agreement you make, is that *both are appointed to be*

distinguishing signes betwixt Gods people and the Devils people. This must be also warily understood; for though it be true they are both distinguishing signes, yet not so, but that they may be Gods people, who were not circumcised, nor are baptized. God had a people in *Job* and *Lots* families, who were not circumcised, nor to be circumcised; and there may be a people of God, who are not baptized, as the thief on the crosse, (the *Catechumeni* dying afore baptisme, many martyrs, and others that have dyed without Baptisme. And in the signes themselves there is a great difference, both in the acting of them; the one of them was with blood, the other without; the one took away a part of the body, the other not: and after the acting, the one was a permanent signe, the other left no impression or footsteps of it that did remain.

The third agreement is, *both of them the way and means of solemn entrance and admission into the Church*, which may be granted; yet in the solemnity there was a great difference: the one to be done in a private house, by a private person, the other openly by the Minister thereto appointed.

The fourth agreement is, *both of them to be administred but once*, which I conceive true thus; to wit, that there is no necessity of administring either of them above once; but a demonstrative Argument to prove it an heresie, or unlawfull in it self to rebaptize, I yet expect. Yet this parity hath its disparity: For Baptisme is not restrained to any set day, but Circumcision was limited to the eighth day in its institution.

Your fifth, *And none might be received into the communion of the Church of the* Jewes, *untill they were circumcised, nor into the communion of the Church of the* Christians, *untill they be baptized.* If you mean by Communion to be accounted members of the Church of the *Jews*, I cannot assent unto you: For not only the children were accounted in that Church who were not eight dayes old, but also all the uncircumcised in the time of the travell through the Wildernesse, untill they came to *Gilgal*, and all the females were members, though they were not to be circumcised. The reason was, because God would have all within that Church that were within the families of *Israel*, and therefore he would have the servants born in the house, and that were bought with money of any stranger that were not of *Abrahams* seed, circumcised. And if you mean by the communion of the Church of *Christians*, the accounting of them as visible members, it is not true that none might be received into the communion of the Church of the

the Christians untill they be baptized, unlesse you will with Bellarmine deny the Catechumens to be actuall members of the Church, and oppose Whitaker, and others of the Protestant Divines herein.

The last agreement is, that *none but the circumcised might eat of the Paschal Lamb*, which is true of those that ought to be circumcised, but it is not true simply taken: for the females were to eat, though not circumcised. On the other side you say, *none may but those who are baptized be admitted to eat the Lords Supper*. This you affirm, but you bring no other proof for it, but the Analogie conceived by you between Circumcision and the Passeover, and Baptisme and the Lords Supper, which can make but a Topick argument, and that *a simili*, which is of all other the weakest Place to prove by, *proportions are weak probations*, saith *Rutherfurd*, Due right of Presbyteries, *Ch. 2. Sect. 2. p. 37.* 'Tis true, we find persons ordinarily upon their first call were baptized, and then after received the Lords Supper; and is it true, that 1 *Cor.* 10. 2, 3, 4. and 1 *Cor.* 12. 13. baptizing is put before eating and drinking, and therefore there is ground enough for ordering it so, yet I make question, whether, if a person that professeth the faith of Christ sincerely, and is not yet baptized, suppose for want of a Minister, or out of scruple, at the way of baptizing only allowed, or because the custome is not to baptize but at *Easter* or *Whitsuntide*, as it was of old, or the like reason, should come to a Congregation of *Christians* receiving the Lords Supper, and there receive it with love to Christ, whether he should sin, because not baptized, as the *Jews* should sin, that did eat the Passeover not circumcised? For in the *Jewes* case a command is broken, not here, and so no transgression. If he come without examination of himself, not discerning the Lords body, he sins, he breaks the command, 1 *Cor.* 11. 28. But where is the command that he must be baptized first? And for the same reason, I question, whether a Minister can justifie it before God, if he reject such a *Christian* from the Lords Supper, because not baptized, for the aforesaid reasons. By this which I have said, you may perceive how uncertain your agreements are, and how many disagreements there are between Circumcision and Baptisme; and therefore how poor a proof, or rather none at all may be drawn from the supposed agreements you make between Circumcision and Baptisme, for the making a command to circumcise Infants, a command to baptize Infants, without the Holy Ghost declaring Gods minde to be so. All these agreements, yea, if there were an hundred more, cannot make it any

other than an humane invention, if the Holy Ghost do not plainly shew they agree in this particular. But to make the weaknesse of this Argument the more apparent, let me parallel the Priests of the Law with the Ministers of the Gospel, as you do Circumcision with Baptisme. As God appointed *Aaron* and his sons to Ministeer in the time of the Law, so the Ministery of the Gospel now; the Apostle makes the Analogy expresly, 1 *Cor.* 9. 13, 14. and far more plainly then the Text you bring for the succession of Baptisme to Circumcision, and they agree in many things: As the Priests lips should preserve knowledge, *Mal.* 2. 7. *Deut.* 33. 10. so must the Bishop be apt to teach, 1 *Tim.* 3. 2. As the Priest by offering the sacrifices held forth Christ to them, *Heb.* 9. so the Minister by preaching, *Gal.* 3. 1. As the Priest was for the people of God, so the Minister of the Gospel: As the High Priest was to have the people on his breast, so the Minister in his heart; as the one was to blesse, so the other was to pray for them: As the Priest had a consecration, so the Minister is to have an ordination: As none was to thrust himself into the one without a calling; so neither in the other: And many more such agreements might be assigned; will it therefore follow, that a command to a Priest to offer a sacrifice propitiatory, is a command to a Minister to offer a sacrifice propitiatory, or a command for a Priest to wear a linnen Ephod, should be a command to a Minister to wear a Surplice, as the *Papists* do just in your manner argue from Analogy or resemblance; or, that therefore tythes are due to Ministers, *jure divino*, by divine appointment, as Bishop *Carleton*, Dr. *Selater*, and others from Analogy of *Melchisedech* and *Aarons* Priesthood would infer: or that ordination may be by the people; because the children of *Israel* laid hands on the *Levites*, as Mr. *Mather* in answer to Mr. *Hooker*, or that there must be an imparity in the Clergy, and so Bishops above Presbyters, as the Prelates, *Bilson*, *Daveuant*, *Determinat. Quest.* 47. and others were wont to argue; or that a Doctor in Divinity may be a Justice of Peace, because *Eli* and *Samuel* were Judges, as the Prelaticall Doctors; or that there must be a *Pope*, because there was an *High Priest*, as *Bellarmine* and the *Papists*. If the consequence be not good in the one, neither is it in the other. You say in the next words, *that the Lords Supper succeeds in the room of the Passeover.* This, I confesse, goes current, but the Scripture doth not say so, that I know. The Scripture expresly saith, *that Christ our Passeover was sacrificed for us*, 1 *Cor.* 5. 7. It is true, the Lords Supper was appointed after the Paschal

chal Supper, but it is but our collection, that thereby the Lord would make an end of the Passeover, and substitute the other in its room. In other places we rather finde the Lords Supper to answer the Manna, and the Rock, or water out of the Rock in the Wilderness, 1 Cor. 10. 3, 4. It is true, the Apostle, 1 Cor. 10. 16, 17. argues from the eating of the sacrifices to the eating of the Lords Supper. But that was not only from the Passeover, but from the rest of the peace-offerings as well as it; yea, from the *Heathens* feasts upon their sacrifices. It is true, 1 Cor. 5. 8. we are required to keep the feast, and the allusion is to the Paschal Supper; but whether the keeping the feast be meant of the Lords Supper, or as *Beza* paraphraseth it, *toto anni vitam in justitia & integritate consumamus, let us spend our whole life in justice and integrity*, or something else, *sub judice lis est*, is a controversie undetermined. But let it be granted, that the Lords Supper initiates (I will not say succeeds into the room of the *Jewish* Passeover, for that was a sacrifice, and Christ offered, is only in stead of it) the Paschal Supper, which because of the time, and the form of words used in the institution, and such like circumstances, is very probable, and therefore there is great Analogy between them; yet he that should argue, therefore we must receive the Lords Supper with unleavened bread, as the *Papists*; or that the bread and wine must be first consecrated on an Altar, as was the Paschal Lamb; or that the Lords Supper is not to be administred but in a Church, gathered after the Church way, as the Elders of *New-England*, in answer to the nine Positions; or that we must keep an *Easter*, and then have the Lords Supper, as in ancient and later times hath been conceived, you would reject these things as ill gathered, and perhaps call them superstitious. But whether these, and more like to them, do not as well follow, as baptizing of Infants, from circumcision of Infants, because of their Analogy, I leave to your self to consider. You adde, *And this our Lord himself taught us by his own example, who was circumcised as a professed member of the Church of the* Jews, *and when he set up the new Christian Church, he would be initiated into it by the Sacrament of Baptisme.*

It is confessed, that Christ was circumcised and baptized, but that it was to teach us by his example, either your conclusion, or the agreements between Baptisme and Circumcision which you set down, or that which next goes before your speech, the succession of the Lords Supper to the Passeover, remains yet to be proved, much more that

which

which you drive at, that there is such a parity, or rather identity between Baptisme and Circumcision, that the command to circumcise Infants, is a command to baptize Infants. The circumcision of Christ was undoubtedly as his presenting in the Temple, and the offering for him to accomplish the Law, under which it pleased him *to be made of a woman*, *Gal.* 4. 4, 5. and it had a spirituall use to assure our circumcision *in putting off the body of the sins of the flesh*, *Col.* 2. 11. This is certain, we have cleare Scripture for it; if you shall shew the like Scriptures for the inferences you make from Christs circumcision, I shall imbrace them with both arms. The Baptisme of Christ was that Christ might *fulfill all righteousnesse*, *Mat.* 3. 15. But how to expound this speech, hath not a little difficulty. Various conjectures there are about the meaning of it: this seems to me most likely, that righteousnesse is there taken for that which was appointed by God, either in secret instructions, or some particular Prophecy from God. But then if it be asked why God did appoint it, this seems most likely, sith it is plain that this was the time of Christs anointing with the Spirit, as appears, *Luke* 4. 18. that Baptisme was used to signifie his anointing by the Spirit for his great function he was then to enter on, which me thinks, the story it self, and the speech of *Peter*, *Acts* 10. 37, 38. do evince. That which you say, *That being to set up the new Christian Church, he would be initiated into it by the Sacrament of Baptisme*, seems not probable; partly, because Christ did not set up in his own dayes on earth a visible Church, Discipline and Worship distinct from the *Jewish*; partly, because his Baptisme was of a far higher nature then our Baptisme, *Who was anointed with the oyl of gladnesse above his fellows*, *Heb.* 1. 9. and therefore his Baptisme was of a transcendent nature above ours. But if it were granted that Christs Baptisme were to teach us, that he that is a member of the Church, must be initiated by baptisme, it will rather disadvantage your cause then advantage it, sith Christ, who was *the holy One of God*, *and the Angel of the Covenant*, *and the seed of* Abraham, *in whom all the nations of the earth should be blessed*, *to whom the promises were made*, *in whom the Covenant was confirmed*, Gal. 3. 16, 17. yet was not baptized, *till he began to be about thirty yeers of age*, Luke 3. 23. So that you see how little help you have from your parities, or Christs example to prove a like reason of circumcising and baptizing Infants. But you have yet another string to your bow, but of *Col.* 2. 11, 12. I will follow you to try the strength of that also.

You

You say, of this conclusion, there is no great doubt; but because some of the Anabaptists do deny the Sacrament of Baptisme to succeed into the room, place, and use of Circumcision, be pleased to observe how plain the Apostle makes it, Col. 2. 8, 9, 10, 11, 12.

It is necessary that I should first consider in what sense your *Position* is to be taken, before I examine your proof for it. The thing that you say the Apostle makes plain, is *that the Sacrament of Baptisme doth succeed in the room, place, and use of Circumcision*: Succession properly notes a coming after another, as we say, Kings succeed one another, High priests one after another. To speak exactly, Baptisme (I do not say the Sacrament of Baptisme) was a concomitant of Circumcision, if not ancienter; For it is well known, that Baptisme was in use among the *Jews*, in the initiating of Proselytes for many yeers together with circumcision, as may be seen in *Selden, de jure naturali, & gentium juxta disciplinam Hebræorum*, lib. 2. cap. 2, 3, 4. *Ainsworth Annot.* on Gen. 17. There is much of this in many Authors beside. But I suppose you cannot be ignorant of what Mr. *Lightfoot* hath in his Sermon, entituled *Elias Redivivus*, pag. 11. where he makes it as ancient as *Jacob*. *Grotius Annot.* in Mat. 3. 6. hath these words: *Cum verò peregrini abluti & non circumcisi solis legibus intrarentur, quas Deus toti humani generis dederat, intellectu facile est ablutionem hanc fuisse inter veteres institutam ritu, ut arbitror, post magnum diluvium in memoriam purgati mundi: unde illud celebre apud Græcos,* Θάλασσα πάντων τὰ ἀνθρώπινα κακά, *certe baptismum designare esse dilucido etiam in Petri Epistola legimus.* But it may be the Sacrament of Baptisme came after; neither is that in exactnesse of speech true, saith Circumcision was a great while in force after *John* began to baptize, which you will not deny to be the same Sacrament with ours. But let it be granted it succeeds, that is, comes after Circumcision, saith it continues now circumcision is taken away, yet the sense in which you can rightly make it *succeed into the room, place, and use of Circumcision*, will be brought into a narrow room, too strait to settle Baptisme of Infants in it.

Room and place are properly either the same, or differ only as *locus communis & proprius*, common place and proper; so Baptisme, which is an action, hath no place or room properly. If you mean by the room and place, the subjects to be baptized, or baptising, it is not true, except in part; some of the baptized and baptizers only were circumcised, and to be circumcised; some that were not to be circumcised, as women, were to be baptized. If you mean by the room and

place,

place the society into which both persons were to be initiated, it is not true: For by the Sacrament of Baptisme, persons were to be baptized into the Christian Church; by Circumcision into the Jewish, as your own Conclusion saith. If you mean it of the commandment upon which both are seated, neither is that true: the commandement of Circumcision was many ages before Baptisme was instituted as a Sacrament. And for the succession into the use of Circumcision, that is yet more untrue. Your self say a few lines after. *The use of Circumcision engaged men to the use of the rest of the Jewish Ceremonies.* And page 29. *It is true indeed, that circumcision bound them who received it, to conform to that manner of administration of the Covenant*, &c. And if you had not confessed it, it might have been proved out of *Gal.* 5. 2, 3. *Acts* 15. 10. from the custome in circumcising Proselytes, to bind them to the Lawes, not only common to all the *Noachides*, but also to all the Laws of the *Jews*, as *Selden, ubi supra, Ainsworth* on *Gen.* 17. But I hope you will not dare to say, that Baptisme succeeds Circumcision in this use, if it do, then are we still bound to keep the Law of *Moses*. Another use of Circumcision, was to signifie Christ to come out of *Abrahams* family, I think you will not deny it; if you should, I might plead against you, *Col.* 2. 17. *Gal.* 3. 23, *&c.* the institution of it to be in the males only of *Abrahams* family, by whom the Genealogy was to be reckoned, in the member for generation, the expressions of the Covenant confirmed by it, and the consent of innumerable learned men, both of the *Jewes* and *Christians*: And I think you will not say, Baptisme succeeds into this use of Circumcision: Another use of it was to be a partition wall between the *Jews* and *Gentiles*, to distinguish and divide them, whence the one were counted unclean, as uncircumcised, the other clean, *Eph.* 2. 11, 14. but you will not say, that Baptisme succeeds into this use, sith the use of Baptisme is to the contrary, *Gal.* 3. 26, 27, 28. and surely these were the main uses of it. But you will say, there was use of circumcision for initiation into the Church of the *Jews*, and so of Baptisme. But then, though Baptisme do initiate as Circumcision, yet not into the same Church: For Circumcision did not initiate into any Church, but into the Church of the *Jews*, or rather into the family of *Abraham*; but so doth not Baptisme. If it be said, that the one confirms the Covenant, and so doth the other; still I answer, that Baptisme doth not confirm the same Covenant in every part that circumcision did; For the Covenant was a mixt Covenant, a great part

whereof Baptisme doth not confirm. This is all that can be said, that they agree in that, as circumcision did confirm the spirituall part of the Covenant, to wit, righteousnesse by faith, *Rom.* 4. 11. and signified holinesse of heart; so doth also Baptisme, the like whereof did the Cloud, Sea, Manna, the water out of the Rock, 1 *Cor.* 10. 2, 3, 4. the Deluge or Ark, 1 *Pet.* 3. 21. the sprinkling of the blood of the Sacrifices; and the same are confirmed by the Lords Supper; and why then should we not say, that Baptisme succeeds the flood, sprinkling of blood, as well as Circumcision; and that the Lords Supper succeeds Circumcision as well as Baptisme? Wherefore I conceive your Proposition so generally delivered, *That the Sacrament of Baptisme succeeds into the room, place, and use of Circumcision*, erroneous and very dangerous. But how ever you think, the thing is plainly delivered, *Col.* 2. 8, 9, 10, 11, 12. let us examine that Text then.

You say thus: "*Where the Apostles scope is to dissuade the believing* "*Christians from the rudiments of the world, and Jewish ceremonies and* "*observations upon this ground, that we are compleat in Christ, and that in* "*him, as in the head, the Church hath all perfections.* All this is very right, and the thing very well expressed by *Beza*, *Addendum fuit illud ut non tantum sibi, & in se, sed in nostrum etiam usum staturus Christus esset talis & tantus, ut nihil in ipso desideretur, & in eo uno omnia nanciscamur ad veram, & salvificam Dei notitiam requisita: Complementum igitur in Christo adeptis quorsum vel humana sapientia, vel vanis hominum commentis, vel ceremoniis, ullo denique extra Christum ascito subsidio?* *Annot.* in *Col.* 2. 10. where mark that *Beza* rightly makes us so compleat in Christ, that there is no need of any thing added out of Christ in stead of those ceremonies. You go on, "*and because he would take them wholly* "*off from Circumcision, the use whereof engaged them to the use of the rest* "*of Jewish ceremonies; he tells them that in Christ we are circumcised with* "*circumcision made without hands, a better circumcision then the Jews* "*was, in putting off the body of the sins of the flesh, by the circumcision of* "*Christ.* You say rightly: First, *that the Apostle would take them off wholly from circumcision*, therefore not teach them that they had another Ordinance in stead of it, by vertue of that command: Secondly, *That the use of circumcision, ingaged them to the use of the rest of the Jewish ceremonies*, and therefore that Baptisme succeeds not in the use of Circumcision: Thirdly, *In Christ we are circumcised with a circumcision made without hands, a better circumcision then the Jews was, in putting off the body of the sins of the flesh, by the circumcision of Christ*,

and therefore we have circumcision not in another Ordinance, but in Christ and his circumcision. You go on; *and whereas the Jewish teachers would be ready to object, that the receiving of the inward grace of circumcision, did not make them so compleat as* Abraham, *and his seed was, because they also had an outward, sensible signe whereby they might be further perswaded, confirmed and confirmed.* This is but a conceit that either the *Jews* were ready thus to object, or the Apostle intended to answer such an objection. The intent of the Apostle is to declare in what way and manner, and by what means they became compleat in Christ, *to wit*, Baptisme and Faith, whereby they had communion with Christ, and so were compleat in him. But you say, "*To this he answers*, vers. 12. *that neither is this priviledge wanting* "*to* Christians *who have as excellent and expresse a Sacrament of it, being* "*buried with Christ in Baptisme*; *the effect whereof he there sets down*, "*and therefore they needed not circumcision as their false teachers insinua-* "*ted, thereby directly teaching that our Baptisme is in stead of their circum-* "*cision.* It is true, the Apostle teacheth them that they needed not circumcision, but not because they had Baptisme in lieu of it, but because all was in Christ now, who hath abolished all these rites, or *taken them away quite*, vers. 14. *or being but shadows of good things to come, and the body is of Christ*, vers. 17. in whom, and in that which befell him all was accomplished. And *Aretius* therefore in his *Comment* on *Colos.* 2. saith rightly in this; *notat rem ipsam vindicari sanctis sine externo symbolo; quod tamen indesinenter urgebant adversarii*; *sic* Rom. 2. 29. *&* Phil. 3. 3. *Atque hoc beneficium in Christo habemus: est igitur perfectum organum salutis*, note that the thing it self is asserted to the Saints without an outward symbole, which yet the adversaries incessantly urged: so *Rom.* 2. 29. and *Phil.* 3. 3. and this benefit we have in Christ, he is therefore a perfect organ of salvation; so that it is utterly against the Apostles scope and whole argument to say, that therefore they needed not circumcision, because they had another Ordinance in the room of it. For the Apostles intent is plain, to shew, that Christ is in stead of Circumcision; and all the rest of the Jewish ceremonies: and the truth is by this doctrine, that Baptisme is in stead of Circumcision; the Apostles argument for the disanulling the Jewish ceremonies, both here, and *Hebr.* 9. & 10. 1. & 13. in the Epistle to the *Galatians*, chap. 3. & 4. and *Ephes.* 2. is quite evacuated, who still useth this argument to prove the abolition of the ceremonies of the Law, because they have their complement in Christ,

not

not in some new Ordinance added in stead of them; for if there be need of other Ordinances (besides Christ) in stead of the old, then Christ hath not in himself fulnesse enough to supply the want of them, and this abolition is not because of Christs fulnesse, but other Ordinances that come in stead of the abolished. And indeed, Baptisme and the Lords Supper, though they be Ordinances of Christ that may imitate or resemble the Ordinances of the *Jews*, yet it cannot be said they succeed into the roome, place, or use of them: For Christ only, and that which he did, doth so succeed: So that if things be well weighed, this Text is against your Position, not for it, and so your Ordinance is turned against you. You go on; "*And* "*the Analogy lies between two sacramentall types of the same substance* "[regeneration] *to both* Jews *and* Gentiles. I deny not but that there is Analogy between Circumcision and Baptisme, and so there is between the Deluge and *Noahs* Ark, or deliverance from the Deluge and Baptisme, 1 *Pet.* 3. 21. they do resemble each other in some things. But we are not to conclude thence, that Baptisme succeeds into the roome, place, and use of *Noahs* Ark, or that therfore we are to baptize married persons only, because in *Noahs* Ark only married persons were saved: For in the administration of an Ordinance, we are not to be ruled by bare Analogy, either framed by us, or delivered by the Spirit of God, but the institution of God. But the truth is, in this place, *Col.* 2. 11, 12. the Apostle rather resembles buriall to circumcision, then baptisme, and so makes the Analogy not between Circumcision and Baptisme, but circumcision and Christs buriall. And so *Chrysostome* on the place, and after him *Theophylact*, καὶ ὃ περιτομὴν καλεῖ ταφὴν πάλιν καλεῖ, *and what he calls circumcision, he again calls buriall.* You proceed thus: "*And in truth, had not baptisme come in* "*the roome of it, the Apostle could not have pitched upon a worse instance* "*then Circumcision, which was so much valued by them, and was so great* "*and usefull a priviledge to them.* It is true, circumcision was a great and usefull priviledge to them, in that estate they were before Christs incarnation, in comparison of *Heathens*, who had not a *School-master to bring them to Christ*, yet absolutely it was *a burthen and heavie yoak*, Acts 15. 10. 28. and it would be a burthen, not a priviledge, for us to have an Ordinance in the roome, place, and use of it, now Christ is come, *in whom we are compleat.* And it is true, the Apostle pitched on circumcision, *vers.* 11. because the *Jews* much valued it, but not to shew, as you say, that *Baptisme is in the roome,*

place, and use of it, but to shew, that in Christ we have circumcision, and are compleat in him. You close up this conclusion thus: "Nor "had there been any reason to have here named Baptisme, but that he meant "to shew Baptisme to Christians was now in the roome of circumcision to "the Jewes.

This is said with more confidence, then truth: For another reason is plain from the context; that therefore Baptisme is named, because it is one of the means by which Christians come to have communion with Christ, and to be compleat in him, which was the thing the Apostle intended in the 12th verse, and therefore he joynes faith with Baptisme, they being the two speciall means whereby we come to have communion with Christ, and to be compleat in him. And this is further confirmed by comparing this with other Scriptures: *Gal.* 3. 25, 26, 27. the Apostle speaks thus: *But after faith is come, we are no longer under a Schoolmaster*, meaning *Circumcision*, &c. *For we are all the children of God by faith in Christ Jesus: For as many of you as have been baptized into Christ, have put on Christ*; which Text is apparently answerable to *Col.* 2. 8, 9, 10, 11, 12. And again, *Rom.* 6. 3, 4, 5. *Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore are we buried with him, διὰ τοῦ βαπτίσματος, by baptisme into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newnesse of life: For if we have been planted together in the likenesse of his death, we shall be also in the likenesse of his resurrection.* In which places you may easily perceive, that by putting on Christ, we come to be exempted from the Schoolmaster, that is, the Law, and so from Circumcision; that being planted into Christ, we walk in newnesse of life, that is, as *Rom.* 7. 6. that *now we are delivered from the Law, that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter*; and that the means hereof, is by Baptisme by which we put on Christ, and are baptized into his death, and by faith, whereby we are no longer children under age, but sons come to their inheritance. Thus have I at last, waded through your third Conclusion, and the Text, *Col.* 2. 11, 12. the misunderstanding of which hath been the *ignis fatuus*, foolish fire, which hath led men out of the way in this matter into bogs.

Your

YOur fourth Conclusion followes; "*That by Gods own expresse order, Infants as well as grown men were in the time of the Jews to be initiated and sealed with the signe of Circumcision, whether Jews by nature, or* Proselytes *of the* Gentiles, *one Law was for them all; if they receive the Covenant, they and their children were circumcised.*

5. 10. Of the notion under which, & the reasons for which persons were circumcised, shewing that all persons that were circumcised were not in the covenant of Grace.

It is true, this was Gods expresse order, and it is as certain that this expresse order of God is now revoked, or repealed, *Acts* 15. 10. 20. 26. *Gal.* 5. 1, 2, 3. as belonging to that administration, which was before Christ came. That which you adde *of the females virtuall circumcision in the males*, hath been examined before. I passe on to that which followes: "*And whereas some, who see which way the strength of this Conclusion tendeth, do alledge, that though Circumcision was to be applyed to their Infants, yet it was not as a seal of the spirituall part of the Covenant of Grace, but as a nationall badge, a seal of some temporall and earthly blessings and priviledges, as of their right to the Land of Canaan, &c. And that* Ishmael, *though he was circumcised for some temporall respects, yet he was not thereby brought under the Covenant of Grace, which was expresly said to be made with* Abraham, *in relation to* Isaac *and his seed.*

They that thus object, speak that which is truth, only whereas you make the objectors say, *That it was not a seal of the spirituall part of the covenant of Grace*, I would say, *to all that were circumcised*; and when you say, *but as a nationall badge*, &c. *that* Ishmael *was circumcised for some temporall respects*, I would leave out those words, and say, *because God commanded it.* Thus did I expresse my self in my *Latin* paper, affirming, *that not right to Evangelicall promises*, I now adde, *nor right to any other benefit by the Covenant made with* Abraham, *was the proper and adequate reason, why these, or those were circumcised, but Gods Precept: For as much as persons were to be circumcised, who had no right, either to the Evangelicall promises, or any other in that Covenant which was confirmed by circumcision; and I named* Ishmael, *concerning whom, though God heard* Abraham *in giving him some blessing upon* Abrahams *prayer, when he understood the promise was not intended for* Ishmael, *but to* Isaac, Gen. 17. 19, 20. *yet he expresly added his determination to hold*, vers. 21. *that he would establish his Covenant with* Isaac, *not with* Ishmael; *and on the other side, all the females in the Covenant were uncircumcised, though some of them had right to all the promises in the Covenant; and the Text expresly makes the reason of what* Abraham *did to be Gods appointment,*

ment, v. 23. *and no other*. Wherefore thoſe that ſay, that Circumciſion did not ſeal the ſpirituall part of the Covenant of Grace to all, and that *Iſhmael* was not by circumciſion brought under the Covenant of Grace, ſay no more, then what the Apoſtle ſaith, *Rom.* 9. 6, 7, 8. *Gal.* 4. 28, 29. and your ſelf, *pag.* 13. where you ſay, *only true believers are made partakers of the ſpirituall part of the Covenant*. Now the end of this objection, is to prove that it followes not, becauſe a perſon was appointed to be circumciſed, therefore he was within the Covenant of Grace, or that becauſe perſons were within the Covenant of Grace, therefore they were to be circumciſed. Let us now ſee what you anſwer to this. You ſay, "*I anſwer there is nothing plainer, then* "*that the Covenant, whereof Circumciſion was a ſigne, was the Covenant* "*of Grace.*

It is granted, that the Covenant made with *Abraham*, *Gen.* 17. was the Covenant of Grace, though not a pure Covenant, but a mixt covenant. But what then? Doth it follow, that every one that was circumciſed, was in the Covenant of Grace? It is true, the ſacrifices did confirm the Covenant in Chriſts blood; but it doth not follow, that all that did offer ſacrifices were partakers of the Covenant. The like may be ſaid of Baptiſme, the Lords Supper, Manna, &c. which they that did partake of, yet were not all of them in the Covenant, as the Apoſtle ſhews, 1 *Cor.* 10. 5. *Heb.* 3. 18, 19. It is one thing to be under the outward adminiſtration, another thing to be in the covenant of Grace. This is proper only to elect perſons, the other is common to Elect and Reprobate, and depends meerly on Gods appointment without any other conſideration. "You go on, *Abraham* "*received circumciſion, a ſigne of the righteouſneſſe of Faith*: Very true, and the Apoſtle expoundeth this, when he ſaith, *which he had, yet being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo*, Rom. 4. 11. So that the Apoſtle makes *Circumciſion a ſeal of righteouſneſſe*, but not to all, or only circumciſed perſons, but *to all believers*, whether *Jews* or *Gentiles*; ſo that according to the Apoſtles doctrine, *Circumciſion*, in as much as it ſealed to *Abraham* the righteouſneſſe of faith, which he had, being yet uncircumciſed, is a ſeal to the *Gentiles* that believe of the righteouſneſſe of faith, though they be never circumciſed. So that it is ſo far from being true, that perſons have the promiſe, therefore they muſt have the ſeal in their perſons; that it followes, perſons have the promiſe, therefore they

have

have the seal in *Abraham*, though they never are, nor may be sealed in their own persons. You go on, "*and the Jewes received it not as* "*a Nation, but as a Church, as a people separated from the world, and* "*taken into covenant with God.* If you take [*as*] with reduplication, is it true, *that neither the Jewes received circumcision as a Nation*, for then every nation should receive it, *nor as a Church or people separated from the world, and taken into covenant with God*, for then every Church or people separated from the world, and taken into covenant with God should receive circumcision, which is false, but they received it as appointed them from God, under this formall reason, and no other. But what is all this to the answering the objection, *That it was not the seal of the spirituall part of the Covenant of Grace to all circumcised persons, and that circumcision was appointed to persons not under the Covenant of Grace, and that the reason why persons were circumcised, was not because they were under the covenant of Grace, but only Gods appointment?* But you yet adde, "*It is true indeed that circumcision* "*bound them who received it to conform to that manner of administration* "*of the covenant which was carried much by a way of temporall blessings* "*and punishments, they being types of spirituall things.* It is right which you grant, that *circumcision bound them who received it to conform to that manner of administration of the covenant*, but then it is to be considered, that circumcision was a part of this administration, and that though temporall blessings, as of the land of *Canaan*, and rest in it, were shadows of the rest of Gods people, and so in a sort of administrations of the covenant of Grace, yet they were also part of the things promised in the covenant made to *Abraham*; and when you say, *circumcision bound them who received it, to conform to that manner of administration of the covenant which was carried much by a way of temporall blessings and punishments*; it is hard to shew in what sense they were bound to conform to temporall blessings and punishments: they were bound to conform to the sacrifices and offerings, and washings, &c. For these were their acts to be done by them, but how they were bound to conform to the administration by temporall blessings and punishments, it is hard to understand, sith they were Gods acts, not theirs. You adde, "*but no man can ever shew, that any were to receive* "*the Sacrament of Circumcision, in relation to those outward things only,* "*or to them at all, further then they were administrations of the Covenant* "*of Grace.* The truth is, no man was to receive the Sacrament of Circumcision in relation to these outward things only, or to them at all,

either

either as they were temporall bleſſings or types of ſpirituall things, and ſo, as you ſpeak, *adminiſtrations of the covenant of Grace*, but in this reſpect only, and for this reaſon, and no other, *becauſe God had ſo commanded*; though I deny not circumciſed perſons were by faith to look on the covenant of Grace through theſe adminiſtrations, yet the reaſon of being circumciſed was barely Gods command; ſo that if you abſtract *Gods command*, notwithſtanding the covenant, or any other adminiſtration of it, they were not to be circumciſed: You goon: "*Sure I am, the proſelytes and their children could not be circumciſed in any* "*relation at all to the temporall bleſſings of the land of* Canaan, *as they* "*were temporall, becauſe notwithſtanding their circumciſion, they were not* "*capable of receiving or purchaſing any inheritance at all in the land, ſo-* "*journe they might as other ſtrangers alſo did, but the inheritance of* "*the land, no not one foot of it could ever be alienated from the ſeverall* "*Tribes to whom it was diſtributed, as their Poſſeſſion by the moſt High:* "*For all the land was divided into twelve Tribes, and they were not any one* "*of them allowed to ſell their lands, longer then till the yeer of Jubile,* "Lev. 25. *v.* 3. *&c. Yea, I may boldly ſay, that their circumciſion was ſo* "*far from ſealing to them the outward good things of the land, that it* "*occaſioned and tyed them to a greater expence of their temporall bleſſings,* "*by their long and frequent and chargeable journyes to worſhip at* Jeruſa-"lem: This which you ſay may be granted, and the thing which you would prove by it, *That they which received circumciſion, did not receive it in relation only to theſe outward things*, yet this overthrows not this Propoſition, *That the covenant made with* Abraham *had promiſes of temporall bleſſings, and that ſome were to be circumciſed, who had no part in the covenant of Grace.* You adde: "*And as for what was alledged con-* "*cerning* Iſhmael, *the Anſwer is eaſie; God indeed there declares, that* "Iſaac *ſhould be the Type of Chriſt, and that the covenant of Grace ſhould* "*be eſtabliſhed, and continue in his family, yet both* Iſhmael *and the reſt of* "Abrahams *family were really taken into covenant untill afterwards by* "*apoſtaſie they diſcovenanted themſelves, as alſo did* Eſau *afterwards,* "*though he were the ſon of* Iſaac, *in whoſe family God had promiſed the* "*covenant ſhould continue.* When you ſay, *that* Iſhmael *was really taken into the covenant*, meaning, *of Grace*, mentioned in a few words before, you oppoſe both the Apoſtle, *Rom.* 9. 7, 8. *Gal.* 4. 28, 29. as I have ſhewed before, and Gods own ſpeech, *Gen.* 17. 19, 20. To which I may adde, that *Iſaac* and *Jacob* only are ſaid to be *coheirs with* Abraham *of the ſame promiſe*, Heb. 11. 9. And when you ſay, *that he and* Eſau

were

very absurd, and ill favoured, you plainly deliver apostasie from the covenant of Grace, which I will not call in you Antinomianisme, but as others it would, and that justly be so censured. But you will say, you grant that Ishmael and Esau were Abrahams seed by profession, and were entred into the covenant, as you speak, pag. 14. But this is not to be taken into the covenant of Grace really, as you speak, for taking really into the covenant of Grace, is Gods act either of election, or promise, or some act executing either of these; but profession and outward cleaving to the covenant is mans act; and therefore, how to take your speech I know not. As for the objection, I set not that you have answered it, but that still it stands good, *that persons were to be circumcised, who were not in the covenant of Grace, that Ishmael was appointed to be circumcised, though it were declared Gods covenant did not belong to him; and therefore the reason of circumcising persons, was not the covenant of Grace, but only the will and command of God to have it so.* Your fifth Conclusion followes.

"Fifthly, and lastly, *the priviledges of Believers under this last and best administration of the covenant of Grace, are many wayes inlarged, made more honourable and comfortable then ever they were in the time of the Jews administration.*

§. 11. Of the priviledges of Believers under the Gospel, and whether the want of Infant-Baptisme be want of a priviledge of the covenant of Grace which the *Jews* had.

This Conclusion, with its Explication and Application, have all their vigour in ambiguity of speech, as the strength of the Coney is in its burrow; which, that I may uncover, I must distinctly declare, what is to be held in this matter, and then examine what you say. Priviledge is a Law term, the Etymologie is, *Privilegium quasi prima lex, quia veteres priva dixerunt, quæ nos singula dicimus: Priviledge, as it were a private law, because the ancients called those things private, which we call singular*, Gel. noct. Attic. lib. 10. cap. 20. *Joh. Calvinus Wett.* in his Lexicon Juridicum voce privilegium. *Privilegium alii sic definiunt, jus singulare in certæ personæ gratiam favorem ve, others so define a priviledge, a singular right in favour of a certain person*; so that a priviledge is a particular law, whereby some persons have benefit different from common right. *Calvin* ibid. *Item beneficium dicitur privilegium quia bene facit iis quibus conceditur contra legem communem, likewise a priviledge is called a benefit, because it benefits those to whom it is granted, against the common law.* If it do not benefit, it is not a priviledge; Priviledges therefore may be priviledges at one time, which are not at another time: and in comparison of some which are not

priviledges in comparison of others. To have Christ personally present with the Disciples, was a priviledge for that time, but it was a priviledge that he was absent, when he went to heaven, and sent his Spirit to them: The Lawes delivered to the Jews were priviledges in comparison of the Heathen, but not in comparison of Christians. Priviledges of the covenant of Grace may be considered, either to respect of the substance of the covenant of Grace, or the administration. Now, when you speak of priviledges of the covenant of Grace, some passages seem to mean it in respect of the promises of grace in Christ, as when you say, *Our covenant is established upon better promises, even as well as they are called a holy station, &c. not only in the circumstance of the administration, but also, &c.* And those especially which you have when you say, pag. 31. *We are inquiring for priviledges which are branches of the Covenant of Grace, which every man that is in covenant with God, may expect from God, by vertue of the Covenant*, which cannot be understood but of the promises. Now the promises of the covenant of Grace, are of the substance of the covenant, not of the administration: But other passages refer to the administration. *That yoak, that hard and costly way of administration, which neither they nor their fathers were able to bear, is taken off from our shoulders, the glory of theirs but no glory in respect of ours, they were under the bondage of Infants nonage, in comparison of our freedome*; which things belong to the administration, pag. 10. 12. Now, if you mean your conclusion of priviledges of the substance of the covenant of Grace, it is to be denied: For so the *priviledges of believers are not now inlarged many wayes, or made more honourable or comfortable.* Your self, pag. 9. 10. 12. say, *they are the same to both* Jews *and* Gentiles: but in respect of the administration, *it is granted they are many wayes inlarged, made more honourable*, and in this sense, I grant it, *that many Scriptures speak of the inlargement of our priviledges, and particularly, those that speak of the removing the hard yoak*, Acts 15. 10. *and bringing us into liberty to sonnage*, Gal. 4. 1. *and greater glory*, 2 Cor. 3. 10. And it is true that those things were priviledges to the *Israelites*, but it is a benefit to us, that we are freed from them, and so no priviledge for us, either to have them or any other thing in lieu of them, but Christ already come, who is in stead of all. Now the thing that you drive at, is this: that whereas you conceive that you have proved before, *that the Infants of those that are in the covenant of Grace, are covenanters with their parents; that Baptisme succeeds in the roome and use of their circumcision, that by Gods*

ordinance

oppressed under, Infants were to be circumcised. You lastly conclude, *that our privileges for our selves and children, are at least as honourable, large and comfortable as theirs, and therefore our Infants are to be baptized.* The answer to it is this: It is true, our privilege is the same with theirs in respect of the substance of the covenant, but neither was that made to the Jews natural posterity as such, nor is it made to ours: As for Circumcision, it was indeed a privilege, but belonging to the manner of administration not to the substance of the covenant which is invariable, a privilege to the *Jews* in comparison of the *Heathens*, but a burthen in comparison of us; and it is so far from being a privilege to our children, that they should have either it or any other thing in the place and use of it, but Christ manifested in the flesh, that the truth is, it is a great privilege to us and our children, that they have neither it, nor any other thing in the stead of it but Christ manifested in the flesh: And so parents loose nothing by denying Baptism to Infants in the place & use of circumcision, but it is indeed, if rightly considered, a benefit to them to want it, God not appointing it, nor making a promise of grace to be confirmed by it to the Infants of Believers. Having premised this, I shall examine the proofs of your conclusion, and see whether they make any thing against that which I have delivered. The thing you should prove, is one of these two: either that circumcision did belong to the substance of the covenant of Grace, or, that the want of Circumcision, or some Ordinance in the place and use of it, is a losse of privilege of the covenant of Grace to us and our children. That which you alledge is this: ¶ *Many Scriptures speak of the inlargement of their privileges, not one for the diminishing or depressing or extenuating of them; that yoak, that hard and costly way of administration, which neither they nor their fathers were able to bear, is taken off from our shoulders.* True, and by this, you yeeld that it may be an inlargement of privilege to have somewhat removed that was a privilege formerly. The Scripture to which you allude, is that, *Acts* 15. 10. Now I pray you, what was this yoak, but circumcision, as your self declare, *pag.* 39. and all the legall ceremonies which were great privileges to the *Jews*; but yet to us it is a privilege that we are freed from them, and if it be a privilege to be free from circumcision, it is a privilege to be freed from any ordinance in the roome, place, and use of it. Lastly, in that Circumcision is taken off from our necks, it appears, that it belongs not to the covenant of Grace, which is invariable, and belongs to *Gentiles* as well as

to *Jewes*, according to your conclusion. The next Scripture you bring, is *Heb.* 8. 6. "*where our covenant is said to be established upon* "*better promises.*" If this Scripture serve to your purpose, then the covenant of Grace now hath better promises then the covenant of Grace the *Jews* had: but this I know you will deny, who hold that *the covenant of Grace is the same both to Jews and Gentiles.* But that you may see how confusedly you thrust things together in this place, I pray you consider what covenant it is of which the Author to the *Hebrewes* speaks there, that it had not so good promises; Is it not expressly said to be that *which God made, when he took the Israelites by the hand, to bring them out of the land of* Egypt, *which covenant they brake*, vers. 9. Now, although Dr. *Crisp*, vol. 2. Serm. 2. calls *the covenant of* Aarons *Priesthood a covenant of Grace, though of lesse grace*, yet you say thus, *pag.* 10. *and four hundred and thirty years after the Law was added, with great terror upon* Mount Sinai, *not as a part of this covenant*; and after, *plainly in that giving of the Law there was something of the covenant of works made with* Adam *in* Paradise, &c. So that you do grant there was a rehearsall of the covenant of works, though you do make it also to have something of the administration of the covenant of Grace. The truth is, the Scripture plainly makes it the covenant of works, *Rom.* 10. 5. *Gal.* 3. 10. 12. *Gal.* 4. 24. *Heb.* 12. 18. though I deny not that which you say, *that it was intended as a preparative and means to fit them for Christ*, and therefore may not unfitly be called *fœdus subserviens, a subservient covenant*, as *Cameron* in his *Theses de triplici fœdere.* But this being so, to what purpose do you tell us, that *our covenant is established upon better promises*; as if the *Jewes* covenant were no better then that on *Mount Sinai*, or as if the comparison concerning priviledges were between the covenant of Grace now, and the covenant of Works then; whereas the question is, as you say, *page* 31. *which are branches of the covenant of Grace*, and a little after, *but were no part of the covenant of Grace, which God made to* Abraham *and his seed.* Now *the covenant of Grace is that made with* Abraham, *Gal.* 3. 15, &c. as your self alledge, *pag.* 10. and you say there, *that covenant was for substance alwayes the same*, and the substance as you recite it, *is the promises and the condition*; so that out of your own words it is clear, that we have no better promises in the covenant of Grace now, then they had then, only the administration of the covenant of grace is now better then it was to them; then it was mixt with other particular promises, which because they are not common to all be-

lievers

Heyrs of the covenant of grace, that do belong not to the covenant of Grace in Christ purely (as the promise of deliverance from Egypt, calling in Canaan, &c. For though it is true, that *godliness hath the promise of the life that now is*, and of that which is come, yet the promise of the life that now is, is not a particular promise of possession of such or such a land to us or our seed, or the coming of Christ out of our posterities, as it was then, but only a general promise of Gods providing for his children with perfection, *Mark.* 10. 30. Then it was with expectation of Christ to come; now with assurance of Christ already come in the flesh, and accomplishing what was foretold of him; then Christ was shadowed in darke types, now we see him unveiled in a plaine history. So that though it be true that the priviledges of believers are now many wayes inlarged in some respects, yet simply the Covenant of Grace is not inlarged in respect of the substance of it, the promise of Grace and the condition, they are still belonging to the Elect and believers, and to no other. The next Scripture you thus expresse. *The glory of their bodies glory in our flesh of ours*, for this you quote 2 *Cor.* 3. 10. But this passage is plainly meant of the Covenant at Mount *Sinai*, which is called *the letter*, ver. 6. *The ministration of death written and engraven in stones so glorious*, *that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away*, ver. 7. *The ministration of condemnation*, ver. 9. Which I suppose you doe not understand of the Covenant of Grace, and therefore it is impertinently alledged. Your next is, *they were under the bondage of Infants under age in comparison of our freedome*. For this you alledge, *Gal.* 4. 1. &c. But this is said of the administration in types and shadows and ceremonies, called *the rudiments of the world*, ver. 3. Concerning which it is confessed our priviledges are enlarged: but *they are not members of the Covenant of Grace, which every nation be in Covenant with God may expect from God by vertue of the Covenant*. You goe on, *We as well as they are called a holy Nation, a peculiar people, a chosen Generation, separated to him from all other people*; It is granted we believers are such a holy Nation, &c. doth it therefore follow, that *the priviledges of believers under this last and best administration of the Covenant of Grace are many wayes enlarged?* You allude to that place, 1 *Pet.* 2. 9. and Mr *Blake*, *pag.* 8. *urgeth this text to prove a birthright priviledge of Christians*, *equall to the Nations of the Jewes*. But it is answered, this passage is meant of the invisible Church, the living & lively members of Christ.

To

“To which he saith: *The contrary* [illegible] *Text is cleare. Firstly by* “*looking back to the words that went before: It is meant of all those who* “*do not professedly with the unbelieving Jewes reject Christ.* I have looked backe and finde no such thing there. It is true, there is mention of some who did reject Christ, ver. 7, 8. But that when *Peter* sayes, *ye are a chosen Generation, a royall Priesthood,* &c. it should be meant of any other then true believers, who alone can offer spirituall sacrifices acceptable to God through Jesus Christ, is an interpretation which I disclaime, much more that it should be meant *of all those who do not professedly with the unbelieving Jewes reject Jesus Christ.* For then it may be said, not onely of *Simon Magus*, and other hypocrites, but also of all the salvages in the world that never heard of Christ, that *they are a chosen Generation, a royall Priesthood, an holy Nation, a peculiar people, that they should shew forth the praise of him, who hath called them out of* “*darknesse into his marvailous light*. Mr *Blake* addes, *Which will yet more* “*fully appeare by comparing the words of* St Paul, *Rom.* 9. 32, 33. I desire Mr *Blake* to revise his Treatise, and to examine whether this and many other passages answer to Mr *Viner*, and others commendation of it. To me the Text he cites *Rom.* 9. 32, 33. compared with 1 *Pet.* 2. 9. doe as well agree to prove that 1 *Pet.* 2. 9. is meant *of all those who doe not professedly with the unbelieving Jewes reject Christ*, as a harp and a harrow doe consort to make musique. But perhaps wee may see “more by looking forward. *Secondly*, saith Mr *Blake*, *by looking for-* “*ward to that which followes in the character which the Apostle* (*before* “*he ends his description*) *addes: which in times past were not a people,* “*but now are the people of God. A speech taken from the Prophet to set forth* “*the case of the Gentiles, as it is also by* St Paul *interpreted*, Rom. 9. 26. “*but the Gentiles thus called, and of no people made a people, have all a* “*Covenant-holinesse, and not alwayes inherent holinesse*. Sure the word *nation* and *people*, did so run in Mr *Blakes* mind, that he could thinke of nothing but a nationall Church like the *Jewes*; whereas if he had weighed the words, *ver.* 10. of *having obtained mercy*, and considered that both *Rom.* 9. 25. & 26. are meant of the same, of whom he said *ver.* 23. that *they were the vessels of mercy, which he had afore prepared unto glory*, he would have plainly perceived the people and nation to be meant of the invisible Church of the Elect, and so nothing in that Text for *the holinesse of a believing Nation, as some speake, communicating a priviledge of the seales to the infants of that Nation*: which how absurd a conceit it is, may be shewed perhaps more fully in that which fol-

[illegible] You *adde to whom as well as to them belongs the adoption, the Covenants, the promiſes.* You allude doubtleſs to *Rom.* 9. 4. but had you alledged the whole Text, *ver.* 3, 4, 5. you would then have ſeen that it ſpeakes of peculiar priviledges of the *Jewes*, *to whom the adoption, Covenants*, that is, as *Beza* thinkes, *the tables of the Covenant, the promiſes of their multiplying, having the Meſſiah from them, &c.* were peculiar in the ſenſe the Apoſtle there ſpeakes: And ſo Mr *Rutherford* due right of *Presbyteries*, *Chap.* 4. *ſect.* 5. *pag.* 192. *That they had prerogatives above us is cleare*, Rom. 3. 1, 2, 3. Rom. 9. 4. *and what in other reſpects far more excellent we have prerogatives above them it is as cleare*, 2 Cor. 3. 7, 8, 9. Mat. 13. 16, 17. So that even in reſpect of the Covenant made with *Abraham* it is plaine the *Jewes* had ſome priviledges above us, and therefore this place proves the contrary to your concluſion, and that the want of ſome priviledges they had, may be recompenſed by ſome other priviledges we have: And therefore you may ſee how feeble a reaſon this is from the Jewiſh priviledge of infant-males circumciſion to prove infant-Baptiſme. But to follow you in your way. You “ ſay, *we as well as they injoy him to be our Father, and with his deareſt* “ *Sonne our Lord are made co-heires of the Kingdome of Glory*. All this is granted, but to what purpoſe it is produced I ſee not. You adde, “ *we have all theſe things with advantage, not onely in the clearneſſe of the* “ *adminiſtration, but in ſome ſenſe in greater extent to perſons with us; there is neither male nor female.* This is true alſo, we have the ſubſtance of the Covenant of Grace, that is, juſtification, &c. with advantage not only in the clearneſs of adminiſtration, but in ſome ſenſe in greater extent to perſons with us. For now not only the ſmall Nation of the *Jews*, but alſo of all Nations, believers are brought into the Covenant of Grace. But this proves not your concluſion, or any “ of thoſe things that may ſerve for your purpoſe. You adde. *And* “ *there is neither male nor female.* Why you adde this I know not, except you mean to inſinuate, that in the Jewiſh Church there was male and female, becauſe Circumciſion was onely of Males. But neither doth the Apoſtle, *Gal.* 3. 28. intimate, that wee are better than the *Jewes*, as if their females were not within the Covenant of Grace, nor will you ſay it. Now that which you were ſpeaking of, was the ſubſtance of the Covenant of Grace, that *we are made co-heires of the Kingdome of Glory*, &c. not of the adminiſtration of it, and ſo there was no more diſtinction of male and female with the *Jewes* then with us, nor more priviledges of ours then of the *Jews* in this particular.

Thus

Thus have I examined all the proofes you bring for your fifth Conclusion, and thereby you may perceive how you have heaped together many places of Scripture, without any due full order or distinction or pertinency to the thing in hand. You bring in next an obiection thus; *Some indeed give about it, that in some things the Iewes had greater priviledges then we have, as that Abraham had the priviledge to be called the Father of the Faithfull, that Christ should be borne of his flesh; Mary had the priviledge to be the Mother of Christ, and the whole Nation that priviledge, that God will call in their seed againe, after they had been cast off for unbeliefe many hundred yeares; which priviledges, say they, none of the Gentiles have or can have.*

It is true, that in answer to the argument from Circumcision, as it is popularly framed (which yet I perceive many that either are or should be Scholars to examine things more scholastically, do so pretend to satisfie their consciences with) thus; *If the children of believers be not to be baptized, then we have lesse priviledge then the Iewes; then the Grace of God under the new Testament, is straitned more then in the old.* To this argument as being an argument of no weight, but onely among vulgar and non-syllogizing capacities, among other things I said thus in my Latin paper above mentioned, *Nec absurdum est dicere respectu aliquorum privilegiorum gratiam Dei contractiorem in novo Testamento, quam in veteri*, v. gr. *Nulla familia habet privilegium quod Abrahami familiæ concessum est, ut ex ea nasceretur Christus, nullus vir præter Abrahamum pater fidelium, nulla fœmina præter unicam mater Christi*, &c. *Yet it is not absurd to say, that in respect of some priviledges the grace of God is more contracted in the new Testament, then in the old: For instance; no family hath now the priviledge that was granted to Abrahams family, that out of it Christ should be borne: no man besides Abraham is called the Father of the faithfull; no woman besides one, the mother of Christ.* By which I would shew, that it is no absurditie to grant that the *Iewes* may have more priviledges *secundum quid, in some things*, then wee, and yet our case and condition, to speak simply, better then theirs, by reason of other priviledges we have above them, which recompence the defect of those priviledges, whether real or supposed, which is the very same which as *Robinson* did alledge, so *Rutherford* grants in the place above-named, and cites two Scriptures to prove it, *Rom.* 3. 1, 2, 3. *Rom.* 9. 4. And the truth is, priviledges are so arbitrary and various, that God gives them as he thinkes good, oft times without assigning any special reason, so that no argument can be drawne thus.

God

God gave such a priviledge to the *Jewes, Ergo,* we must have such a priviledge too, except we can prove it is Gods will it should be so. And therefore this Argument is of no force, but rather an argument of arrogant presumption, without an institution to attempt to prove, that because the *Jewes* had a priviledge to circumcise infants, therefore we must have a priviledge to baptize infants, nor doe any of the many Scriptures you have alledged, prove that Baptisme of infants is a priviledge granted by God in lieu of Circumcision: But you take upon you to answer this objection. "*You say, but these things have no* "*weight: we are inquiring for priviledges which are branches of the Co-* "*venant of Grace, which every man who is in Covenant with God, may ex-* "*pect from God by vertue of the Covenant, were he a Jew or a proselyte, not* "*for any particular or peculiar favour to a particular man or woman, or fa-* "*mily, or tribe: All these forementioned things, and many other of the like* "*kind (as the ministery of the Tabernacle & Temple to belong to one Tribe,* "*the Kingly office to one family, such and such men never to lacke a man of* "*their house to stand before God) proceeded indeed from free grace, but were* "*no parts of the Covenant of Grace, which God made to Abraham and all* "*his seed. For could every man in Covenant challenge these things at Gods* "*hand, and that by vertue of the Covenant? Could every one of them pro-* "*mise that Christ should be borne of his flesh? or every one of their women* "*that shee should be the mother of Christ? Could every one whom God cov-* "*ned to be in Covenant with him, promise by vertue of the Covenant, that* "*their Children, if cast off by unbeliefe, should after many hundred years be* "*againe called in? We speak onely of such priviledges as were universall and* "*common to all who were in Covenant, for which by vertue of the Cove-* "*nant they might relie upon God.* Though you say, *the things objected have no weight*, yet it may seeme they are so heavy & presse your conclusion so hard, as that you cannot well ease it of them. The things objected, you deny not: but you answer, that they are impertinent: you tell us why, *because you enquire for priviledges which are branches of the Covenant of Grace, common to all in Covenant, which they may challenge at Gods hand by vertue of the Covenant*, and such are not these? It is not materiall what you inquire after, men may *sectari Aquilam in nubibus, follow after an Eagle in the Clouds*. But sure I am the Scriptures you bring, prove not *that believers now have more priviledges belonging to the Covenant of grace, which all may challenge at Gods hands, then the Jewes had*. Yea your second conclusion contradicts your fifth, understood in this sense. Beside, Circumcision was not a priviledge

cotution to all in the Covenant of Grace: For besides all the faithfull before *Abraham*, and those of his time, *Melchisedech*, and *Lot*, and their households, and *Job* after his time, there was a sort of proselytes, called *strangers, or of the gate*, who were not circumcised, yet the Scripture reckons them among the worshippers of God. Such is *Cornelius* conceived to be by *Medi* in his discourse on *Acts* 17. 4. by *Selden lib.* 2. *de jure nat. & Gent. c.* 4. who is said to be εὐσεβὴς, a *godly or devout man; and one that feared God with all his house, which gave much almes to the people, and prayed to God alwayes*, Act. 10. 2. and therefore within the Covenant of Grace. Besides the priviledges alledged in the objection doe some of them at least belong to the Covenant of Grace as well as Circumcision; *as to be Father of the faithfull, to be the Mother of Christ*, and the last belongs much more to the Covenant of Grace then circumcision. And those *Rom.* 9. 4. are priviledges which you alledge as belonging to the Covenant of Grace, to which I may joyne that *Rom.* 3. 2. that *to them were committed the Oracles of God*, which yet were prerogatives of the *Jewes*, as Mr *Rutherford* rightly and according to truth. Lastly, the phrases, *Rom.* 11. 21. *of the naturall branches*; vers 24. *of the wild Olive by nature, thou wast graffed in beside nature, these according to nature*, doe seeme to me to import, not that the *Jewes* were in the Covenant of Grace by nature, but that they had this priviledge to be reckoned in the outward administration, as branches of the olive by their birth, by vertue of Gods appointment which the Gentiles have not. But you goe on. "*Let any man* "*shew out of the Scripture, where our priviledges under the Gospel are cut* "*short in any of these things, and he saith somewhat, and in particular for* "*the ease in hand, concerning our infants right to the Covenant of Grace,* "*and the seale of it: Once we are sure the infant children of all Covenan-* "*ters were within the Covenant, and the seale also belonged to them, and* "*by vertue of the Covenant (which is still the same) we plead their inte-* "*rest in it. Let any man shew when and where this was taken away, when* "*the infant children of believers were expunged out of the Covenant of* "*grace.* It is unreasonable to require men to shew what they doe not avouch; it were equall to exact this taske at the hands of those who doe expunge the infant children of believers out of the Covenant of Grace: we neither write in nor expunge out; but leave that to God onely, from whom we learne, *Esau have I hated, Jacob have I loved.* Though you thinke your selfe sure, that *all the infants of Covenanters were within the Covenant of Grace*, yet I see no cause to believe you, for

for as much as I thinke God never shewed you the booke of life, that you may see who are written in, who expunged out of the Covenant of Grace; and St *Paul* who was as well read in that booke as you, saith *Rom.* 9. 8. *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed*, which how to spell I have shewed above. But you adde. "*Certainly who ever* "*will goe about to deprive them of it, to cut off such a great part of the com-* "*fort of believing parents, must produce cleare testimonies before they can* "*perswade believers to part with either of them, either right to the Cove-* "*nant, or to the seale of the Covenant.* And you adde two reasons of it. You are now on your advantage ground, in a veine of Oratory, and on a subject, of all others, apteſt to move affections, to wit, parents tenderneſſe to their children. But wee muſt not ſacrifice truth to either of theſe. You inſinuate that Antipædobaptiſts goe about to deprive infant-children of believers of the Covenant of Grace. They may tell you, it were a madneſs for them to goe about ſuch an impoſſibilitie, as the putting out or putting into the Covenant of grace, and that they hope ſo well of you, that you come not ſo neere the Papiſts, or *Auguſtines* opinion, as to thinke infants dying unbaptized, are out of the Covenant of Grace. And as for cutting off a great part of the comfort of believing parents, I pray you tell us what comfort is cut off by it, you cannot ſay that either an infant is certainly regenerated or ſaved by Baptiſme, nor can you ſay, he is loſt for want of it. What comfort then doe you give them indeed which the Antipædobaptiſts doe not give as well as you? Or, what diſcomfort in truth, do they give them, which you do not? All the comfort you can indeed give them, is that according to your *Hypotheſis*, they do their duty: But if it be proved that they prophane the Ordinance of Baptiſme by bringing Infants to baptiſme (which there is great cauſe to think they do) it may rather bring diſcomfort to their conſcience in fine, then comfort. But to Believers indeed, Gods glory will be more cleare then their own comfort; and therefore they will be content to part with that which diſhonoured God, though it ſeemed cauſe of complaint to themſelves: they will imitate *Abraham*, who quieted himſelf in the will of God concerning *Iſhmael*, though deare unto him; and *Iſaac*, who perceiving Gods rejecting of *Eſau*, yet ſubmitted to his will. And for your two reaſons, becauſe they are only a piece of pathetick oratory, I paſſe over. For though there be ſome ſtrains that Logically examined will not endure the teſt, yet having

having learned the rule about reading the Fathers, not to account all their Rhetoricall expressions their Dogmaticall resolutions, I am willing to conceive the same of you. And as for your recapitulation of your conclusions, and your inference thereupon, how short they are of your conceit of them, I leave it to your self to consider, and proceed to that which you say is the main and only Objection remaining which hath any colour of weight in it.

§. 12. That the command to circumcise male Infants is not virtually a command to baptize Infants.

YOu say the Objection is this: "*There is no command, no expresse institution, or clear example in all the new Testament of baptizing of Infants; and in the administration of Sacraments, we are not to be led by our own reason, or grounds of seeming probabilitie, but by the expresse order of Christ, and no otherwise.*

This you justly count the main objection; which if you could answer clearly, all the rest of your Discourse might be saved, and without answering it, all that you have said else is to little purpose. For, though it were proved that *the children of Believers were in the covenant of Grace, Baptisme succeeds to Circumcision, our priviledges greater then the* Jewes, yet all this cannot acquit the practice of baptizing Infants from will-worship, without an institution, by Precept or Apostolicall example. And therefore, as it concerns *Smectymnuus*, so almost all the Divines of the Assembly, and Preachers of the City, that have so often delivered in their Sermons at *Westminster*, now in print, and in the City, *that in Gods Worship we must not meddle a jot further then God hath commanded*, to shew some institution of Christ, or example of his Apostles for it, otherwise the Prelatists will tell you, that they can shew virtuall command from Analogie of the Ceremoniall Law of the *Jews*, and tradition Ecclesiasticall as ancient as yours for Pædobaptisme, for their Prelacy, Holydayes, Surplice, &c. against which there have been so many, and those just Declamations. If then you do not stand to it here you may yeeld up your weapons. Let us then try it out on this ground: You begin thus; "*If by institution, command and example, they mean an expresse syllabicall command,* &c. *I grant that in so many words it is not found in the new Testament that they should be baptized: No expresse example where children were baptized.* Sure this is a shrewd signe that you are not likely to make good your ground, when you have yeelded so much. But I grant, that if you make it good, by good consequence, you may recover all. Let us then consider what you say of

that.

that. "But I also adde, that I deny the consequence, that if in so "many words it be not commanded in the new Testament, it ought not "to be done; this is not true Divinity, that Christians are not tyed to ob- "serve that which is not expresly in so many words set down in the new "Testament. True, but whose consequence is this? Infants are not to be baptized, because that which is not in so many words commanded in the new Testament, ought not to be done? The consequence rightly framed is this: In meer positive worship that ought not to be done, which hath not Precept, or Apostolicall example equivalent to a Precept, gathered by plain words, or good inference out of the new Testament: For, if it have none of these, it is wil-worship. And Baptisme of Infants is such, therefore it ought not to be done. The ground of it is this, because all the ceremoniall or meere positive worship of the *Jewes* is now abrogated; and therefore a Precept of God to them is not a warrant to us now, if it were, it must be in one thing as well as another, and so we must bring on our necks the yoak of bondage of the *Mosaical* Law. Now let us see how you encounter this Argument: you answer by telling us, "there "is no expresse reviving of the Lawes, concerning the forbidden degrees of "marriage in the new Testament, except of not having a mans father's "wife, 1. Cor. 5. 8. No expresse Law against polygamie, no expresse com- "mand for the celebration of a weekely Sabbath; are therefore Christians "free in all these cases? I answer, no, but withall I say, that the first instance is about a morall command, and yet there is for one branch of incest, an expresse censure in the new Testament, proving the unlawfulnesse of it; whereas the businesse is now about a point of meer positive ceremoniall worship, and so there's not the like reason. Secondly, the same may be said of Polygamie, that it is a sin against a morall Precept, and yet there is good proof against it in the new Testament, from *Mat.* 19. 5. 9. And for the third, enough hath been said above, *Part.* 1. *Sect.* 8. to shew how little advantage you have in this instance. But you adde, "yea in the point of Sacraments "there is no expresse command, no example in all the new Testament, where "women received the Sacrament of the Lords Supper, there is no expresse "command, that the children of Believers, when they are grown, should be "instructed and baptized by their parents; expresse command there is, that "they should teach the Heathen, and the Jews, and make them Disciples, "and then baptize them, but no command that the children of those that "are Believers should be baptized when they are grown men; nor any ex-

"ample

"*ample where ever that was done. Willing am therefore I, that Chri-*
"*stian women are not to be partakers of the Lords Supper? I think none*
"*will be so absurd as to affirm it. If it be said, though these things be*
"*not expresly and in* terminis *in the new Testament, yet they are there vir-*
"*tually, and by undeniable consequence, I confesse it is true.* You do in this periocb, give two instances of practice, warranted by command, or example, gathered by consequence in the new Testament, in the positive worship of the Sacraments, to wit, *women receiving the Lords Supper, and the baptizing of children of Believers, when grown persons, which you grant are virtually, and by undeniable consequence in the new Testament, though not expresly and in* terminis, *in terms.* Now this thing you need not have proved, I readily grant it, that what ever in positive worship is commanded in the new Testament, though it be not in formall terms commanded, yet if it may be gathered by virtuall consequence, ought to be done. Nevertheless, I observe: First, that you do well expresse the institution of Christ, *Matth.* 28. 19. when you say, *expresse command there is, that they should teach the Heathen and the Jews and make them Disciples, and then baptize them,* of which I may make further use afterwards. Secondly, that when you say, *there is no expresse command, no example in all the new Testament, where women received the Sacrament of the Lords Supper,* you imply there is for males. Now, herein you, M^r. *Vines* and M^r. *Blake*, and generally others follow *Zwinglius*, whose conceit this was, if he were not the first inventor: And M^r. *Blake* expresseth himself thus, *pag.* 22. "*No*
"*particular president more then for this of Infant-baptisme.* But I pray you tell me, is not that, 1 *Cor.* 11. 28. Δοκιμαζετω δε ανθρωπος, *Let a man examine himself, and so let him eat of that bread, and drink of that cup,* an expresse command in formall terms? And doth not ανθρωπος comprehend both Sexes? When the Apostle sayes, *vers.* 23. *I delivered unto you that which I received from the Lord,* was not that a command, and that to the whole Church, women as well as men? when he saith, 1 *Cor.* 18. 17. *We being many, are one bread, and one body; for we are all partakers of that one bread,* and are not women as well of the body as men? And if so, here is an expresse example in formall terms for womens receiving the Lords Supper? The like may be said, of 1 *Cor.* 12. 13. *Acts* 20. 7. unlesse you will say, that ανθρωπος, ἑαυτον, himself, all, Disciples, comprehend not women, because they are of the Masculine Gender, which from you that have learned that *Logica non curat sexum, Logick regards not sex,* and that hundreds of

places

places there be, where the Male and the Gender is put, the thatum foun-quiring in, for both Sexes, I do not suspect. And for your other in-stance, as I do not remember any brings it but your self, so it is as little to the purpose as the other: For that which you say, *that there is no expresse command that the children of Believers should be baptized when they are grown men.* It is true, except they professe the faith; but there is an expresse command, as your self grant, to baptize Disciples, and so to baptize the childe of a Believer that professeth the faith, not otherwise; so that these your instances are brought to prove that which is not denied, and yet the instances are impertinent to prove it. You say further: "*So have we virtually, and by unlety-*"*able consequence, sufficient evidence for the baptizing of children, both*"*commands and examples.* This assertion is full, if you mean by children, Infant-children of Believers, prove this, and you need prove no more. But your fetching such a compasse about, makes me imagine your attempt will prove but a *Parturiunt montes, the mountains bring forth*, especially, when your proof is but from Analogy; concerning which, the rule holds, as Mr. *Bowles* in his Sermon on *Job.* 2. 17. *Allegorica Theologia*, (unlesse the Lord himself make the application) *non est argumentativa, Allegoricall Divinity is not argumentative*; but it is fit you should be heard. You say, "*For, first you have*"*Gods command to* Abraham, *as he was the father of all covenanters, that*"*he should seal his children with the seal of the covenant.* I grant we have Gods command to *Abraham*, who is indeed called, the Father of the faithfull, no where that I know, the father of all covenanters, to circumcise his males of eight dayes old; and I deny not, but that this was a seal, *that is*, a confirming signe of the covenant God made with *Abraham*; whence *Gods covenant was said to be in their flesh*, *Gen.* 17. 13. and 'tis called *the covenant of circumcision*, *Act.* 7. 8. But you have need of the Philosophers stone to turn this into a command to baptize Infants of Believers, which you thus attempt. You tell us, "*Now this truth, all our Divines defend against the* Papists, *that all Gods*"*commands and institutions about the Sacraments of the* Jews, *binde us*"*as much as they did them in all things which belong to the substance of*"*the Covenant, and were not accidentall unto them.* This is your foundation for your undeniable consequence, it had need then be very undeniable, and so you conceive it, *because it is a truth all our Divines defend against the* Papists. But this is no undeniable Axiome, *that what all the* Protestant *Divines defend against the* Papists *must be*

truth

truth undeniable, I do not think all the Divines in the Assembly will subscribe to it; I for my part do disclaim it, I give that honour only to the Holy Scripture, and have learned from *Art.* 21. of the Church of *England*, *that* Generall Councels *have erred, and may erre*, and consequently all the Divines in the world: And one *Paphnutius* is to be heard against a whole Oecumenicall Counsel sometimes. And for this which you call *a truth, all our Divines defend against the* Papists, I marvell how you can averre it, unlesse you had read them all, which I think neither you nor any one else hath; and for this Maxime, I question whether any one learned Author have delivered that which you charge all our Divines with, because you direct not where they deliver it, it is in vain for me to make search; it were to seek a needle in a bottle of hay; but I will examine whether it be truth or no. You suppose, *that there are commands of God about the Sacraments of the* Jews, which is granted: But then let me tell you, I do not assent to this, that Circumcision and the Passeover are all the ordinary Sacraments of the *Jews*; I do approve of the words of *R. C.* that is, as I learn from M^r. *Selden, de anno civili veter. Jude. c.* 2. M^r. *Ralph Cudworth* of *Cambridge*, (whom he there commends) in that book of his, which is of the true notion of the Lords Supper, *chap.* 2. styl'd by M^r. *Selden*, *A witty and very learned book*, where he saith, *I know not what warrant there is for that divinity so magisterially imposed upon us by some, that the* Jews *had but two Sacraments, Circumcision, and the Passeover, and that it should thence follow by inevitable consequence, that the Lords Supper must ἀντιτυπεῖν, answer only to the* Jewish *Passeover*; *sure I am, the* Jews *had many more, for not to instance in that of* Paul, 1 *Cor.* 10. 2, 3, 4. *nor to examine all the other Sacrament all ceremonies which they had, that were almost as many Sacraments as Ceremonies, these feasts upon the sacrifices which we have all this while insisted on, were nothing else but true and proper sacraments joyned with sacrifices.* I adde, that according to the received definitions of a sacrament, all the sacrifices that were propitiatory, were Sacraments, that is, *visible sealing signes of invisible grace in Christ appointed by God to that end.* Secondly, you suppose, "*that of those commands and institutions of God,* "*some did belong to the substance of the covenant, some were accidentall to* "*them.* This last expression is very ambiguous, whether you mean by [*them*] the *Jewes*, or the Sacraments, which seems most likely; or, whether you would, as the law of opposition requires, say *accidentall to the Covenant.* Again, you here contradistinguish *the substance of the*

Covenant

covenant, and that which is accidentall to it; which I conſtrue in the ſame ſenſe that you diſtinguiſh between *the ſubſtance of the covenant and the adminiſtration of it*, pag. 10. Conceiving by your explication that you call the ſubſtance of the Covenant that which is inveriable, and that which is accidentall that which is variable. Subſtance doth not agree to Covenant, which is an action in proper ſenſe; but in Schooles it is uſuall to diſtinguiſh between the ſubſtance of the act, and the circumſtances of it, the eſſence and the accidents, but I do not remember that Logicians do oppoſe the accidents of an act to the ſubſtance of it, and ſo your expreſſion *of the ſubſtance of the covenant, and that which is accidentall*, is not in my apprehenſion, after the uſuall ſpeech of the Schooles, and therefore I cannot well tell what ſenſe to make of it. If [*them*] referre to the *Jewes*, then it is ſaid, *ſomething of the Sacraments was accidentall to the* Jewes, but I know not how to make any handſome ſenſe of this. If you referre [*them*] to the Sacraments, you make ſomething commanded by God, accidentall to the Sacraments, which may be yeelded you in this ſenſe; that there might ſomething have the eſſence of a Sacrament without ſuch accidents, as it might be true Circumciſion, though it were not the eighth day; it might be a true Paſſeover, though not on the right night. Yet, in this ſenſe it cannot be yeelded that it was ſo accidentall, that it might be omitted without ſin, any more then the thing it ſelf: For, it was as well a ſin, not to circumciſe the eighth day, or not to keep the Paſſeover on the night appointed by God, as not to do theſe acts at all, ſince a command was broken in one as well as the other: For theſe reaſons, I cannot well tell how to deny or grant that which you ſuppoſe, *that ſome commands of God about the Sacraments of the* Jews, *were accidentall to them.* But that which is ſuppoſed, “*that ſome of the commands of God about the Sacraments of the* “Jews, *did contain things belonging to the ſubſtance of the Covenant*, meaning, of the covenant of Grace, I can in no wiſe aſſent unto it: For, if either you mean by ſubſtance the eſſence of the covenant, I utterly deny that any of the Sacraments of the *Jews* were of the eſſence of the covenant, Gods Covenant was, and might be without them: If you mean by ſubſtance, that which in no caſe might be varied, I deny it in that ſenſe alſo; Nothing of the ſacraments of the *Jews* was morall and invariable. And it is moſt true, that as the ſacrifices, ſo Sacraments (according to the common diſtinction) were belonging to the adminiſtration of the covenant for the time, but never

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of the substance of the Covenant; for that consists only in the things you expresse for the substance, *pag.* 10. And for the maxime which you father on all our Divines, which I can hardly believe any one of our Divines have delivered, as you have done, I utterly deny it, to wit, *That all Gods commands and institutions about the Sacraments of the Jews bind us as much as they did them, in all things which belong to the substance of the Covenant*, as being contradictory to divers words, *Art.* 7. of the Church of *England*. *Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men*, and on the contrary, I affirm, *that they are all abrogated, substance and circumstance, whole, and part*; and I thus prove it: First, those things bind us not which had their complement in Christ, but all the Sacraments of the *Jews* had their complement in Christ, *Ergo*. The *Major* is the force of the Apostles prohibition; and the reason of it, *Col.* 2. 16, 17. the *Minor* is delivered, 1 *Cor.* 5. 7. *Col.* 2. 17. *Heb.* 9. 9. *Heb.* 10. 1. And *Beza* in Annot. in *Col.* 2. 14. *Hoc respectu ait Euangelicæ gratiæ adhuc exhibendæ, cæremoniis finis erat impositus ipsius Christi, id est veritatis, quam antea adumbrarant exhibitione*, by the exhibition of Christ himself, that is the truth, which before they shadowed, there was an end put to ceremonies in this respect, as being seals of Evangelicall grace yet to be exhibited. Secondly, those things bind not us now, which were taken away by Christs death; this I suppose you will not deny, lest you evacuate the effect of Christs death: But Christ hath by his death abolished all the sacraments of the *Jews*, comprehended under the law of commands in ordinances or rites, *Ephes.* 2. 15, *Col.* 2. 14. therefore they bind not. Thirdly, those commands which were only to continue till faith came, those bind not now faith is come: But the commands of the Sacraments of the *Jews* were such, therefore they bind not now: The *Major* and *Minor* are delivered, *Gal.* 3. 23, 24, 25. *Gal.* 4. 1, 2, 3, 4. *Act.* 15. 9, 10. Fourthly, those commands bind us not, which were a partition wall between *Jews* and *Gentiles*; but all the Sacraments of the *Jews* in whole and in part, were a partition wall between *Jews* and *Gentiles*, therefore they bind us not. The *Major* and *Minor* are delivered, *Ephes.* 2. 14. Fifthly, those commands which were unprofitable, and weak rudiments of the world, contrary to Christ, beggerly rudiments, these bind not a Christian now; but such are the *Jews* sacraments, *Heb.* 7. 18. *Col.* 2. 8, 20. *Gal.* 4. 3, 9. therefore they bind not. Sixthly, those commands that belonged to another Priesthood

then Christ is, bind not Christians; for the Jews sacraments belonged to another Priesthood then Christs, therefore they bind not. The *Major* and *Minor* are both delivered, *Heb.* 7. 12. 16. *Heb.* 9. 10. Seventhly, those commands that belonged to another covenant then that which now in force, bind not; but such are the commands of the Jews sacraments, *Heb.* 8. 13. *Heb.* 9. 1. therefore they bind not. Eighthly, those commands which were proper to the *Jews*, bind not us Christians; but the sacraments of the *Jews* were proper to the *Jews*, so was Circumcision, the Passeover, the Sacrifices; therefore they bind us not. Ninthly, If one part bind us, then all the commands bind us; and if we be obliged to any one rite, then to all, for they had all the same authority; nor hath that authority dissolved any one part more then another. Now it is a sure rule, that *ubi lex non distinguit, non est distinguendum*, where the law distinguisheth not, we must not distinguish; therefore, either none binds us, or else we must revoke *Judaisme*. And indeed, to say, so far a command of God binds, and so far not, without a plain declaration of Gods will, is an high presumption, whereby man takes on him to release or dispense with Gods Law, which is of equall authority with the making of a law. Lastly, those commands bind us not, which the Apostle would not have us subject to, no not in part, but such are the commands of the Jewish sacraments, *Col.* 2. 16. 20. *Gal.* 5. 2, 3, and your self say, *pag.* 27. *the Apostle would take them off wholly from circumcision*; therefore they bind us not: Yea, it is to overthrow utterly our Christian liberty by Christ, which the Apostle was so stiffe in maintaining that *he would not yeeld, no, not one hour*, and blamed *Peter* for dissembling this liberty, *Gal.* 2. 5. 14. to maintain that "*all* "*the commands and institutions of God about the Sacraments of the Jews* "*bind us as much as they did them in all things which belong to the sub-* "*stance of the Covenant, and were not accident all to them.* But you endeavour to make good your Maxime by instances, and accordingly you say thus: "*As because Circumcision is called a seal of the covenant,* "*therefore our Sacraments are seals of the covenant*; though circumcision no where that I know, be called the seal of the covenant, but only *the seal of the righteousnesse of faith*, Rom. 4. 11. yet, because it is called *a signe or token of the Covenant*, Gen. 17. 11. it may well be called a seal or confirming signe of the covenant with *Abraham*, and so of the covenant of Grace; and our Sacraments may be so called likewise, they being confirming signs of the new Testament, Luk. 22. 20.

Act. 22.23. but not because Circumcision was called so, but because that phrase expresseth the truth of the thing. But what is this instance to your purpose? Is there a command or institution of God, binding the *Jews* to call Circumcision so? or a command or institution for us by vertue of the command to the *Jews* to call it so? though I should oppose him that should deny our Sacraments to be seals of the covenant, because he should deny a truth, yet I should not say he did sin that did not call them so. Your next instance is, "*because Circumcision might be administred but once, being the seal of initiation, therefore Baptisme being also the seal of initiation is to be administred but once.*" However I conceive no necessity of circumcision or Baptisme above once, yet I professe my self unsatisfied in this, that there is either a command, that a person be but once circumcised, or a person once only baptized: However, if there were a command that a person should be but once circumcised, and it could be proved that a person should be but once baptized, yet I utterly deny, that the command to circumcise but once, is a command to baptize but once; and therefore what ever any Divines may dictate Magisterially, yet I do not think my self in *Pythagoras* his School, that *αὐτὸς ἔφα*, *he said it*, should be my rule. You adde: "*but that circumcision was to be administred on the eighth day only, was an accidentall thing, and therefore bindeth not.*" I see no reason why once circumcising should belong to the substance of the covenant, and to be circumcised on the eighth day should be accidentall; yea, if reason may rule the roast, there is more reason that circumcising on the eighth day should belong to the substance of the covenant, being commanded by God expresly, and as many of the Ancients conceive, particularly *Cyprian, Ep.* 99. *ad finem*, typifying Christs resurrection on the eighth day, then that to be circumcised but once, should be of the substance of the covenant, which is neither commanded, nor is found in Scripture to typifie any thing belonging to the Covenant: So vaine are mens conceits, without the light of the Word.

But you go forward in the other Sacrament. "*The Jewish Passeover being to be yearly repeated, binds us to have a repetition of the Sacrament of the Lords Supper, which came in roome of it, because this belongs to the substance of the Covenant; both of them being Sacraments for spirituall nourishment, growth, and continuance in the Covenant: (as the other was, for birth and entrance) but that their Passeover was to be eaten in an evening, and upon one set evening in the yeare, was accidentall,*

" tell, not so binde me. Here is a heape of dictats without proofe. I grant the Jewish Passeover was to be yearly repeated, because God so commanded it, but that either this belonged to the substance of the Covenant, or that this command binds us to the frequent use of the Lords Supper, I deny it: if it did, it were a very good plea for the superstitious custome of keeping Easter, and receiving the Communion once a yeare on that day, which I thinke you will be ashamed of, though you lay the egge out of which it may be hatched. I grant the Lords Supper is to be repeated often, not because *the Jewish Passeover was to be yearly repeated, or because it is the Sacrament for spirituall nourishment, growth, and continuance in the Covenant* (*as the other was for birth and entrance*) but because it may be plainly gathered from the Institution or Command of Christ, and the Apostles declaration thereupon, 1 *Cor.* 11. 25, 26. for ὁσάκις doth imply ποσάκις, *as oft* doth imply, not obscurely but plainly, *a frequency*, and if example must be a rule, as it is conceived in many cases lesse cleare, and that have lesse reason; that example *Acts* 20. 7. should binde that on the first day of the weeke, when Disciples come together they have the Lords Supper, for the which the meeting then was intended, and that action gave denomination to the whole service; and by the relation of *Justine Martyr* (if my memory deceive me not) and others, it was so in the primitive Church of Christians; but I desire to be sparing in matters of command on mens consciences. As for that " *you make the Evening accidentall to the Passeover, and so not binding us* " *in the use of the Lords Supper*, it's but a dictate. The Evening of the Passeover is no more accidentall then the day it selfe, they being commanded both together. And for the Lords Supper, how we can be loose to receive it in the Morning or Evening after Supper, when the Apostle doth so distinctly mention in this relation of the Institution, 1 *Cor.* 11. 23. that it was done in the night; and vers. 25. μετὰ τὸ δειπνῆσαι, *after he had supped*; I leave to your Assembly to consider; Especially those of you that are so stiffe for the sitting together at the Table, which is not mentioned or hinted in the Apostles relation, and therefore may seeme as much occasionall as the other. And for that which you intimate, " *as if Baptisme were not the Sacrament for spi-* " *rituall nourishment, growth, and continuance in the Covenant, as well* " *as for entrance*; I take to be but a dictate like the rest, which upon exact examination will not hold: it seems to me somewhat neare of kinne to that of *Bellarmine* and other Papists, that the efficacy of Bap-

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tisme extends not to the remission of the sinnes of our whole life, but of originall sinne onely.

But you have yet one more Instance, and thus you speake; "*The "like Instance I give in our Christian Sabbath; the fourth Commande-"ment binds, as for the substance of it, as much as ever it bound the Jewes, "there God once for all, separated one day of seven to be sacred to himselfe, "and all the world stood bound in all ages to give unto God that one day "of seven, which should be of his own choosing. Now untill Christs time, "God chose the last day of the seven to be his Sabbath; and having by the "death and Resurrection of our Lord Jesus, put an end to the Saturday "Sabbath, and surrogated the first day of the week instead thereof to be the "Lords day, wee need no new Commandement for the keeping of the Lords "day, being tyed by the fourth Commandement to keep that day of seven "which the Lord should choose; the Lord having chosen this, the fourth "Commandement binds us to this, as it did the Jewes to the former; so in "like manner, I say in the Sacrament of Baptisme.* What I conceive about the Lords day, I have before declared *Part.* 2. *Sect.* 8. where also I shewed you how different the case of Pædobaptisme is from it, which I shall not now repeate; Onely whereas you bring the Sabbath for an Instance of a Command of God, about the Sacraments of the *Jewes*, binding us as well as the *Jewes*; you forget the marke at which you shoote, the Sabbath or Lords day being not to be reckoned among the *Jewes* Sacraments, or ours, according to the usuall Ecclesiasticall acception and definition of the word. You see now your maxime, which is the foundation of your undeniable consequence undermined, I presume you may see quickly the superstruction it selfe overturned: one blow more will doe it. You piece things together thus; "*When God made the Covenant with Abraham, and pro-"mised for his part to be the God of him and his seed; what God promised "to Abraham, wee claime our part in it as the children of Abraham, and "what God required on Abrahams part for the substance of obedience, wee "all stand charged with, as well as Abraham; Wee as Abraham are tyed "to beleeve, to love the Lord with all our heart, to have our hearts circum-"cised, to walke before God in uprightnesse; to instruct our children, and "bring them up for God, and not for our selves, nor for the Devill, to teach "them to worship God according to his revealed will, to traine them up un-"der the Ordinances and Institutions of Gods own appointment. All these "things God commanded to Abraham, and charges upon all the children "of the Covenant, though there were no expresse reviving these Commands*

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"in our part of the New Testament. And therefore consequently, that Com-
"mand of God to Abraham, which bound his seed of the Iewes to traine
"up their children in that manner of worship, which was then in force,
"binds the seed of Abraham now, to traine up their children in conformi-
"tie to such Ordinances as are now in force. Supposing you meane by what God promised to *Abraham*, the spirituall part of the Covenant, and the persons claiming to be beleevers: I grant this passage to be truth; for these duties are morall duties, and binde at all times; but that which follows, I cannot tell how to take for any other then plain Iudaisme. You say, "*And the same Command which enjoyned*
"*Abraham to seale his children with the seale of the Covenant, enjoynes us*
"*as strongly to seale ours with the seale of the Covenant, and that Com-*
"*mand of God which expresly bound Abraham to seale his with the signe*
"*of Circumcision, which was the Sacrament then in force, pro tempore,*
"*for the time, doth virtually binde us to seale ours with the signe of Bap-*
"*tisme, which is the Sacrament now in force, and succeeds into the roome*
"*of the other by his owne Appointment.* This is your undeniable consequence, inferred from a Judaizing principle, without so much as one Scripture to prove either the principle or conclusion; Whereas I have brought ten arguments most of them out of the Scripture against your principle; and for the Conclusion, what construction can be made of it, but this, that the Command of God to Circumcise, binds us still? for that was the seale of the Covenant God enjoyned to *Abraham*, and *so the Law given by Moses as touching Ceremonies and rites, binds Christian men*, contrary to *Art.* 7. of the Church of *England*. Then must wee Circumcise our Males at the eighth day, as they did. But you say, it binds us virtually only to seale ours with the signe of Baptisme; I pray you then what meane you by this virtuall binding? The opposite Member was expresly, and *in Terminis, in termes*. Is this then your meaning, that it doth not binde expresly and *in terminis*, but virtually, that is, implicitely, and by Interpretation? Tell us then, I beseech you, by what rule of Divinitie, Logick, Grammar, or Rhetoricke, is a man to conceive this Command, *Cut off the foreskin of the secret part of all the Males in thy house the eighth day*. That is, let a Preacher of the Gospel wash with water at any time after birth the young Infants, male and female of Beleevers all over, or on the face. You call this *undeniable Consequence*: if so, it's either Demonstrative from the cause, or effect, or definition, or propertie, or the like; or it's onely Topicall, and then not undeniable; you say,

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'tis by cleare consequence, you may as well say, this is good consequence, *Tu es Petrus & super hanc Petram, Thou art Peter, and upon this rocke; Ergo*, the Pope is Monarch of the Church; or with *Baronius, Arise Peter, kill and eate; Ergo*, the Pope may deprive Princes; If you can apprehend cleare consequence in it, you may enjoy your conceit; *Nos non tantus adeo sagaces, wee are not so quick-witted.* I passe to the next Command, which you thus expresse.

§. 13. That *Mat.* 28. is not a Command to baptize Infants, but contrary to it.

"ANother you finde, Mat. 28. *where our Saviour bids them goe* "*and teach all Nations, baptizing them in the Name of the Father,* "*of the Sonne, and of the Holy Ghost. Where you have two things; first,* "*what they were to doe. Secondly, to whom they were to doe it; they were* "*to preach and teach all things which he had Commanded them; that is,* "*they were to Preach the whole Gospel*, Mark. 16. 15. *The whole Covenant* "*of grace, containing all the promises, whereof this is one, viz. That God* "*will be the God of Believers, and of their seed; that the seed of Believers* "*are taken into Covenant with their Parents; this is a part of the Gospel* "*preached to Abraham.* The Gospel which was preached to *Abraham*, is delivered *Galat.* 3. 8, 9. *And the Scripture foreseeing that God would justifie the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all Nations be blessed; so then they which be of faith, are blessed with faithfull Abraham.* And *Rom.* 1. 16, 17. *I am not ashamed of the Gospel of Christ, for it is the power of God to salvation, to every one that beleeveth, to the Jew first, and also to the Greeke. For therein is the righteousnesse of God revealed from faith to faith; as it is written, the just shall live by faith.* The like may be proved out of *Rom.* 10. and elsewhere; but it is no wrong to say it, that it is a new Gospel, to affirme, *that this is one of the Promises of the Covenant of grace, that God will be the God of Believers, and of their seed; that the seed of Believers are taken into Covenant with their Parents.* I cannot derive it's pedegree higher then *Zuinglius*. But you goe on: "*And they were to baptize* "*them, that is, to administer Baptisme as a seale of the Covenant to all who* "*received the Covenant*; this is a dark Paraphrase, you expresse it clearer, *pag.* 35. *Expresse Command is there, that they should teach the heathen, and the Jewes, and make them Disciples, and then baptize them.* If your meaning be the same in both places, I am content you should Comment on your own words; you goe on; "*Secondly, Wee have the per-* "*sons to whom they were to do this, all Nations, whereas before the Church* "*was tyed to one Nation, one Nation onely were Disciples, now their Com-*

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" *mission was extended to make all Nations Disciples, every Nation which* " *should receive the faith, should be to him now as the peculiar Nation of* " *the Jewes had been in time past. In a word, Nations here are opposed to* " *the one Nation before.* I grant that Nations are opposed to one Nation, and that the Commission was extended to all Nations; which you expresse well, *pag.* 44. *Whereas before they were to goe to the lost sheepe of the house of Israel, now they were to goe unto all the world.* But what sense those words may carry, " *Every Nation which should receive the* " *faith, should be to him now as the peculiar Nation of the Jewes had been* " *in time past is doubtfull.* For either it may have this sense, Every Nation that receives the faith, that is, Bellevers of every Nation, shall be to mee a peculiar people, as the *Jewes* were, in the sense that *Peter* speaks, 1 *Pet.* 2. 9. and so the sense is good; or thus, When a Nation shall receive the faith, that is, a great or eminent part, the Governours and chief Cities, & representative body, shall receive the faith, that Nation shall in like manner have all their little ones capable of Baptisme, and counted visible members of the Church, as the posteritie of the *Jewes* were in the time of that Church administration. This I guesse is the businesse that is now upon the anvill, by observing sundry passages in latter Writers, with whom your Sermon agrees, as if it came out of the same forge. Mr *Blake*, *pag.* 20. hath these words. " *In the same sense and latitude, as Nation was taken in respect of the Cove-* " *nant of God, when the Covenant and Covenant-initiating-Sacrament* " *was restrained to that one onely Nation, where their Commission was first* " *limited: in the same sense it is to be taken (unlesse the Text expresse the* " *contrary) now this Commission is enlarged. This cannot be denied of any* " *that will have the Apostles able to know Christs meaning by his words* " *in this enlarged Commission. But Nation then, as is confessed, did com-* " *prehend all in the Nation in respect of the Covenant, and nothing is ex-* " *pressed in the Text to the contrary, therefore it is to be taken in that lati-* " *tude, to comprehend Infants.* Mr *Rutherford* in his peaceable and temperate plea, *Ch.* 12. *Concl.* 1. *Arg.* 7. hath these words; " *Seeing God* " *hath chosen the race and nation of the Gentiles, and is become a God to* " *us, and to our seede; the seede must be holy, with holinesse of the chosen* " *Nation, and holinesse externall of the Covenant, notwithstanding the* " *father and mother were as wicked, as the Jewes who slew the Lord of* " *glory.* And indeed those Pædobaptists are forced to say so, who justifie the practise of baptizing foundlings, infants of Papists, excommunicate persons, Apostates, if they be borne within their Parish;

thereby directly crossing their own tenent, *That this is the priviledge of a believer from the Covenant of grace, I will be the God of a believer, and his seed*; And the Apostles words, 1 *Cor.*7.14. according to their own exposition, which is, *that the children whereof one of the parents is not sanctified by the faith of the other, are federally uncleane*; nor considering that this practise of baptizing all in the Parish, arose not from any conceit of the federall holinesse of a Nation, but from the conceit of *Cyprian*, with his 66 Bishops, *that the grace of God is to be denied to none that are borne of men*: upon which ground, and the necessitie of baptisme to save a childe from perishing, as of old, so still among the common people, and officiating Priests, children are baptized, without any relation to Covenant-holinesse, particular or nationall. But I leave this to the *Independents* to agitate, who have in this point the advantage; and returne to the Text, *Mat.*28. 19. Concerning which the question is, what ἀυτὰς, or [*them*] refers to in our Saviours words: whether *all Nations* must be the substantive to it, without any other circumscription, or the word, ἀνθρώπους, *men and women*, as the Author of infants baptizing proved lawfull by Scriptures, or μαθητὰς, *Disciples*, included in the verbe μαθητεύσατε, which may be translated, "*make Disciples*. That Author denies not, *but that the verbe may signifie to make Disciples, yet by the subject matter, which it is here taken and used to expresse, it must be taken for to teach, and not to make Disciples: because to make Disciples was not in the power of the Apostles (upon whom the command lay) it being the peculiar of God to frame the heart to submit unto and embrace the Apostles teaching, and to cast them into the forme and obedience of it, and so to make them Disciples: but to teach and thereby endeavour (as much as in them lay) to make Disciples, was in their power and duty: and is all the whole meaning of the word here, therefore properly, and rightly rendred teach, and not, make Disciples.* But that the word doth not signifie onely simply, to teach, whether with effect or without, but to teach till they become disciples, is plain by the use of it elsewhere, in all the places it is used in the new Testament. *Mat.* 13. 52. πᾶς γραμματεὺς μαθητευθεὶς, *Every Scribe that is so taught, as to become a disciple.* Mat. 27. 57. ὃς καὶ ἐμαθητεύθη τῷ Ἰησοῦ, rendered by Beza, Vulgar, ours, &c. *who also himselfe was Jesus disciple*: where the noune μαθητὴς *disciple*, is included in the verbe, and expressed by *John*, *Cha.* 19. 38. ὢν μαθητὴς τοῦ Ἰησοῦ, *being a disciple of Jesus*. *Act.* 14. 21. μαθητεύσαντες ἱκανοὺς, which though our translatours render, and *had taught many*; yet Beza renders it, *Discipulos multos ad-*

junxissent,

junxissent, and had joyned many disciples. So plaine it is that the noune *μαθητας, disciples,* is included in the verbe *μαθητευω,* to make *disciples*; and that it is put not for simple teaching that is without effect; for then the Apostle might be said *μαθητευειν,* when he did preach to the *Athenians* who mocked, *Acts* 17. 32. and the unbelieving *Jewes, Acts* 28. 24. for they were taught: but for teaching, *cum effectu,* with effect, so as that the persons taught became disciples. And Mr *Edwards* lately at *Christ-Church* averred in all the Dictionaries he could peruse, it did not signifie simply to teach, coming from *μανθανω, to learne,* he might have added coming from the noune *μαθητης, a disciple.* As for the objection; *Christ should command them that which was not in their power.* I answer, it was in their power, and their dutie not onely to teach simply, so as to propound things to them, but also so as to bring them to be disciples, which they could doe, not as principall, sole, supreme agents, but as *workers with God, συνεργοῦντες,* as it is 2 *Cor.* 6. 1. subordinate instruments to him they could, in which respect they are called *wise Master-builders, that beget men by the Gospel, save and convert them, espouse them to Christ,* &c. Even as the knife cuts, though not without the hand; as an Ambassadour makes peace, though not without his Prince. And this might be rightly charged to them, as it was charged to *Peter, to feed Christs sheepe, and to strengthen his brethren,* though he could doe neither of himselfe. But that "Author hath another exception, *that μαθητὰς,* disciples, *is of the masculine gender, and if that were the substantive to ἔθνος, them, then women "should be excluded.* To this I answer, that there be hundreds of places, where the masculine comprehends both sexes, as *Joh.* 3. 16. *πᾶς ὁ πιστεύων, every one that believeth,* though in the masculine gender, yet comprehends women. *Rom.* 5. 12. *εἰς πάντας ἀνθρώπους, upon all men,* comprehends women too: and women are comprehended under *μαθηταὶ, disciples, Acts* 1. 15. &c. Besides that Author did not consider it seems, that if *ἀνθρώπους,* men, were the substantive, and *ἀυτὰς, them,* in the masculine gender were the adjective, women if this reason were worth any thing, should be excluded however. And for that which he saith, "*that some say ἀυτὰς, them, cannot agree with ἔθνη, nations,* because of a different gender, though it may be a reason, and *Piscator* made use of it thus farre, *ἀυτὰς syntaxi refertur ad sensum, non ad vocem: nam praecessit ἔθνη, them, in the syntaxis is referred to the sense, not to the word, for nations went before:* yet I fasten nothing on it, sith it cannot be denied that Enallage, Heterosis, or change of gender is frequent.

But for my part, I conceive that the ſenſe includes both, neither ſeparately, both conjunctly, and that *αὐτοὺς, them*, referres both to *μαθητὰς, diſciples*, and to *ἔθνη, nations*; thus, *μαθητας ἐκ παντων τῶν ἐθνῶν, diſciples of all Nations*, and muſt be thus expounded, *make diſciples of all nations, baptizing them*, that is, *the diſciples of all nations*. And this is agreeable to your Paraphraſe, *pag.* 35. *teach the heathen, and Jewes, and make them diſciples, and then baptize them*; and *pag.* 38. *make all nations diſciples*. And *Beza annot. in Matth.* 28. 19. *μαθητεύσατε, id eſt, diſcipulos mihi facite ex omnibus gentibus, make diſciples to me of all nations*: and a little after, *μαθητεύειν, ergo hoc loco, non neutropaſſivè pro diſcipulum eſſe, ſed activè accipitur quaſi in Conjugatione Hiphil, ac ſi dicas diſcipulare, to teach therefore in this place is not taken neuterpaſſively for to be a diſciple, but actively, as if it were in the Conjugation Hiphil, as if you ſhould ſay, to make to learne*. Some doe make the ſubſtantive *credentes, believers*, and that parallel place, *Mark.* 16. 16. may leade us to it; but *diſciples* and *believers* being all one in this matter, it comes to one paſſe. I rather, as I ſaid, make the ſubſtantive *μαθητὰς ἐκ παντων τῶν ἐθνῶν, diſciples out of all nations*, for theſe reaſons; firſt, becauſe it ſuits with the expreſſion, *Joh.* 4. 1. *πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει he maketh more diſciples and baptizeth*; where making diſciples is put before baptizing, and baptizing of Chriſt by his Apoſtles is *of diſciples*: they that were baptized by *John*, or Chriſts diſciples, are every where called *the diſciples of John*, and *of Jeſus*, and the doctrine they taught them, *their baptiſme*, Acts 19. 1, 2. and elſewhere. Secondly, becauſe uſually hearing and believing are put before baptizing, *Acts* 2. 41. *Acts* 8. 12. 38. *Acts* 10. 48. *Acts* 16. 15. 33. and ſo were called diſciples, which ſhews that the Apoſtles ſo conſtrued the precept of Chriſt to baptize *diſciples*. Beſides, if [*them*] were referred to nations or men, without due circumſcription of diſciples or believers, as a limitation, directing whom to baptize, it would follow, that either they might baptize any man or nation in the world, whether taught or not, and if ſo, then the *Spaniards* practiſe of forcing droves of *Indians* to baptiſme, and that practiſe of baptizing a Kingdome upon the Kings converſion and command, without ſufficient precedent teaching, were juſtifiable; or elſe they muſt baptize none till all men or all nations were to be baptized together.

There hath been vented lately, in a little paper, a very abſurd one, though it be licenſed, entituled, *A Declaration againſt the Anabaptiſts*; in which the Author ſaith, "*that making Diſciples, is to be done*

"*by*

by baptizing them; which if true, then the Apoſtles needed to have done nothing elſe, in obſervance of that command of diſcipling, but to baptize, and it would ſerve for a good plea for non-preaching, or meer officiating Prieſts: whereas in *Mark.* 16. 15. which I think will not be denied to be parallel to this, *Matth.* 28. 19. *Diſciple all nations, is preach the Goſpel to every creature.* But this conceit is ſo abſurd, that I preſume none that hath any wit will entertain it, though the paper be licenſed. That which I have hitherto diſcourſed, tends to this, to prove, that when Chriſt ſaith, *Teach all nations, and baptize them*, his meaning is, by *preaching the Goſpel to all nations, make them Diſciples, and baptize thoſe that become Diſciples of all nations.* Now, concerning the Poſition, which after Mr. *Blake* and Mr. *Rutherfurd*, you ſeem to imbrace, concerning the federall or externall holineſſe of a believing or choſen nation, giving right to the Infants of that nation to be baptized. Give me leave to argue a little: Firſt, if Infants may be baptized, becauſe they are born in a choſen nation, or a believing nation, then there may be a rule whereby we may know when a nation may be called a believing, or choſen nation, when not; otherwiſe we ſhould not know when to make uſe of this title to baptiſme, when not: and it were abſurd to conceive God ſhould give us a rule, and no direction how to make uſe of it. But no rule can be aſſigned whereby to know when a nation is a believing, choſen, or diſciepled nation, giving right to baptize Infants of that nation, when not; *Ergo*, If it be ſaid they may be known, in that they are deſcended from ſuch a Believer as *Abraham*. I reply, then God would have left us a note to know ſuch a nation by, as he did *Abrahams* poſterity by Circumciſion: But there is no ſuch note, nor any ſuch nation marked out; this were indeed contray to the appointment of admitting all nations. If it be ſaid when the king of a countrey is a Believer, this is no rule; for it may be he may be a Believer, and all the reſt unbelievers, and then the practice of baptizing Infidels afore they are inſtructed at the command of Princes: As when *Charles* the great forced the *Saxons* to be Chriſtians, were to be juſtified. If it be ſaid, the nation is a believing nation, when the repreſentative body believes, and ſo the children of that people may be baptized: I anſwer, the repreſentative body may be Believers, and the greateſt part Infidels, Papiſts, *&c.* theſe Infidels children muſt then be baptized; yea, the Infidels themſelves, by vertue of an implicit faith in their governours faith, for they are a part of the nation. And therefore if

Mr. *Blakes*

Mr. *Blakes* Argument be good: *The Infants of any nation make up a part of the nation, and the nation where they came were to be diſciples; and therefore the Infants to be baptized*: the ſame reaſon holds for Infidels of age, for they are a part of the nation. If it be ſaid, it is a believing nation, when the greateſt part are Believers, how ſhall that be known? How ſhall a miniſter do when he cannot come to the knowledge of it? muſt he ſtay till they be counted by poll, as the Sheriffes do at the election of Knights of the Shire, and upon Certificate that the major part is believing, then baptize? Why did not the Apoſtles ſo, nor any other Miniſters to this day? How ill would it fare with ſome poor Chriſtians, who are but a handfull in reſpect of the multitude of unbelievers of their own nation, as in the Primitive times, when Princes and States were adverſaries to Chriſtianity? If it be ſaid, when all *adulti* of ripe yeers are believers, then ſuch a right is aſſerted as never was, nor perhaps ever will be, except *when all Iſrael ſhall be ſaved*; and ſo no Infants ſhall be baptized on this ground. Secondly, but, if it could be reſolved what number or ſort of Believers make a believing nation, giving title to Infant-baptiſme, yet there would be uncertainty concerning the kind of believing, which might denominate a believing or choſen nation, having federall or externall holineſſe, ſuch as may create title to the baptiſme of Infants of that nation. There are ſome nations that are reckoned among Believers, which yet are miſ-believers, as Heretiques, for inſtance, the nation of the *Goths*, who were *Arians*; or groſly Idolatrous, as the *Spaniards*, ſhall they give title to their children to baptiſme, when without repentance they cannot be deemed capable of communion in the body of Chriſt? Thirdly, if Infants of wicked parents be capable of baptiſme, becauſe born in a believing nation, then this priviledge agrees to them, either in reſpect of their deſcent, or the place of their birth, or both. If in reſpect of their deſcent, then either their deſcent within mans memory, or their deſcent beyond all the memory of man. If of their deſcent within memory and knowledge, then Foundlings have no title hereby to Baptiſme, of whoſe parentage there is no knowledge, neerer or remoter, who are nevertheleſſe baptized: If of that beyond memory, it muſt be upon ſuch a ground, as is common to all Infants in the world, which are deſcended from ſome Believer, in ſome precedent generation; or elſe ſuch a rule muſt be ſet down, as hath no certainty in it, by which to adminiſter that Ordinance: If from the place of birth only, becauſe

cause the Church of God is there, then children of *Turks* or *Jews* are to be baptized, because born in *London:* If by reason of both, when they concurre, and not otherwise, then the children of an *English* Embassador at *Constantinople*, or Agent at *Aleppo*, supposed to be wicked, as the *Jews* that persecuted Christ, loose this priviledge, because born out of *England:* If there be any other nationall respect upon which this supposed priviledge may be fastened, it either hath these or the like inconveniences consequent on it. Fourthly, if there be such a federall holinesse of a chosen, discipled, or believing nation as may make the Infants of that nation, though their parents be openly wicked, capable of Baptisme; this right must come from some grant or charter or other. We find indeed, God would have the posterity of *Abraham*, and all the males in that nation circumcised: So God appointed it, what ever their parents were, for reasons before rehearsed; but there is no such grant, promise, covenant, or appointment now to any nation of *Gentiles*, as was then to the posterity of *Abraham*, because the reasons now cease, the Messiah is now come, and the prerogatives are now personall, not nationall, not one nation hath priviledge above another as a nation, but personall, as a Believer in any nation. As for the Text which Mr. *Rutherfurd* alledgeth, to wit, *Rom* 11. 16. it hath been examined before, and shewed out of the Text, that holinesse of the branches there, is meant personall by faith; and the objection against it which he makes, to wit, "*that then the children of a believing parent should* "*be all sanctified, whereas the contrary is manifest: as in* Absolom, *the* "*sonne of* David, proceeds upon this mistake, that by *the root and first fruit*, are meant any Ancestor; whereas it is meant of *Abraham* the Father of the faithfull, as *Deodate* in his *Annot.* on *Rom.* 11. 16. or, at most, *Abraham*, *Isaac* and *Jacob*, in whose names all the elect are comprehended, when God calls himself *The God of* Abraham, Isaac *and* Jacob, as our Saviour intimates, *Luke* 20.37,38. *Mat.*22.32. *Mar.*12. 26,27. And for that which he saith, "*that the* Jews *in* Pauls *time were* "*holy by covenant, howbeit for the present, the sons were branches broken off* "*for unbeliefe*, if it be meant of the *Jews* broken off through unbelief, in respect of their present state, they were not holy by covenant. Only thus far the Jewish nation in *Pauls* time is said to be holy, either in respect of the remnant, according to the election of Grace, mentioned, *vers.* 5. of which he was one; or in respect of the posterity that should afterwards be called according to the pro-

them

miſe of God to *Abraham*, in which ſenſe they were federally holy; yet this did neither give right for the baptizing of children of unbelieving *Jewes* in *Pauls* time, nor now. "*And for that which he ſaith* "*that God hath choſen the race and nation of the* Gentiles, *it is not right*: For God hath not choſen ſimply the race and nation of the *Gentiles*, but a people to himſelf, out of the race and nation of the *Gentiles*, as it is ſaid, *Rev.* 5. 7. *Thou haſt redeemed us to God by thy blood, out of every kindred, and tongue, and nation.* As for Mr. *Blakes* Argument, becauſe it falls in with your reaſon, I ſhall anſwer them together in that which followes. You ſay; "*Now we know, that when that one na-* "*tion of the* Jews *were made Diſciples, and circumciſed, their Infants were* "*made diſciples (made to belong to Gods School) and circumciſed with* "*them, when that nation was made diſciples in* Abrahams *loynes, and* "*circumciſed their ſeed alſo was the ſame, when that nation was taken out* "*of* Egypt, *and actually made Diſciples, their children were alſo with them.* "This is your firſt Argument to prove a command by cleare conſequence, from *Mat.* 28. 19. for baptizing Infants. Now the ſtrength of it lies in theſe ſuppoſitions. Firſt, "*that Chriſt did bid them* "*baptize all nations, after the manner that the* Jews *did circumciſe one na-* "*tion.* And Mr. *Blake* doth conceit this ſo ſtrongly, that he ſaith, "*this cannot be denyed of any, that will have the Apoſtles to be able to know* "*Chriſts meaning by his words in this enlarged Commiſſion.* Secondly, "*that the nation of the* Jews *were diſcipled when they were circumciſed.* I do not impute it to Mr. *Blake* through defect of ability to underſtand, but through the ſtrong hold which theſe points have in his minde, *that Baptiſme ſucceeds Circumciſion, in the place, roome, and uſe of it, and the covenant of the Goſpel is all one, with the covenant made to* Abraham, that he imagines there ſhould be ſuch an alluſion to circumciſion, as that the Diſciples muſt underſtand Chriſts meaning, whom to baptize from the Precept of circumciſion, *Gen.* 17. but in mine apprehenſion, there is no colour for ſuch a conceit. 'Tis true, he enlargeth their commiſſion, and bids them, *Go and make Diſciples of all nations*; or, as it is in *Mark*, *Preach the Goſpel to every creature, and then to baptize the Diſciples of all nations*; but this enlargement of commiſſion was not in oppoſition to the reſtriction about circumciſion, *Gen.* 17. but in oppoſition to the reſtriction, *Mat.* 10. 5, 6. as your ſelf rightly expreſſe it, *pag.* 44. And for that expreſſion, "*that the nation of the* Jews *were diſcipled, that their Infants were* "*diſcipled, that the nation was made Diſciples in* Abrahams *loines*; it is

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[illegible] to make Disciples, as I believe no Lexicon, nor I think any Expositor to this day made of the word, which plainly signifies to teach; so that the persons taught do learn, and accordingly profess the things taught; and our Lord Christ in that expression it by preaching the Gospel, and accordingly the Apostles by preaching did make Disciples, Acts 14. 21. which how it can be said of Infants that can neither understand nor speak the doctrine of the Gospel preached to them, without a miracle, I know not. I make no question, but *Abraham* did teach his children, and make them Disciples, and that the *Israelites* did teach and make Disciples of their children, as soon as they could understand the things of God; but that they should be disciples in *Abrahams* loynes, is such a piece of language as I never read in the Bible, nor in any Author, but such as torture words to make them speak what they would have them. And sure, if the Apostles had understood our Saviours command thus: [*Disciple all nations baptizing them*; that is, *Admit the infants of all nations to baptisme, as the Jews did the male Infants of that one nation to circumcision*] they might have saved themselves a great deal of labour of preaching afore baptisme, and of baptizing females, and would have left us some precedent of such a practice. But you adde further: "*And we know, that in every* "*nation, the children make a great part of the nation, and are always in-*"*cluded under every administration to the nation, whether promises or* "*threatnings, priviledges or burthens, miracles or judgements, unlesse they* "*be excepted: So are they in families, in cities, is being the way of the* "*Scripture, when speaking indefinitely of a people, nation, city, or fami-*"*ly, to be either saved or damned, to receive mercies or punishments, ex-*"*presly to except Infants, when they are to be excepted, as we see in* "*the judgement that befell* Israel *in the Wildernesse; when all that re-*"*bellious company that came out of* Egypt *was to perish by Gods righteous* "*doome, their little ones were expresly excepted,* Numb. 14. 31. *and in* "*the covenant actually entred into by the body of the nation,* Nehem. 10. *it* "*is expresly limited to them who had knowledge and understanding.*" And "*the Disciples who received this commission, knew well, that in all Gods* "*former administrations, when any parents were made disciples, their chil-*"*dren were taken in with them to appertain to the same estate; and there-*"*fore it behoved the Lord to give them a caution, for the leaving out of* "*Infants in this new administration, that they might know his minde,* "*had he intended to have them left out, which that ever he did, in word*

" *or deed, cannot be found in Scripture.* 5. The Lord hath plainly given " caution in Scripture for the leaving out Infants in this administra-" on according to ordinary rule: For in that he directs them to bap-tize disciples upon preaching, he doth exclude Infants, who are not such disciples, nor according to ordinary providence can be. And as the Apostles could easily understand, as knowing what under the term *Disciple* in common speech, and in the whole new Testament, those only are meant, who being taught, professed the doctrine taught by such a one, as *Johns Disciples, Christs Disciples, the disciples of the Pharisees*, Luke 5. 33. *the disciples of the persecutors*, Acts 20. 30. and accordingly they administred Baptisme. And in that Christ appoints these to be baptized, he excludes others: For the appointment of Christ, is the rule according to which we are to administer holy things, and he that doth otherwise, follows his own invention, and is guilty of will-worship; and thus we construe the meaning of the Holy Ghost in other appointments: As, because it is said, 1 *Cor.* 11. 28. *Let a man examine himself, and so let him eat*, therefore Infants are excluded, though Infant-communion was held lawfull and necessary for six hundred yeers in the Church: Wine is appointed in the Eucharist, therefore not Water mixt with Wine, as the *Papists* contend: Water in Baptisme, therefore not salt, chrisme, spettle: the Preacher to baptize, therefore not women, or private persons: Males to be circumcised, therefore no females: *two shall be one flesh*, therefore no more then *two*, against Polygamie, *Matth.* 19. 5. So that unlesse you will alter the definition of wil-worship, according to *Mat.* 15. 9. in point of worship, that is excluded which is not expressed. And therefore, whereas you say, [" *it behoved the Lord to give them a* " *caution for the leaving out of Infants in this new administration, that* " *they might know his minde, if that he intends to have them left out,* " *which that ever he did, in word or deed, cannot be found in Scripture*] I may more truly interpret thus: it behoved the Lord to give them a Precept for the putting in of Infants in this (which you truly call) new administration, as being not the same with Circumcision, that they might know his mind, if that he intends to have them put in, which that ever he did, in word or deed, cannot be found in the Scripture. Certainly, you may as soon extract water out of a flint, as draw a command to baptize Infants out of this Scripture, by any expresse terms, or virtuall consequence: but the ordinary baptising of Infants is, and may be proved from this Text to be a wil-worship,

Master *Baley*. A dissuasion from the error of the times, *ch.* 8. *p.* 175. argues from this very text in like manner, to prove that only Ministers have power to preach the Word ordinarily.

if this Scripture be the rule of adminiſtring ordinarily that Ordinance, which it indeed is, and hath been ſtill taken to be. As for that which you ſay, “*The children make in every nation a great part of* “*the nation*, ſo do the Infidels that are *adult*, of ripe yeers; and yet are not therefore included in this ſpeech, *Teach all nations, and baptize them*; and as for that which you ſay, “*the children are alwayes* “*included under every adminiſtration to the nation, whether promiſes or* “*threatnings, priviledges or benefits, mercies or judgements, unleſſe they* “*be excepted*; therefore here Infants are included, when it is ſaid, *Go teach all nations, baptizing them*. I anſwer: Firſt, that this ſpeech in ſo univerſall and ample expreſſions, if underſtood of temporall judgements and mercies, is contrary to *Ezek.* 17. 20. *Jer.* 31. 29, 30. *Iſai.* 6. 13. and 10. 22. if of eternall, as it ſeems you mean, when you ſay, [*to be either ſaved or damned*] it is contrary to *Rom.* 9. 13. 27. 29. *Rom.* 13. 5. Secondly, if it were true, yet makes nothing to the purpoſe, ſith this Precept is not an appointment to baptize all nations as nations without any further circumſcription, for then every perſon in the world might be baptized, but diſciples of all nations; and therefore it is not a nationall priviledge, but a perſonall, belonging to Diſciples or Believers of every nation. And for that which you ſay, “*The* “*diſciples who received this commiſſion, knew well, that in all Gods former* “*adminiſtrations, when any parents were made diſciples, their children were* “*taken in with them to appertain to the ſame ſchool*; if it be thus underſtood, that God required that parents being called, ſhould inſtruct their children, and ſo the children *in potentia propinqua*, in a neer poſſibility, were diſciples, it is granted, according to that which God ſpeaks of *Abraham*, Gen. 18. 19. and requires of the *Iſraelites*, Deut. 6. 7. But if you mean it thus, that the Diſciples knew, that when any parents were made diſciples, barely and preciſely for this reaſon without any other, the children were actually diſciples, and ſo to have Baptiſme adminiſtred to them, it is an untruth, that hath no ground for it. But you have yet ſomewhat more to ſay for Infants being diſciples; and therefore you thus anſwer an objection: “*If it be ſaid* “*they are not capable of being diſciples, I anſwer, as capable as the Infants* “*of the Jews and Proſelytes were when they were made diſciples.* It is granted, but neither were the Infants of *Jews* or *Proſelytes* capable of being actually diſciples in an ordinary way; nor are ours. You go on: “*And beſides, they are devoted to be diſciples, being to be trained up* “*by their parents who are ſworn from their Infancy to teach them the knowledge of*

"*Christ*. If Isbrand to say, that parents are to teach Infants from their infancy the Knowledge of Christ. For, though it is said of *Timothy*, *Thou hast known the Holy Scriptures, &c. from a child*, 2 *Tim.* 3. 15. yet our Translators would not render it *from an Infant*, but from a child. But however, if their parents be to teach them from their infancy, and the parents devote them to be disciples, yet this doth not make them disciples actually, but potentially, they may never be disciples for all that. But you tell us: "*And as the present, they are capable* "*of his own teaching*. I deny not but Infants are capable of Christs own teaching, nay, of a true faith, yea, of actuall profession of faith. The same power that could make *John Baptist* in his mothers womb sensible of the presence of Christs mother, and to leap for joy, that could open the mouth of *Balaam*'s Asse, can out of the mouth *of babes and sucklings perfect praise*. But then this is done in an extraordinary way, and *extraordinary accidents make not an ordinary rule*. But you adde: "*And see I am, in Christs own dialect, to belong to Christ*, "*and to be a Disciple of Christ, or to bear the name of Christ, are all one*; "*and that such Infants do belong to Christ, and bear the name of Christ*, "*I have sufficiently proved already, and in the margine you cite* Mat. 10. "42. Mar. 9. 41. Mat. 18. 5. Mr. *Blake* pag. 21. seems to triumph in this Argument, when he saith: "*Who then is not afraid to refuse* "*them, who will receive Christ? Who will not baptize them, that is* "*willing to baptize disciples in the name of Christ?* But this is a triumph before victory. The plain truth is, there's never a one of all the three Texts, speaks of little ones in respect of age. The first, *Mat.* 10. 42. is meant of the Apostles; and as *Beza* in his *Annotations* sayes rightly, *Parvos vocat per concessionem suos discipulos, homines nimirum coram mundo viles & abjectos*, He calleth his Disciples little ones by concession, to wit, men vile and abject before the world; so that they are called little, in respect of their outward estate in the world, not in respect of age. The second Text, *Mar.* 9. 41. hath not the term little ones, or children at all, and it is expresly meant of the Apostles, *in χριστῷ*, *because ye belong to Christ*. The third Text, *Matth.* 18. 5. is as little to the purpose. For, first the word is not Infant, but little childe, who may be one able to speak: secondly, one such little child, is not meant of a little childe in age, but a little child in affection; though an old man in age, resembled by a little child, as appeareth out of *vers.* 3. one that is converted, and made as a little child, *vers.* 4. one that humbles himself as a little childe, *vers.* 6. one of those little

ones that believe in him. And therefore Beza rightly on verse 3. saith this Annot. *Puerilem talem animum, id est, quemlibet eo se demittentem, ut puerum referat: nec enim proprie de pueris agit; such a little childe, that is, any one that doth so humble himself, that he resembles a little childe. For he doth here properly speak concerning children.* And so the *Syriack* Interpreter, *qui sit sicut puer iste, who is as he is this boy.* But you have yet one place to prove that Infants are disciples; which you thus expresse. *And I desire it may be seriously weighed, whether that expression, Acts 15. 10.* "*Now therefore why tempt ye* "*God, to put a yoak upon the necks of the Disciples, do not necessitate* "*us to give the name of Disciples to Infants, as well as to grown men:* "*For I reason thus; All they upon whose necks those false teachers would* "*have put the yoak of Circumcision, are called disciples, and to be called* "*disciples; but they would have put the yoak of Circumcision upon In-* "*fants, as well as grown men; therefore Infants as well as grown men are* "*called disciples, and to be called so. The Major is undeniable, the Minor* "*I prove thus: They who pressed Circumcision to be in force according to* "*the manner of Moses Law, and would put it upon their necks after the* "*manner of Moses his Law, they would put it upon Infants of those who* "*were in covenant with God, as well as upon the necks of those who were* "*grown men; for so Moses Law required: But these false teachers press-* "*ed Circumcision to be in force, as is apparent, Acts 15. 1.* I have seriously weighed this Text, *Acts* 15. 10. as you desire, and I find no necessity nor colour of giving to Infants the name of Disciples from that Text. And in answer to your Argument, though you say, it is indeniable, yet I have the boldnesse to deny the *Major* in your Prosyllogisme; For, *though it be true that they are called disciples upon whose necks they would put the yoak of Circumcision*, yet it is not said, they would put it only on Disciples, it is more probable they indeavoured to put it on the necks of all, whether Disciples or others, as universally necessary to salvation, v. 1. And therefore your *Major* is not certain, that *all they, upon whose necks those false teachers would have put the yoak of Circumcision are called disciples*: The *Minor* likewise in your Prosyllogisme, I deny and in your latter Syllogisme, framed to prove it, I deny the *Major*: For, though I deny not that they would have had Infants as well as converted *Gentiles* circumcised; yet the putting the yoak of Circumcision is not actuall circumcision in their full, *for that they were able to bear for many ages*; and at this day *Abassines* and *Abassine* Christians do still bear, as well as *Jews*; but

the yoak of circumcision is the necessity of it on mens consciences, and therewith the whole Law of *Moses*, vers. 5. and that as necessary to salvation, v. 1. and therefore *Peter* having said, v. 10. *Why tempt ye God to put a yoak upon the necks of the Disciples?* addes, v. 11. *but we believe that through the grace of the Lord Jesus we shall be saved even as they*, plainly implying, that the yoak he meant, was the necessity of Circumcision and keeping *Moses* his law to salvation. Now, this yoak was not put upon Infants, but upon brethren taught the necessity of it, *vers.* 1. And thus, like another *Sisyphus*, the stone you roul returns upon you: *Volvenda sæxum suder, nec profecit hilum, you sweat in rouling a stone, and yet profit not a whit*; and you are so far from proving by virtuall and undeniable consequence, a command to baptize Infants of Believers, according to ordinary rule, that on the contrary, this Text, *Mat.* 28. 19. clearly proves Infants are not by ordinary rule to be baptized, because Disciples of all nations, and no others, are appointed to be baptized; and therefore baptizing of Infants is besides the institution, and so will-worship. But yet Mr. *Blake* hath one Text for a reserve, which he thus puts in array: "*Let that Text of the Prophet be well weighed, "where speaking by the Spirit of prophecy of the rejection of the Jews, and "the glorious call of the Gentiles in their stead, in that ample way, as it is "there set out, hath these words: Behold, I will lift up mine hand to the "Gentiles, and set up my Standard to the people, and they shall bring thy "sons in their arms; and thy daughters shall be carried on their shoulders,* "Isai. 49. 22. *If there were but such an hint, as that by way of pro-"phecy to have left them behind, we should from some have heard of it with "a wise.* It may be truly said, the alledging this Text for Infant-baptisme, is but a noise, *vox & præterea nihil*, a voyce, and nothing beside, as the *Spartan* said of the Nightingal. To it I answer, that the allusion is to nursing-fathers and mothers, carrying children on shoulders, and in their arms, and the speech is metaphoricall, as *Junius* saith in his *annot.* in locum, *Hæc omnia allegoricè dicuntur, all these things are spoken allegorically*, and may be either understood, as he speaks, *of the spiritual amplifying of Christs Kingdom*; and so children were brought on arms and shoulders among *Gentiles* by preaching and instruction, as when the Apostle saith, *he was gentle among the* Thessalonians *as a nurse that cherisheth her children*, 1 Thes. 2. 7. or, it may be understood of the return of the *Jews* from captivity; and that the following verse make more probable; nor is there a word in the Text that I observe, of the rejection of the *Jews*, as he sayes, but of their restitution.

But

But if it could be understood properly, which hath no likelihood, it may be as well conceived of bringing their children to Christ laying on of hands, as baptizing of them. I go on to that which followes in your Sermon.

§. 14. Of examples in Scripture of Infants Baptisme, particularly of baptizing of households.

"Neither command by good consequence for the baptizing of Infants, "nor shall you finde in the forementioned place: when the Apostle exhorteth them to repent and be baptized, &c. because the promise was made "to them and to their children, which as I shewed clearly proves that the "children of such as believe and are baptized, are taken into Covenant, "and therefore by good consequence they are to receive the seale of the Covenant, the Text not only shewing that they are within the Covenant, "but also that a right to Baptisme is a consequence of being within the "Covenant. This text hath been examined before, and it hath been proved that the promise there is the sending of Christ, who was raised up to blesse them and their children first, then those that were afarre off, being called, and that the promise doth not belong to their children, as the children of beleevers, but as called, and that the promise is not alledged as of it selfe giving right for them or their children to be baptized, without any other consideration, but as a motive and incouragement for them to repent, and so to be baptized in the name of the Lord Jesus, for the remission of sinnes, notwithstanding they had crucified the Lord of glory, and wished his bloud to be upon them, and their children; which being thus rightly understood, is so farre from proving a command to baptize Infants, that on the contrary, it proves they are not to be baptized. You say further, "Thus for Commands: for examples, though there should be none, there is "no great argument in it, when the rule is so plaine, yet we have examples "enough by good consequence. It is true, if the rule were plaine, there would be no need of an example; and on the other side, if we had regulating examples, we should thereby know how to interpret the rule. But whereas you say, *we have examples enough by good consequence*, it may be well suspected, these examples will prove like the commands, by consequence meere conjectures and conceits of men that would have it so. But let us heare what you say. "For you shall "finde, that the Gospel tooke place just in the old administration, by bring-"ing in whole families together; when Abraham was taken in, his whole "familie was taken in with him; when any of the Gentiles turned profelytes, ordinarily their whole families came in with them; so in this new

"administra-

" administration, visibly if the master of the house received Christ, all " whole families were in and were baptized with him; the whole house- " hold of Cornelius, the first converted Gentile, Act. 11. 14. the houshold " of Stephanus, the houshold of Aristobulus, the houshold of Narcissus, the " houshold of Lydia, the houshold of the Gaoler: These are examples not to " be contemned. True: nor any part of holy Scripture which is written for our learning, but in all these, there is no example of an infants baptizing in the Scripture. You say, " *the Gospel tooke place just in the* " *old administration, by bringing in whole families together.* By the old administration, you meane circumcision. But wee doe not finde the Gospel or Baptisme tooke place just in the manner of circumcision; for in circumcision, it was but in one familie singled out, of the males onely, whether in the covenant of grace or not, children or servants, elder or younger, at eight dayes old, in the house, by the Master of the familie, or others in his stead. But in Baptisme it is cleane otherwise, so that you might more truly have said, the new administration of Baptisme is just opposite to that of circumcision, yea in respect of that one thing wherein you make them agree so well, the bringing in of whole families together, it was but contingently so, not alwayes so, nor constantly so, according to any promise or prophecy, and when it did so happen, we finde not any infant baptized, nor any intimation of baptizing housholds, in conformitie to the administration of circumcision. And this may appeare by going through the examples of baptizing in the new Testament. Concerning *John* the Baptist, it is said, *Mat.* 3. 5. *Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sinnes.* Luk. 3. 29. *And all the people that heard him, and the Publicans justified God, being baptized with the baptisme of John; but the Pharisees and Lawyers rejected the counsell of God against themselves, being not baptized of him.* Concerning Christ and his disciples, it is said, *Joh.* 4. 1, 2. *When the Lord knew how the Pharisees heard that Jesus made and baptized more disciples then John (though Iesus himselfe baptized not but his disciples.)* In these examples the practise of baptizing, is not by taking in a familie, but by admitting all that would become disciples over all the Countries. After the ascension of Christ, the first example of Baptisme, is that *Acts* 2. 44. and there it is said, *They that gladly received the Word were baptized*; and these were they to whom he had said, *ver.* the 39. the *promise is to you and to your children; and there were added unto them about three thousand soules, and*

yea

yet never an Infant baptized, unleſſe we ſhall take *Mr Thomas Goodwins* conceit for an Oracle (poſſibly the more willingly taken up, that it might ſeeme the more credible, that the Church of *Jeruſalem* was but one ſingle formed Congregation in a Church way) that therefore it is ſaid, *There were added three thouſand ſoules*; to intimate, that there were men, women and children added: he might have obſerved how ridiculous ſuch a conceit is by that which follows, *ver.* 42. *And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayer, and feare came upon every ſoule*, &c. Which if he can apply to infants, *Erit ille magnus Apollo*, I ſhall take his words for Oracles. Now ſure theſe three thouſand ſoules were not one family. The next example is of the *Samaritanes*, of whom it is ſaid, *Acts* 8. 12. *That when they believed Philip preaching the things concerning the Kingdome of God, and the name of Jeſus Chriſt, they were baptized men and women.* Where it is plaine, that in a manner the whole Citie were baptized; for *ver.* 6. it is ſaid, *The multitude with one accord gave heed to that which Philip ſpake*; ver. 13. *Simon himſelfe* that did before lead them, *now believed*; and *ver.* 14. *Samaria received the word of God*, and yet not an infant mentioned to be baptized, *but thoſe that believed, and received the word of God*; nor was this adminiſtration by taking in of a familie, but rather of a Citie. The next are of the Eunuch, *Acts* 8. 38. and *Paul*, Acts 9. 18. which were ſingle believing perſons, not a whole familie. The next is of *Cornelius*, of whom you gather from *Acts* 11. 14. "*That his whole houſhold were baptized.* But it is true withall, that his houſe was not an ordinary familie, but a garriſon of Souldiers. 2. *That he called together his kinſmen and neare friends*, Acts 10. 24. 3. That *ver.* 2. *This whole houſe feared God.* 4. That no other are nominated to have been baptized, but thoſe *who had heard the word*, ver. 44. *which ſpake with tongues, and magnified God*, ver. 46. *which received the holy Ghoſt*, ver. 47. *who were ſaved by Peters words*, Acts 11. 14. which I preſume will not be affirmed of infants. "Then you mention *the houſhold of Stephanas, which is ſaid to be baptized*, 2 Cor. 1. 16. and alſo *Chap.* 16. 15. is ſaid *to addict themſelves to the miniſtery of the Saints.* To this houſhold moſt aptly may be adjoyned that which you omit, the houſe of *Criſpus*, concerning whom 'tis ſaid *Acts* 18. 8. *And Criſpus the chiefe ruler of the Synagogue believed on the Lord, with all his houſe, and many of the Corinthians hearing believed, and were baptized.* Where under the tearme *houſhold*, thoſe onely are meant who believed, and thoſe that among the *Corinthians*

were baptized, are ſaid firſt to heare and believe. " You put *in the* " *houſhold of Ariſtobulus, the houſhold of Narciſſus*, and you doe allude to *Rom.* 16.10, 11. but theſe are onely brought in to make a number. For though our tranſlators in the Text, reade *of Ariſtobulus and Narciſſus houſhold*, yet in the Greeke it is τοὺς ἐκ τῶν Ἀριστοβούλου, & τοὺς ἐκ τῶν Ναρκίσσου, which cannot well be tranſlated *of the houſhold of Ariſtobulus and Narciſſus*, but rather as *Beza*, *ex familiaribus*, and as our tranſlators in the Margin, *of the friends of Narciſſus*; and if it were tranſlated *houſhold*, yet proves not that the whole families were Chriſtians, but ſome of them. " The next you mention, *is the houſhold of* " *Lydia, of whom it was ſaid, that ſhee was baptized, and her houſhold, Acts* 16.15. But this muſt be underſtood by other places, which when they expreſſe the baptizing of the houſhold, they expreſſe alſo the believing, or receiving of the Word by the whole houſhold, and by the frequent uſe of the Word, which is to put the houſe for the people of growth in it; as, *Mat.* 10.13. *Mark* 3.25. & 6.4. *Luk.* 11.17. *Joh.* 4.53. *Acts* 10.2. 2 *Tim.* 4.19. The laſt you mention, is *the houſhold of the Gaoler*; concerning whom it is ſaid, *that he was baptized*, ϗ οἱ αὐτοῦ παραχρῆμα. *Act.* 16.33. " I remember Mʳ *Edwards* at *Chriſts-Church* " indeavoured lately to gather from this expreſſion, that becauſe it " is ſaid, [*all his were baptized*] therfore his young children or infants, but this is but a light conjecture, and the Text ſufficiently refutes this gloſſe: for *ver.* 32. immediately precedent expreſſeth who thoſe [*all his*] were, to wit, *all thoſe in his houſe to whom Paul had ſpoken the word of the Lord*; and *ver.* 34. immediately ſubſequent, which ſaith, *that he rejoyced, believing in God, with all his houſhold.* But Mʳ *William Cooke*, *pag.* 46. hath ὑδρον φαρμακον, a wiſe remedy to cure this: he tels us thus, " *I conceive it might be rendered more agreeably to the ſignification of the* " *words, the ſcope of the place, and the avoyding of ambiguitie. And ha-* " *ving believed in God, he rejoyced, exulted, or teſtified his joy openly by* " *words and actions in all his familie, or through his houſe, or all his houſe* " *over.* But it is not worth while to refute this conceit at large, it is agreeable enough to the ſcope, order, meaning and ſignification of πανοικὶ, *with all his houſe*, to joyne it with πεπιστευκὼς, *believing*, and to expound it as *Beza*, *cum univerſa domo, with the whole houſe*, and the Vulgar, *cum omni domo, with all the houſe*, rather then *in domo, in the houſe*, and to make it anſwer to σὺν παντὶ τῷ οἴκῳ αὐτοῦ, *with all his houſe*, Acts 10.2. to σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, *with all his houſe*, Acts 18.8. ſo that as yet it doth not appeare that either one infant was baptized, or

that the Gospel tooke place just as the old administration, by bringing in whole families together. Yea the contrary appeares out of the 1 *Pet.* 3. 1. & 1 *Cor.* 7. 13. 16. that the husband was converted sometimes without the wife, and on the contrary, 1 *Cor.* 7. 21. & 1 *Tim.* 6. 1. *Phil.* 4. 22. in the house of Infidel Masters were converted servants, and on the contrary, *Philem.* 11. 12. 14, 15, 16. And our Lord Christ foretold it should be so in the preaching of the Gospel, *Mat.* 10. 35, 36. Wherefore I much marvaile at the speech of Mr *Blake*, *pag.* 22. "*We have examples not to be contemned of the baptizing whole households,* "*and whether infants were there or no, or it is not certaine, though proba-* "*ble, so it is not materiall, the president is an household; He that followeth* "*the president, must baptize households; It appeares not that any wife was* "*there, yet he that followes the president in baptizing of households, must* "*baptize wives, and so I may say servants, if they be of the household.* Which speech, though it containes onely dictates, and might be let passe, yet it is not fit to leave it without some animadversions. For if it be true, that the president is an household, and wee must baptize households, I aske whether we must baptize wife and servants, because they professe the faith, or because they be of the household: if the first be said, then the president is not of baptizing households, but baptizing a professor of the faith, which is the thing the Antipaedobaptists contend for; if because of the household, whether professing faith or not, then an unbelieving wife or servant should be baptized, because they are of the household, unlesse it be supposed, that in an household when the Master or a husband is a believer, the wife and servant cannot be an unbeliever, the contrary whereof hath appeared above: But this I believe, none will deny to be absurd, and heterodox, and consequently that speech of M. *Blakes* is very absurd, that I say no worse of it. To which I adde, that Mr *Blake* gives no reason, nor I thinke can, why the baptizing of households, *Acts* 16. should be the precedent for baptizing rather then the baptizing *Samaria*, *Act.* 8. 12. the 3000 *Acts* 2. 42. all *Judea*, *Mat.* 3. 5. So that in fine, it appeares that *the administration of Baptisme is not just as the administration of circumcision*, and that though it be true, that sometimes households were baptized, yet it is said, *those households received the Word*, and the word *household* is often put for the growne people of it, and therefore as yet there is no example in Scripture to justifie the baptising of infants according to ordinarie rule. As for the objection of the household eating the Passeover, and the answer to it, I shall let it passe now, be-

cause it will come againe in the last objection of the fourth part of your Sermon. And thus I have at last examined your first and maine argument. Your second, it seemes, you make lesse account of, and therefore I shall sooner dispatch the answer. Thus you frame it.

§. 15. Of an infants capacity of inward grace; the Text *Mat.* 19. 14. and of the inconsequence of Pædobaptisme thereon.

"THe second argument: to whom the inward grace of Baptisme belongs, "to them belongs the outward signe, they ought to have the signe, "who have the thing signified, the earthly part of the Sacrament must be "granted to those who have the heavenly part: but the infants of believers, "even while they are infants, are made partakers of the inward grace of "Baptisme, of the heavenly and spirituall part, as well as growne men: there- "fore they may and ought to receive the outward signe of Baptisme. The "major proposition, that they who are made partakers of the inward grace, "may not be debarred of the outward signe, is undeniable: it is Peters ar- "gument, Acts 10. Can any forbid water, that these should not be bapti- "zed, who have received the holy Ghost as well as wee? And againe, for as "much as God gave them the like gift, as he did unto us, what was I that I "could withstand God? And this is so cleare, that the most learned of the "Anabaptists doe readily grant, that if they knew any infant to have recei- "ved the inward grace, they durst not deny them the outward signe, and "that the particular infants whom Christ took up in his armes and blessed, "might have been baptized. The Question between us is, whether the infants of believers universally, or indifferently, are to be admitted to the Sacrament of Baptisme, according to ordinary rule. Now I suppose you doe not hold that the infants of believers indifferently have actually the thing signified by Baptisme, that is, the Holy Ghost, union with Christ, adoption, forgivenesse of sinnes, regeneration, and everlasting life: for then they are all sanctified, and are all believers, and if this could be proved, there would be no question about Pædobaptisme, the texts, *Act.* 8. 37. *Act.* 10. 47. *Act.* 11. 17. would undeniably prove it, and therefore there is no Antipædobaptist, I thinke, but will grant your *Major*; *That regenerate persons united to Christ, whose sins are forgiven, adopted persons that have received the Holy Ghost, are to be baptized.* But I conceive, though in the laying down the *Major*, you use these phrases [*who have the thing signified, who have the heavenly part*]: and in your *Minor* [*are made partakers*]; yet you do not mean in this Assumption, actuall having, and being made partakers of the inward grace of Baptism; concerning which, the Antipædobaptists do so readily grant the *Major*: but a potentiall having,

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or, as you after speak, *being capable of the knowledge*; and so you use the fallacy of equivocation: in the *Major*, [*having*] being understood of actuall having, and in the *Minor* of potentiall, which makes four terms, and so the Syllogisme is naught: Or, if you do mean in both actuall having, you mean it only of some Infants of Believers, not of all, of whom the Question is, and so your conclusion is but particular, that some Infants of Believers, who are sanctified actually, are to be baptised. But this will not reach home to your tenet or practice, concerning the baptizing of all Infants of Believers, in as much as they are the children of Believers, without the consideration of actuall faith or sanctification. It is true, the *Lutherans* do teach, that Infants have actuall faith, and are regenerate in Baptisme, and therefore, *in Colloquio Mompelgartensi*, upon the fourth Artic. de Baptismo, they put these among the Positions they reject, as contrary to the Scripture: *Non omnes infantes qui baptizantur gratiæ Christi participes esse, & regenerari, infantes eandē fidē, & nihilominus baptizari*; that all the Infants which are baptized, are not partakers of the grace of Christ, and regenerate; that Infants want faith, and nevertheless are baptized. And I remember, when I lived in *Oxford*, there was a book published in *English*, of Baptismal initiall regeneration of elect Infants, the Position whereof was supposed, as favouring the doctrine of conferring grace by Baptisme, *ex opere operato*, by the work wrought, and intercision of regeneration, sith according to that doctrine, a person might have the Spirit initially, in infancy, and though it could not fall away finally, as being an elect person, yet might run out in a continued course of sinning grosse and scandalous sins with full consent, untill his dying day; which doth enervate the urging of that Text, 1 *John* 3. 9. against Apostasie of regenerate persons, wherein out of it is proved, that raigning sin is not in the regenerate, and the like texts, which in that Controversie are urged against *Arminians*. With that book Dr. *Featley* in his late feeble, and pallidnate Tract against *Anabaptists*, and *Antiprelatists* concurs, *pag.* 67. in these words: *Nay, so farre are they from excluding faith from Infants that are baptized, that they believe, that all the children of the faithfull, who are comprised in the covenant with their fathers, and are ordained to eternall life, at the very time of their baptisme receive some hidden grace of the Spirit, and the seed of faith and holinesse, which afterwards bears fruit, in some sooner, in some later.* And since I came to *London*, I met with a Book, Intituled, *A Christian plea for Infants Baptisme*, by *S. C.* who holds

holds positions somewhat like to the *Lutherans*, that though children of believing parents be not all holy and righteous, they may degenerate, apostatize, yet the Infants of believing parents are righteous by imputation, are believers and confessors imputatively, &c. pag. 10. and elsewhere. And he hath this passage, pag. 3. *It is a sure truth, that the sins of the parents, being forgiven, the Lord will not impute the same unto their Infants. Originall sin, I say, ceaseth no more hold on the Infants then on their parents; and touching actuall sin, they are as clear as their parents.* Many more like passages there are in that Book, these I mention, that you may see what stuffe Pistlobaptists do feed the people with. But I suppose you do not hold, that all Infants of Believers, either actually or initially, or imputatively, are sanctified, regenerated, adopted, justified, as knowing how contrary this is to *Rom.* 9. 6, &c. to daily experience, to the doctrine of *Beza* and his Colleagues, at *Montpelgart*, to the reformed Churches of *Geneva*, &c. and what advantage is given to *Papists*, *Lutherans*, *Arminians*, and those that follow the way of *Tomson* in his Diatribe, of which I suppose you are not ignorant; and therefore conceiving you orthodox in this point, the answer to your Syllogisme is either by shewing it doth not conclude the question, if your *Minor* and conclusion be understood of actuall having the inward grace, and they be particular only. If you understand them of actuall having, and they be universall, then I deny your *Minor*. If your *Major* be understood of potentiall having, I deny it, if of actuall, and the *Minor* be of potentiall, there be four terms, and so the Syllogisme is naught. Take away the ambiguity of your terms, and the answer is easie. But for the proof of your *Minor*, you say thus: "*And for the Assumption, or Minor, That the Infants of* "*Believers, even while they are Infants, do receive the inward grace as well* "*as grown men, it is plain, not only by that speech of the Apostle, who saith,* "*they are holy, but our Saviour saith expresly,* Mark 10. *That to such* "*belongs the Kingdome of God, as well as to grown men; And whereas* "*some would evade it, by saying, that who Texts saith not, To them belongs* "*the kingdome of God, but of such is the Kingdome of heaven, meaning, of* "*such like, that is, such as are graced with such like qualities, who are* "*humble and meek, as children are: and that* Luke 18. *is parallel to* "*this in the meaning of it: whosoever doth not receive the Kingdome of* "*heaven as a little child, he shall not enter therein. But I answer, though* "*it be true, that in other places this is one use that Christ makes of an In-* "*fants age and condition, to shew, that such as receive the Kingdome of*

"*heaven,*

"heaven, must be qualified with humility, &c. like unto children; yet sure "it cannot be his meaning, because his argument is, Suffer them to come to "me, and forbid them not, because of such is the Kingdome of God, that "is, my Church and Kingdome is made of those, as well as of others. Now "was the very cause, why the disciples rebuked those who brought the chil- "dren to Christ, because they were little, not fit to be instructed; and there- "fore not fit that Christ should be troubled about them; this Christ rebukes "in them, and tels them, that the littlenesse of children, is no argument why "they should be kept from him: Suffer them, said he, to come, and forbid "them not, for of such is the Kingdome of God; and what kinde of ar- "gument had this been, if the Text should be interpreted as these men "would have it; Suffer little children to come unto me, that I may teach "them, take them up in mine arms, put my hands upon them, and blesse "them, because the Kingdome of God belongeth to them, who have such like "qualities, who resemble children in some selfe properties? By the very "same ground, if any had brought doves and sheep to Christ to put his "hands upon them, and blesse them, the Disciples had been liable to the "same reproof, because of such is the Kingdome of God, such as are partakers "of the Kingdome of God, must be endued with such like properties.

The *Minor* to be proved is, that all the Infants of Believers, or the Infants of Believers in as much as they are Infants of Believers, are actually partakers of the inward grace of Baptisme, else your Argument will not serve for your purpose, as hath been shewed. Now neither doth the Apostles speech, 1 *Cor.* 7. 14. prove it, as hath been shewed above; nor doth this Text, *Matt.* 10. 14. prove it. For, first, it is doubtfull, whether these were Infants or no. I presume you are not ignorant, that *Pistator observat:* in *Mat.* 19. 14. doth maintain that the speech of Christ, is not of Infants, but of children which were capable of instruction, which he gathers from this, that Christ called them, *Luke* 18. 16. And whereas it is said in *Mark*, *he took up in his arms*, the word so translated, is used *Mark* 9. 36. for the imbracing of those that were of some growth, whom he placed in the midst, and of whose scandalizing he there warnes; nor doth the word παῖς used *Luke* 18. 15. translated in *English Infant*, prove it, for it signifies a childe capable of teaching, as when it is said, *Timothy knew the sacred Scripture from a childe*, τὸ βρέφος, that is, *ever since he was a boy*, not an Infant; nor doth the word προσφέρω translated *brought unto him* prove that they were Infants. For the same word is applied to them that were guided, though they were not carried, but

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did go by themſelves, as the blinde and deaf *Dæmoniake*, Matth. 12. 22. and the lunatick childe, *Matth.*17. 16. To this purpoſe *Piſcator*. As for Mr. *Thomas Goodwins* reaſon from *Julius Pollux*, "*that the* "*word* βρέφος doth ſignifie one that is *madidus, moiſt or ſappie*, it is of "no force to prove that they were Infants: For beſides, that not etymologie, but uſe muſt expound words; if it were ſo, yet we know children are moiſt, till they be *adoleſcentes*, youths; we ſay, till they be of good yeers, they are but a griſtle, tender, green; ſo that notwithſtanding this, the children brought to Chriſt, might be of yeers ſufficient to be *catechumeni*, and yet fit enough to reſemble humility and harmleſneſſe by. Secondly, It is yet doubtfull whether our Saviour ſaid, *of them is the Kingdome of heaven*; for the word is τοιούτων, *of ſuch*, not τούτων, *of theſe*: And *Luke* 18. 17. *Mark* 10. 15. both adde this ſpeech, *Verely I ſay unto you, whoſoever doth not receive the Kingdome of God as a little childe, ſhall not enter therein*; like to which is that *Matth.*18. 3. But you have two exceptions againſt this: Firſt, "*becauſe this had been no reaſon why they ſhould ſuffer theſe little children* "*to come to him, becauſe, of ſuch is the Kingdome of God*: Secondly, *he* "*might as well have ſaid, ſuffer ſheep, or doves to come to me; for of ſuch* "*is the Kingdome of God*. To theſe exceptions it may be replied, the reaſon may be thus conceived; therefore you ſhould not deſpiſe that age as prophane, and keep them from me, for even they that are my Diſciples, muſt become children again, in putting off their vices, being converted, unlearning what they have learned, becoming humble and docible, which things could not be reſembled by ſheep and doves. Thirdly, but let it be granted, that theſe were Infants, and that τοιούτων, is to be expounded as *Beza* in his *Annot.* on *Mat.* 19. 14. *horum & ſimilium, theſe and the like*, yet there is no certainty, only conjecture, that they were believers Infants. For, though Chriſt was in the coaſts of *Judea* then, yet it might as well be, that the children were brought by others as parents, and that without faith in Chriſt, as the Meſſiah, upon the fame of his miracles, and the conceit he was a prophet, and ſo they might bring children to him to be bleſſed, as *Jacob* and *Eſau*, by *Iſaac*, *Joſephs* children by *Jacob*, &c. Fourthly, but let it be granted they were the Infants of Be-

Grot. annot. *ad* Mat. 9. 18. *notum erat* Judæis *ſolere Deum Prophetis hunc exhibere honorem, ut in alios dona ſua conferret ad prophetarum preces, quarum ſymbolum erat manuum impoſitio. Ad* Mat. 19. 13. *pro pueris etiam eo ritu preces concipi ſolitas manifeſtum eſt ex* Gen. 48. 14, 15. *Exinde* Hebræis *ſemper obſervatum, ut ad eos qui ſanctimonia præſtare cæteris crederentur pueros deferrent, ipſorum precibus Deo commendandos,* διὰ τῆς τῶν χειρῶν ἐπιθέσεως: *qui mos hodie & apud ipſos manet. Hunc autem morem Chriſtus probans oſtendit iſti etiam ætati prodeſſe aliorum fidem ac preces.*

Infants, and that it is said, *of these is the Kingdom of God*, it may be, as *Piscator* observes, referred not to their present estate, as if for the present they were in the kingdome of God, that is, believers and justified; but that they were elect persons, and so in time of them should be the Kingdom of God: Now that which gives right to Baptisme, is the present estate of a person. Fifthly, but let that be also granted, yet all this proves not your *Minor*, unlesse you can prove, that the reason why the Kingdome of heaven belongs to Infants, is common with these to other Infants of Believers, and the reason why theirs is the Kingdome of God, is, because they were the Infants of Believers, that so it may be true of all the Infants of Believers. But this cannot be true, being contrary to expresse Scripture, *Rom.* 9. 6, 7, & 13. and inferring this error, that a childe hath right to the Kingdom of God, in that he is the childe of a Believer: And experience proves innumerable of them have no interest in the Kingdome of God. Besides, this reason may be given, why these Infants did belong to Gods Kingdome, because they were such as Christ would blesse, and then all that you can gather from hence will be, that of the Infants of Believers whom Christ blesseth, is the Kingdome of heaven. But this will never prove your Assumption, except you can prove that Christ blesseth all the Infants of Believers. Lastly, Christs action in this businesse is proper to him, as the great Prophet of the Church, and extraordinary, and therefore yeelds no ground for an ordinary rule of baptizing by the publique Ministery. And, if an ordinary rule should be made in imitation of it, it would serve better for the proving the Sacrament of confirmation, which *Art.* 25. of the Church of *England* puts among things, *growen from a corrupt following the Apostles*, then Baptisme. And in all probability, if Christ would have this accident "*to be a rule or precedent for bringing Infants to him by a visible signe in the new Testament*, as M^r. *Thomas Goodwin* at *Bow* dictated, he would have appointed his Apostles to have baptized these Infants as a samplar. For which reason, it seems to me, that this example rather shews Christ would not have Infants baptized, then that he intended to make this accident a precedent for paedobaptisme. But you will prove your *Minor* by reasons, and thus you reason:

"*Beside, what one thing can be named, belonging to the initiation and* "*being of a Christian, whereof Baptisme is a seal, which Infants are not* "*capable of as well as grown men? they are capable of receiving the Holy* "*Ghost, of union with Christ, of adoption, of forgivenesse of sinne, of re-*

"generation, of everlasting life; all which things are signified, and sealed "in the Sacrament of Baptisme. I may apply to you the words of *Horace*, *Amphora cœpit institui, currente rota cur urceus exit?* *A barrell began to be made, why the wheel running doth a pitcher come forth?* The thing you should prove is, that all the Infants of Believers, are actually partakers of the inward grace of Baptisme; but in stead of this, you prove, they are capable of it; they may have it, but doth it therefore follow, that they actually have it? It was once an Axiome in the Schools; *a posse ad esse non valet argumentum, from it may be to it is, an Argument holds not*; and I think it is so still. Besides, must children be baptized, because they are capable of Grace? Then may all children be baptized, for they are all capable of the inward Grace of Baptisme. But you have yet something more to say.

"*And it is further considerable that in the working of that inward* "*grace, of which Baptisme is the signe and seal, all who partake of that* "*grace, are but meer patients, and contribute no more to it then a childe* "*doth to its own begetting, and therefore, Infants as fit subjects to have it* "*wrought in them as grown men; and the most grown men are in no more* "*fitnesse to receive this grace when it is given them in respect either of any* "*faith or repentance, which they yet have, then a very little childe, it being* "*the primary intention of the covenant of Grace in its first work to shew* "*what free grace can, and will do to miserable nothing, to cut miserable man* "*off from the wild Olive, and graffe him into the true Olive, to take away* "*the heart of stone, to create in them a heart of flesh, to forgive their ini-* "*quities, to love them freely; what doth the most grown men in any of these* "*more then an Infant may do, being only passive in them all? and of this* "*first grace is the Sacrament of Baptisme properly a seal.* That which you say, it is true, is further considerable; but to what purpose it is here brought in, I cannot readily divine, whether it be for a proof of the *Minor* of your Syllogisme; or that which you said immediatly before, *that Infants are capable of the inward grace of Baptisme*; or whether you would make a further Argument for Infant-baptisme thus: Baptisme is to be given to those that are capable of the first grace as well as grown men; and the proof of this seems to be, because Baptisme seals properly the first grace. But Infants are capable of the first grace as well as grown men, and the proof of this seems to be, because all who partake of that grace, are but meer patients, &c. Therefore Infants are to be baptized as well as grown men. If this be your Argument, the *Major* is to be denyed: For, a person is not to be

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baptized because he may have grace, but because he hath it. And for the reason, *that Baptisme seals properly the first grace*, it is obscure, what you mean by the first grace is not cleare. If the free favour of God, mentioned before, when you say, [*to love them freely*] this indeed is the first grace simply Gods eternall love and election; and I deny not but Baptisme seals it in some sense properly, and so doth the Lords Supper as properly; if you mean by the first grace the covenant of Grace, which is the first transient act of grace, that also is sealed properly in Baptisme, and as properly in the Lords Supper: if you mean the first grace in execution, it is uncertain wch you put first, justification or regeneration, or, as some, adoption: And then which is the second grace is uncertain, whether after-sanctification, co-operating, concomitant, subsequent grace, sustentation against temptations, remission of sins, hearing prayers, or eternall glory. Now, I do not well understand in what sense, or why Baptisme seals properly rather the first grace then the second, sith according to your doctrine it is a seal of the covenant of grace; and therefore of all the promises in it; Nor can I tell, why it should be said, that Baptisme seals the first grace properly, rather then the Lords Supper. I confesse in exactnesse of speech, Baptisme seals no grace, first or second, properly, taking it for propriety of speech, but improperly, because metaphorically, as sealing is taken for assuring. And if properly notes propriety of right, or title, or possession in opposition to anothers; or that which is alien, I see not how Baptisme doth seal, that is, assure the first grace in respect of the propriety of right more then the second, or more then the Lords Supper. And therefore your speech seems to me very ambiguous: And for the *Minor*, as I conceive, you frame it, that Infants are capable of the first grace as well as grown men, it is true, and so they are of the second, or at least some of them; but both by extraordinary working. As for receiving grace by ordinary means, they are not capable of one or other. And for the speeches which you heap together, though I grant that in the first conversion, in the sense that some learned men understand it, we are meerly passive; yet I doubt whether Dr. *Twisse*, and such as have most acutely handled the controversie about the irresistibility of grace in the first conversion, will subscribe to those speeches of yours, when you say, *all who partake of that grace, are but meer patients, and contribute no more to it, then a childe doth to its own begetting; and therefore Infants as fit subjects to have it wrought in them, as*

grown men, and the most grown men are in no more fitnesse to receive this grace when it is given them, in respect either of any faith or repentance which they yet have, then a very little childe. What doth the most grown man in any of these, more then an Infant may do? being only passive in them all. If my memory deceive me not, the Divines of great Britain at the Synod of Dort in their suffrage, did set down some things which might be done in respect of faith or repentance, when grace is given, by grown men, more then an Infant can do, and so doth in like manner Mr. Rutherford, The Triall and Triumph of Faith, Serm. 14. pag. 109, 110. And though you say, The most grown men are only passive in them all, yet Dr. Twisse in his Vindiciæ gratiæ, lib. 3. errat. 9. Sect. 3. thought this subtilty necessary, that the will in the first conversion, is meerly passive, as the willing of the will is taken formally, as being in the subject; but as it is taken efficiently, it being a vitall act, so it is not meerly passive in the first conversion. And Dr. Preston in his acute Exercitation, De irresistibilitate gratiæ convertentis, hath these words: Non sustinemus voluntatem in primo actu conversionis, partim passivè, partim activè, id est, prius passivè, dein activè se habere, ideoq; cum Deo cooperari; We hold the will in the first act of conversion, to be partly passive, partly active, that is, first of all to be passive, then active, and therefore to cooperate with God. It is true, the acts of taking away the heart of stone, creating a heart of flesh, forgiving iniquity, loving freely, as they are acts of God, a man is neither active nor passive in them, they are not in man as the subject, nor from man as the agent; only we may be said to be passive, or active, in respect of the terminus, or effect of them, a new heart, faith, or repentance, produced by them; and in respect of this, in some sense, we are meerly passive, in some, partly active, and partly passive in the first conversion, according to the doctrine of the two learned Doctors forenamed. You conclude this Argument with this speech: "And who-"ever will deny that Infants are capable of these things, as well as grown "men, must deny that any Infants dying in their infancy, are saved by Christ. Concerning which speech, if you mean that Infants are capable of these things as well as grown men simply, in respect of the things, it is true that Infants are capable of them as well as grown men, and he that denies it denies their salvation: But if you mean it in respect of the modus habendi, the manner of having, then it is not true: for Infants are not capable in the same manner of a new heart, faith and repentance, by hearing, and outward ordinances, as well as grown men.

man. But what is all this to prove your Affirm, which is not of potentiall having inward grace, which is not denied, but of actuall having? And so still it remains unproved; that all the Infants of Believers, or the Infants of Believers as such are actually partakers of the inward grace of Baptisme.

And thus have I at last, examined the third part of your Sermon, containing your Arguments from Scripture for Pædobaptisme. I proceed now to examine the last part, which followes.

Infant-Baptisme, is a corruption of the Ordinance of BAPTISME.

PART. IIII.

Concerning the Objections against Infant-Baptisme.

§. 1. Of the first objection from institution, *Mat.* 28. 19. and the practise of *John Baptist*, and the Apostles.

"AGainst this argument several things are objected, which I shall indeavour to remove out of the way: First, it is said, that although infants are capable of these things, and they no doubt are wrought by Christ in many infants, yet may not we baptize them, because according to the Scripture patterns, both of Christs Command, Mat. 28. in his institution of Baptisme, where this was injoyned, and John the Baptist, Christs disciples and Apostles, they always taught, and made them disciples by teaching, before they baptized any.

It is true, the institution of Christ, *Mat.* 28. 19. and the practise of *John Baptist*, and the Apostles, are the great objections against Pædobaptisme; This principle being laid down as a truth avouched against the Papists, by Protestants generally, that it is a sinne of prophaning the Sacraments, when the institution is altered, by subtraction, as when the cup is denied to the lay people, or by addition, as when chrisme and spittle, &c. are added to the elements: and by the non-

conformists of *England*, that it is will-worship to administer the Sacraments any other wayes, by addition of any thing to them, but circumstances, which are alike requisite to civill actions; now the persons to be baptized cannot be conceived a meere alterable circumstance, but to belong necessarily to the administration or worship, as the person baptizing, and as the persons receiving the Lords Supper, and therefore there must be warrant from institution for it, else it is a sinfull invention of man. But neither Christs institution, or *Johns* the Baptists, or the Apostles practise, doe warrant the baptizing of infants, therefore it is will-worship: that the institution, *Mat.* 28. 19. doth not warrant the baptizing of infants, is proved. 1. Because the institution appoints onely disciples of all nations to be baptized; but infants are not such: therefore the institution doth not warrant their Baptisme. The *Major* and *Minor* of this Syllogisme have been made good, *Part.* 3. *Sect.* 13. 2. Because the order Christ appoints is, that teaching or preaching the Gospel, should goe before Baptisme; now the order of Christ, is a rule of administring holy things, as we argue in like manner, 1 *Cor.* 11. 28. The Apostle appoints that a man is first *to examine himselfe*, then *to eate of that bread*; *ergo*, Children are not to have the Lords Supper; so in like manner wee may argue, wee must first teach persons, and then baptize them; therefore children that cannot be taught by us, are not to be baptized; To that which Mr *Edwards* answereth to this argument, that *John is said*, Mark. 1. 4. *to baptize and preach*, I oppose the words of *Beza annot. in Mark.* 1. 4. *Quid autem Erasmus subjungit Joannem prius baptizâsse, deinde prædicâsse baptismum, ejusmodi est ut ne refutatione quidem videatur indigere. Quid enim? cum diceret Joannes, Pœnitentiam agite, appropinquavit enim regnum cœlorum, non docebat quos erat baptizaturus? Imò verò nisi prius docuisset in quem finem baptizaret, quis tandem ad ejus baptismum accessisset? Cæterùm cum sacramenta sint effecta verbi, necesse est ut præeat doctrina quam obsignent.* 3. Because the institution is to baptize *into the name of the Father, Son, and Holy Spirit*, that is, with invocation of the name of the Lord, as *Acts* 22. 16. *Paul* is bid *arise and be baptized, and wash away his sinnes, calling on the name of the Lord.* Which infants cannot doe: with devoting themselves to the service and adherence of the Father, Son, and holy Spirit, which may be gathered from this, that *Paul* said, 1 *Cor.* 1. 15. *he had baptized none into his name*, that is, he had not caused them in their baptisme to devote or addict themselves to him as their Master, but infants cannot so devote themselves

Cotton in his way of the Churches of Christ in *New-England. chap* 4. *sect.* 5. *And indeed the Commission which Christ gave his Apostles, holdeth it forth that they were by preaching to make disciples before they baptized them and their children*, Mat. 28. 19. *Now a disciple is a Scholler in Christs schoole, and therefore when the Apostles were directed to make disciples, before they did baptize them, they were not onely to cõvert them to the faith, but also to gather them as disciples or schollers into a schoole of Christ.*

to Christ, therefore they are not to be baptized according to this institution. 4. Christ bids the Apostles presently after baptisme teach them *to observe what ever he commanded them*; but Infants cannot do this, therefore they are not to be baptized. Likewise baptizing Infants, doth not agree with the primitive practise of *John Baptist*, and the Apostles, who required expressions of repentance and faith afore Baptisme, *Mat.* 3. 6. *Mark.* 1. 5. *Luk.* 3. 10. *Acts* 2. 38. & 8. 12, 13, 37. & 9. 18. & 10. 47. & 11. 17, 18. & 16. 15, 31, 32, 33. & 18. 8. & 19. 5. 8. 22. 16. in which places, profession of repentance and faith is still made the antecedent to Baptisme: but this doth not agree to Infants, therefore they are not to be baptized. Of these arguments you answer onely to the two first from institution, and to the last from example; to the first from institution, you answered before, and there I examined your answer, *part.* 3. *sect.* 12, 13. To the second from institution, and to the last from example, you make some answer here, not denying that the order appointed by Christ is first to teach, and then to baptize: for that is so manifest, that your self *page* 35. doe so paraphrase the words, when you say, *expresse comm and there is, that they should teach the heathen, and the Jewes, and make them disciples, and then baptize them*: nor by denying that *John Baptist*, and the Apostles required expressions of faith and repentance afore Baptisme, nor by denying that the institution of Christ, and the Apostles example, are our rule in the administring the Sacraments, so as that we cannot vary from them without will-worship, and prophaning the worship of God by our inventions: for that is so confessed a truth, that there hath been a great while, scarce a Sermon before the *Parliament*, but hath asserted that rule, and pressed it on the *Parliament*, and our solemne Covenant supposeth it, the Churches of *Scotland*, *New-England*, &c. The Sermons in the Citie continually avow it, and urge it, and upon this ground former and later reformations are urged. But you have two miserable evasions: You say, I answer. "First, *that of Mat.* 28. *is not the institution of baptisme, it was* "*instituted long before to be the seale of the Covenant, it's only an inlarge-* "*ment of their commission, whereas before they were onely to goe to the* "*lost sheepe of the house of Israel, now they are to goe unto all the world.* Whereunto I reply, 1. If this be not the first institution of baptisme, yet it is an institution, and the institution of baptisme to us Gentiles, and therefore the rule by which Ministers are to baptize, there being no other institution that I know of to regulate our practise by, but such

Curson: The way of the Churches of Christ in New-England. Chap. 1. sect. 1. prop. 4. In the times of John the Baptist, such as were received into baptisme, they did first make confession of their sins, and therewith of their repentance, and of their faith also in him who was to come after him, Mat. 3. 11. Act. 19. 4, 5. And in the times of the Apostles Philip received the Eunuch unto baptisme, nor untill he had made profession of his faith in Christ Jesus, Act. 8. 37. Chem. Panstr. Can. tom. 4. l. 1 c. 11. §. 19. Hi ritus omnes professionis fidei, &c. ab ista baptismi institutione habuerunt originem: nec debet amari, tantum pro aetatis ratione dispensari.

such as is gathered from *John Baptist*, the Apostles practise and sayings. 2. If institution or appointment of God must warrant our practise in Gods worship, which you once held in the Sermon cited before, *part.* 2. *sect.* 9. then you must shew another institution, else you cannot acquit pædobaptisme from will-worship, and your selfe from *breaking the hedge God hath set about the second Commandement.* But you adde further; "*And besides it is no where said, that none were baptized* "*but such as were first taught, and what reason wee have to believe the con-* "*trary, you have before seene.* Your selfe say presently in the next words, "*It is said indeed, that they taught and baptized, and no expresse mention* "*of any other, then of the baptisme of persons taught, and you assigne a rea-* "*son of it.* And *page* 35. your selfe paraphrase the institution, *Mat.* 28. 19. *Expresse command there is, that they should teach the heathen, and the Jewes, and make them disciples, and then baptize them:* and consequently, there is no expresse command for any other; and for the reason you have to beleeve that others are to be baptized which are not taught, it hath been examined in the weighing your virtuall consequence, which is grounded upon such a principle, as in time you may see to be a dangerous precipice, how ever for the present the great consent of Doctors in the reformed Churches dazzles your eyes; for my part, I cannot yet discerne, but that your grounds for pædobaptisme, are worse then the Papists and Ancients, who build it on *Joh.* 3. 5. *Rom.* 5. 12. But you yet adde. "*Secondly, it is said indeed, that they* "*taught and baptized, and no expresse mention made of any other: but the* "*reason is plaine; there was a new Church to be constituted, all the Jewes* "*who should receive Christ, were to come under another administration:* You say right, therefore none other were to be baptized, but taught persons, because though the invisible Church of the Gentiles were joyned to the invisible of the *Jewes*, *Rom.* 11. 17. *Ephes.* 2. 14, 15, 16. *by faith of the Gospel*, as *Ephes.* 3. 6. it is expounded: yet the outward estate of the Church is new, and as you say, *even the Jewes who should receive Christ, were to come under a new administration*, even those who were *Jewes* by nature and not proselytes, were to be baptized as uncleane persons, contrary to their former administration, in which they were onely circumcised; and this is a plaine evidence, that the administration of Circumcision, is not the administration under which wee are now, but that it did belong to that administration which is now abolished, which is enough to overthrow all your virtuall consequence from circumcision, to baptisme, and consequently all

all the former diſpute of your firſt argument, in which circumciſion of infants is indeed the alone prop of baptizing infants. As for that which you adde, *that thoſe infants were ſo conſequently in their right*: This overthrowes your ſecond argument; for that is grounded upon this, that infants of believers, and particularly infants of believing *Jewes*, ſuch as thoſe are ſuppoſed to be *Mark.* 10. 14. were partakers of the inward grace of baptiſme, and if ſo, they came in by their own right. But that one mans right to baptiſme, ſhould give another right to baptiſme, is a poſition that the Scripture doth not deliver, and inwraps ſundry errors, which I now omit, because it comes in onely upon the by. But you goe on. “*And the heathen nations who were to* “*be converted to Chriſt, were yet without the covenant of grace, and their* “*children could have no right, untill themſelves were brought in, and there-*“*fore no marvaile though both John and Chriſts diſciples and Apoſtles did* “*teach before they baptized, becauſe then no other were capable of baptiſme.* In this perioch, you grant many things which doe yeeld the cauſe; for, 1. you ſay, *that both John and Chriſts diſciples and the Apoſtles did teach before they baptized, becauſe then no other were capable of baptiſme*; now by this reaſon you confeſſe, 1. that baptizing of infants is not according to *Johns* and Chriſts diſciples and Apoſtles practiſe. 2. you ſay, *then no other were capable of baptiſme*: Now this is true, either becauſe then there were no children of believers that might be baptized: but that is abſurd, that in all the time of *Johns* and the diſciples and Apoſtles miniſtery, believers had no children to be baptized, and contrary to the allegation of *Mark.* 10. 14. and other Texts; or becauſe they had no Commiſſion; I cannot conceive how elſe your ſpeech can be true: But if *John*, the diſciples and Apoſtles had no Commiſſion to baptize infants, neither have we, and ſo to doe it neither have our Miniſters any commiſſion, for we have no other commiſſion to baptize then they had. But you thinke to ſalve it thus; “*But when once themſelves were inſtructed and baptized, then their chil-*“*dren were capable of it by vertue of the covenant.* Upon which I obſerve, 1. If the children were capable when once parents were inſtructed, and baptized, then they were capable, in *Johns*, and the diſciples and Apoſtles times, and ſo this ſpeech overthrowes that before, that *then no other but taught perſons were capable of baptiſme.* 2. When you ſay, *the children were capable by vertue of the covenant*, it ſeems you could produce no inſtitution in the new adminiſtration, but the inſtitution of circumciſion, the validitie of which hath been conſidered before.

Beſides the covenant being the ſame at all times, as you Gobelinus holds, the children of believers were as capable in Iohns time as after. So that your words plainly enterfere. But you put a caſe to be reſolved. "If any in the Jewiſh Church had received commiſſion to go and "make other Gentiles proſelytes to them, their commiſſion muſt have run thus, "Go teach, and circumcife, would it therefore have followed, that none "might be circumcifed, but ſuch as were firſt taught? To this I anſwer, in this commiſſion the precept of circumciſing ſhould have had reference in the execution of it, either to the old inſtitution of circumciſion, *Gen.* 17. and then they had been appointed to circumciſe males at eight dayes old not taught, or to a new inſtitution, and then it would have been told more plainly, what they were to circumciſe and whom, and ſo they might have reſolved themſelves. But what this makes for baptiſme of infants, I ſee not; unleſſe it be ſuppoſed that baptiſme and circumciſion are all one, which like the ſtring in the Lamprey is an errour that runs along through your whole Sermon.

§. 2. Of the ſecond objection, and therein of the condition prerequiſite to Baptiſme.

"THe next objection you thus expreſſe, *But it is expreſly ſaid, That* "*he that believes and is baptized, ſhall be ſaved; faith in Chriſt is* "*the condition upon which men may be baptized; and this is that moſt com-* "*mon objection among the Anabaptiſts, unbelievers may not be baptized;* "*children are unbelievers, therefore they may not be baptized; now here,* "*ſay they, is clere evidence that faith is a condition required in thoſe that are* "*to be baptized, no evidence of any other condition that makes them capa-* "*ble of baptiſme. Others of them add, that under an affirmative command,* "*the negative is to be included, believing is the affirmative, unbelieving* "*is the negative, therefore where believers are commanded to be baptized,* "*unbelievers are forbidden to be baptized: this objection they much glory* "*in, and ſome of them dare all the world to anſwer it.* The objection framed in this later way I own not, and conſequently I may well let paſſe the anſwer; for the truth is, *Mark.* 16. 16. is not a command, but an enuntiation onely that text, with others, ſpecially that, *Acts* 8. 37. where when the *Eunuch* asked *Philip*, *What letteth me to be baptized? Philip* anſwered, *if thou believeſt in the Lord Jeſus with all thy heart thou mayeſt*; and thereby intimated, that faith profeſſed is a prerequiſite to baptiſme, and the defect of it an hindrance, confirme the objection as it is the firſt way formed, which may be further ſtrengthened from the baptiſme of *Lydia*, the Jaylor, *Criſpus*, &c. and is con-

ſerved in that in the ſubſequent practiſe of baptizing a Confeſſion of faith was made by the perſon baptized, as appeares out of plaine paſſages in the Ancients, *Juſtin Martyr, Tertullian, Cyprian*, and *Auguſtine, lib. 8. confeſſ. c. 2.* where ſpeaking of one *Victorinus*, who was to be baptized, *Deniq; ut ventum eſt ad horam profitendæ fidei, quæ verbis certis, retentiſq; memoriter de loco eminentiore in conſpectu populi fidelis Romæ reddi ſolet ab iis qui acceſſuri ſunt ad gratiam tuam, &c. Laſtly when it was come to the houre of profeſſing the faith, which is wont in certaine words, and gotten by heart to be rendered from an higher place in the ſight of the faithfull people at Rome by thoſe that ſhall have acceſſe to thy grace*; and when it was offered him by the Presbyters, that if he would he might then make his confeſſion more ſecretly, he refuſed it and made his confeſſion publiquely, with great acclamation. But this is a thing confeſſed by you, *pag. 47.* and it is uſually anſwered, “*that this was* “*onely in the baptiſme of growne men; but infants might be baptized* “*without ſuch a confeſſion.* I reply, this anſwer might ſerve turne, if either by inſtitution or practiſe primitive, there could be proved any other baptiſme then of confeſſors of faith: in the meane time, till that be done, the argument is good, ſith *primum in unoquoq; genere eſt menſura reliquorum; The firſt in each kinde is the meaſure of the reſt*; and this was a prerequiſite condition in the firſt practiſe, therefore it ought to be ſo ſtill, eſpecially conſidering that God in his providence hath ſtill preſerved in all ages an image of the firſt practiſe in the interrogatories propounded to the baptized, even to infants, and thought neceſſary to be anſwered by ſome one for them, and the altering of it hath been a great cauſe of many corruptions in the Church of God, that ſo men might ſee what evils have followed the ſwerving from the rule: and might be directed what is neceſſary to be reformed. And ſo I paſſe to the third (as you call it) objection, which you thus expreſſe.

Videatur Chemnitius Panſtr. Cath. tom. 4. li. 5. c. 15. Grot. annot. in Mat. 28. 19.

§. 3. Of the third ſo called objection, and therein of the knowledge requiſite concerning the perſon to be baptized.

“*But ſuppoſe they are capable of the inward grace of baptiſme, and that* “*God doth effectually worke in ſome of the infants of believers; is that* “*ſufficient warrant for us to baptize all the infants of believers? if we* “*knew in what infants the Lord did worke, then we might baptize thoſe* “*infants, ſay ſome of them: but that he doth not make knowne to us, we* “*cannot know of any one infant by any ordinary way of knowledge, that they* “*are inwardly baptized with the holy Ghoſt, and therefore wee may not* “*baptize any of them, but waite to ſee when and in whom God will worke*

"the thing signified, and then apply the signe to them. This that you here put among the objections, is rather an exception to your former argument, grounded on Act. 10. 47. & 11. 17. In answer to which it is granted, that those who have the inward grace, meaning it actually, are not to be debarred of baptisme, for then they are believers and disciples: But then it is rightly added, that this can make no ordinary rule for baptising the infants of believers indifferently; for there is no certainty that any one infant of a believer, now at present, hath the inward grace of baptisme: and it is certain that all have not, and experience sheweth very many have not when they come to age; nor can it be known who have and who have not, but by extraordinary revelation, which if given, would be sufficient authoritie to baptize those infants, though the ordinary rule be not to baptize infants of believers indifferently. As the extraordinary spirit of *Elijah*, and *Phinehas*, and *Peter*, in killing *Ananias* and *Sapphira*, were sufficient authoritie to them to doe those things which agree not with ordinary rule. And *this I grant to Mr* Blake, *that those that are thus intitled through want of an institution, are not to be excluded*: for according to this supposition, in this case, the institution is clear for them; for they are sanctified persons, and so believers and disciples of Christ, and besides the extraordinary revelation for that end, would be an institution of that particular act. But the thing that he and you would infer from this concession, is that we may then make it an ordinary rule to baptize infants. But that can never be; for *extraordinarium non facit regulam communem*, *That which is extraordinary, makes not a common rule*. If it did, *James* and *John* might call for fire from heaven, as *Elijah* did; a man in his zeale might kill a wicked man without a legall triall, as did *Phinehas*. But let us heare what reply you make to this concession, you say thus; "*Our knowledge that God* "*hath effectually wrought the thing signified, is not the condition upon* "*which we are to apply the signe, God no where required that wee should* "*know, that they are inwardly and certainly converted, whom we admit to* "*the Sacrament of Baptisme, the Apostles themselves were not required to* "*know this of those whom they baptized, if they were they sinned in bapti-* "*zing Simon Magus, Alexander, Hymeneus, Ananias and Sapphira,* "*with others: wee are indeed to know that they have in them the condi-* "*tion which must warrant us to administer the signe, not that which makes* "*them possest of the thing signified: fallible conjectures are not to be our* "*rule in administring Sacraments, either to infants or grown men, but a*

“*[illegible] rule of his Word, any of which rule doth require to be acted in such a judgement, that our administration may be of faith, as well as of charity: In baptizing of grown men, the Apostles and Ministers of Christ administred the signe, not because they conjectured that the parties were inwardly sanctified, but because they made that profession of faith and holinesse, of which they were sure, that whoever had the thing in truth, were received by Christ into inward communion with himself; and that whoever thus made it, that Christ would have them received into the communion of his Church, though possibly, for want of the inward work, they were never received into the inward communion with Jesus Christ. Indeed, when such a confession was made, Christian charity, which alwayes hopeth the best, and thinketh no evill, bound them to receive them, and think of them, and converse with them, as with men in whom the inward work was wrought, untill they gave signes to the contrary. But this their charity, or charitable conjecture, was not the ground of admitting them to the Ordinance; but the profession and confession of the party made, according to the Word which they were bound to rest in; yea, I greatly question, whether in case* Peter *or* Paul *could by the Spirit of revelation, have known that* Ananias *or* Alexander *would have proved no better then hypocrites, whether they either would, or ought to have refused them from Baptisme, whilest they made that publique profession and confession, upon which others were admitted, who in the event proved no better then those were; so that I conclude, not our knowledge of their inward sanctification is requisite to the admitting of any to Baptisme, but our knowledge of the will of Christ, that such, who are in such and such a condition should by us be received into the communion of the Church.*

To the assertion here delivered, I assent, that not our knowledge, that the person to be baptized hath inward grace, is necessary; but our knowledge of the will of Christ, and the person to be baptized, his having the condition, which is the profession of faith and holiness, is sufficient warrant to baptize him. And I agree, that a judgement of charity, is not that a Minister is to proceed by in this case, but a judgement of faith, as you speak, and of ministeriall prudence: For a Minister in this case is to act as a Steward, who is to deal according to his Lords will, not his own minde, otherwise his own understanding or affection, which are but a Lesbian rule, should be his rule, which would be intolerable. Thus far I agree with you: only whereas in the case by you framed, your resolution inclines to the negative, I rather incline to the affirmative, and conceive they would

have

have refused them), and that they ought, because I consider the end of such an extraordinary revelation would be to oblige them to admit such persons, and so equivalent to a prohibition; and in that case the baptising them, would be a plain prophaning the Ordinance, which is not to be given to Dogs and Swine: And I conceive, that which Chamier cites, Panstrat. Cath. lib. 5. c. 21. Calvin speaks in justification of the forming it heretofore made in maintaining the competentes so strictly, confirms this resolution. But to keep to the present businesse; that which is granted, doth neither prove that upon extraordinary revelation of the present inward sanctification of an Infant, that Infant may not be baptised without staying for its profession: For, though it be true that we are not to stay from baptising them that profesle the faith, because we have not a spirit of discerning to know them to be reall Believers, yet we may, having a spirit of discerning that an Infant that cannot profesle the faith, yet hath true faith, or is inwardly sanctified, baptise that Infant without staying for his profession, partly, because of the principle used by Peter, Acts 10. 47. and partly, because the revelation of the faith of that Infant to that end, doth authorize that act: Nor doth this concession advantage you to prove baptizing of Infants by ordinary rule, which is the thing you and Mr. Blake aim at: But your words concerning the knowledge of the will of Christ, as the rule of baptizing, rather advantage the Antipaedobaptists, who know no other rule to baptize by, but the condition you truly propound of profession of faith, and therefore conceive your words a good plea for them.

But you further say: "And in this the rule to direct our knowledge, "is as plain for Infants as for grown men, the rule having been alwayes "this: that grown men, who were strangers from the covenant of God, and "believers, Pagans, Heathen, should upon their being instructed, and upon "an profession of their faith, and promise to walk according to the rule of "the covenant, be received and added to the Church, and made partakers "of the seal of their entrance, and their Infants to come in with them, "both sorts upon their admission, to be charitably hoped of, untill they give "signes to the contrary, charity being bound from thinking of evill of them, "not bound to conclude certainly of any of them, because they ought to "know, that in all ages all are not Israel who are of Israel, and that many "are called, but few chosen.

That the rule for baptizing Infants should be so plain, as the rule to direct our knowledge about baptizing grown men, professors of faith,

which I wonder you ſhould ſay it, much more that you ſhould preach and print it; ſith your ſelfe confeſſe, pag. 34. *no expreſſe command in the new Teſtament that they ſhould be baptized; no expreſſe example where children were baptized:* but on the other ſide, pag. 35. you ſay *expreſſe command there is, that they ſhould teach the Heathen, and the Jews, and make them diſciples, and then baptize them.* And I hope you do not imagine, that a rule gathered by virtuall conſequence is ſo plain as that which is expreſſe; it may be as true, but it is not poſſible it ſhould be ſo plain. But the truth of that additionall rule of Infants comming in with their parents, hath been examined, and as yet it hath been found to me, neither plain nor true.

YOu go on to the fourth Objection: "*But all who enter into "covenant, and receive the ſeal of the covenant, muſt ſtipulate for "their parts, as well as God doth for his; they muſt indent with God "to perform the Believers part of the covenant, as well as God doth to per-"form his part; as even this Text,* 1 Pet. 3. *requires, that Baptiſme "which ſaves us, muſt have the anſwer of a good conſcience to God. Now, "although it be granted, that Infants are capable of receiving the firſt "grace, if God be pleaſed to work it in them, yet what anſwer of a good "conſcience can there be from Infants unto God, they having not the uſe "of reaſon, and not knowing what the covenant means?*

§. 4. Of the fourth Objection, & therein of the ſtipulation of Baptiſme.

For my part, I own not this objection taken from the generall nature of the covenant, as if it did exclude Infants, or that particular text, 1 *Pet.* 3. 21. For the word uſed for a Covenant, may be as well tranſlated a Teſtament; and the Holy Ghoſt, *Gal.* 3. and *Heb.* 9. doth uſe it in that notion, and it may be, that covenants of another may be by interpretation of Law, as their covenant; as in the covenant of the *Iſraelites* with the *Gibeonites.* And for that text, however Beza tranſlates *ἐπερώτημα*, by *ſtipulation*, and in his *Annotation* on that place ſayes, *The Apoſtle had reſpect to the interrogations of Catechiſts, in which the catechiſed even then did witneſſe their inward baptiſme to be confirmed by the outward, as* Acts 8. 37. *whereto, ſayes he, belongeth the Apoſtles Creed, and that tranſlated from the baptiſme of grown perſons to the baptiſme of Infants by a greater error, if you conſider the Infants themſelves: Doſt thou believe? I do believe: Doſt thou renounce? I do renounce. Whence that of* Tertullian, *which is, as it were, in the ſtead of a Commentary on this place, in his book of the reſurrection of the fleſh; The ſoul is eſtabliſhed, not by waſhing, but by anſwering.* I ſay, though Beza do upon ſecond thoughts,

Cotton: The way of the Churches of Chriſt in *New-England,* ch. 4. Sect. 5. *The word of God receiveth none to the fellowſhip of the ſeals of the covenant, but ſuch as profeſſe their taking hold of the covenant.*

thoughts, and meere consideration conceive this to be the meaning, yet I could not own it, as being doubtfull, and in mine apprehension rather none: an effect of Baptisme and the resurrection of Christ, then a prerequisite condition; and there are other plain places before alledged which do prove the thing, that the baptized were to professe and promise, or, to use your phrase, seal (which I deny not to be the phrase of *John Baptist*, Joh. 3. 33.) as *Acts* 8. 37. &c. So that the objection is the same with the second. Now let us see what you answer: you say thus,

"*The Infants of the Jews were as much tied as the Infants of Believers under the Gospel, every one who was circumcised, was bound to* "*keep the whole Law*, Gal. 5. *And these men professe that Israelitish In-* "*fants were within the old covenant, when yet they knew not what it* "*meant, nor could have the same use of it with their parents and then* "*of discretion; look what answer they will make for the Jews Infants* "*if true, will abundantly satisfie for the Infants of Believers under the* "*Gospel.*

It is true, this answer serves turn against those that argue from the generall nature of a covenant; but it is no answer against those that only urge Institution and Apostolicall practice as our rule. As for that which you here, and all along in your Book, suppose that there is the same reason of the mixt covenant made with *Abraham*, as with the pure Covenant of the Gospel, and of every Believer, as of *Abraham*, and of Baptisme, as of Circumcision, it is the πρῶτον ψεῦδος, *chief error*, which misleads you throughout your Sermon, and makes you speak and write in a dialect, which in the Scripture is unknown. And for that which you say, "*that the Infants of the Jews were as* "*much tied as the Infants of Believers under the Gospel*; if you mean it of common duties, of Evangelicall obedience, it is true; if you mean it thus (which alone serves for your purpose) that persons to be baptized now, are no more tied to make profession of faith before Baptisme, then Infants of the *Jews* were tied to make profession of faith afore Circumcision, it is false: For, there is now plain Text for the requiring of it before Baptisme, but not before Circumcision. But you say, "*every one that was circumcised was bound to keep the whole* "*Law*, Gal. 5. True, and therefore circumcision was in the use of it diametrally opposite to the use of Baptisme. You say, "*and these* "*men professe that the Israelitish Infants were within the old Covenant,* "*when yet they knew not what it meant, and then say, look what answer*

"*they*

"they will make for the Jews Infants, if true, will abundantly satisfie "for the Infants of Believers under the Gospel. If you mean this concerning the reason why the *Christians* Infants should not be baptized, though the *Jews* Infants were circumcised, this is a true and satisfactory answer; that God commanded the one, but no where the other; and your self say, *pag.* 84. *Our knowledge of the will of Christ, is that which is the only direction we are to follow.*

But you adde a second answer, which I let passe, because it is but a declaration of your own conceits, "*how you conceive a childe may seal* "*the covenant in his infancy, telling us, that their name is put into the* "*Deed, and that a childe may seal, first in infancy, and then after agnize* "*it; and that God is pleased to seal to Infants while they are such, and to* "*accept such a seal as they can give,* without any proof, but only supposing one the *simile* of a seal; as if Gods wayes were like mans wayes, or a *simile* did *quadrare in omnibus*, a similitude were even in all things, only where you say, "*that in the mean time, Jesus Christ, who is the* "*surety of the covenant, and surety of all the covenanters, is pleased to be* "*their surety*; this speech is further to be examined. 'Tis true, *Jesus Christ is the surety of a better Testament*, Heb. 7. 12. *he is the surety of all the covenanters, he doth strike hands, and becomes a surety of the whole covenant, and of every condition in it, take it in the largest sense, and this of all, both on Gods part and ours, in very rightly and excellently* Mr. *Thomas Goodwin* in his Treatise intituled, *Christ set forth.* Sect. 3. Chap. 2. And to like purpose, Mr. *Rutherford, The vvell and trial of faith*, term. 7. But are any of these among men covenanters, but the elect who are purchased by the blood of the everlasting covenant? *Heb.* 13. 20. it is a very inconsiderate boldnesse in you, to make every baptized person, or at least every baptized Infant of a Believer a covenanter, for whom Christ is a surety, and one to whom God seals, when the Scripture makes Christ the surety only for his redeemed ones, as may be gathered out of sundry places in the Epistle to the *Hebrews*; but I doubt not but when you have considered it a little better, you will easily espie your error in these dictates, and therefore I passe on to the next objection.

"BUt what benefit comes to children by such kinde of sealing as 5. T.
"this is? it seems then (say they) by your own confession, that this Of the fifth Objection, and thereto of the benefit that comes by Infant-Baptisme.
"is but a conditionall sealing on Gods part, viz. that they own it

"and ratifie it when they come to age; and if they then refuse to stand "to it, all is then nullified; were it not therefore better to defer it to "their years of discretion, to see whether they will then make it their "own voluntary act, yea or no.

In what sense baptizing may be called sealing, I have above shewed, Part. 3. Sect. 12. but I cannot allow of this, to say, *that God seals to every one that is baptized.* It is true, that Baptisme is in its nature *a seal of the righteousnesse of faith*, 1 Pet. 3. 21. but yet God doth not seal this to every one that is baptized, but only to true believers: For, what is Gods sealing, but the confirming of his promise? But God promiseth righteousnesse only to Believers; therefore he seals only to Believers. As for the sealing by God upon condition persons agnize the covenant, it is but a notion, the Scripture makes not Gods promise in the covenant of Grace conditionall in that sense: For Gods promise is for those he enters into covenant with, *That he will put his Law in their hearts, and in their minds will write them*, Heb. 10. 16. Nor do I know any but *Corvinus* in his *Examen* of *Moulins* Anatomy, *chap. 9. sect. 6.* and the *Arminians*, that do so speak of Gods covenant of Grace, as if it were common to the elect and reprobate, and conditionall in this sense, as if God left it to mens liberty, to whom he had sealed, to agnize or recognize that sealing, or to free themselves, if they please, and so nullifie all; yet so as to afford them a while the favour and priviledge of being in covenant with him, as you speak. I appeal to them who have been conversant in the writings of the *Arminians*, whether these speeches do not symbolize with their language. And therefore this that you make an objection, I look on as a friviolous supposing a *Chimera*, and then disputing about it: But yet there are some things I shall take notice of in your answer.

Dr. Twisse: The doctrine of the Synod of Dort, & Artes, &c. Part 2. § 3. p. 121. *I willingly confesse, that the Sacrament of Baptisme is the seale of the righteousnesse of faith unto us Christians, as Circumcision was unto the Jews, Rom. 4. which is as much as to say, that it assures us of the remission of our sins, as many as believe; and I conceive it to be a visible signe of invisible grace, and that not of justification only unto them that believe, but of the grace of regeneration also, but how? not as that is out of time, but suo tempore conferendæ, in time, when God shall effectually call a man; and it is very strange unto me, that regeneration should go before vocation.* See more to the same purpose in the same Author, *part* 3 § 6.

"*The question is, What benefit to Infants by such a sealing*: you answer thus: "*This objection lay as strongly against Gods wisdome in requiring the Jews Infants, eight in their infancy, that to seal, and therefore argues no great wisdome, or modesty in men, who would thus reason with God about his administrations.*

It is true, God appointed the male children of *Abrahams* family to be circumcised, and thereby they were bound to keep the whole Law, and it were a sinfull presumption to reason with God about it; and in like manner, if God had appointed Infants to be baptized, it would silence all arguings about it, though we knew not the reason: but how it is to be understood, *that Circumcised the Jews, even in their infancy to seal*, I do not well understand; our sealing to God is believing, *Joh.* 3. 33. I do not finde that God required this of the *Jews* Infants in their infancy, nor of our Infants; nor was Circumcision it self the Infants duty, required by God of the Infant, though it were its priviledge, it was the parents duty, *Exod.* 4. 24.

You say, secondly, "*God hath other ends and uses of applying the seal of the covenant to them who are in covenant with him, then their present gain, it's a homage worship, and honour to himself; and is between us even in that respect, to fulfill all righteousnesse, when Christ was baptized and circumcised, he was as unfit for the Ordinance through his perfection, as children through their imperfection, being as much above them as children are below them.*

It is true, Baptisme is a worship of God; but Pædobaptisme, for ought yet appears, is but a will-worship. Christs Baptisme it is true, was of a transcendent nature, as is said before; that children are unfit for the Ordinance, is not to be imputed to their imperfection, but to the defect of Gods appointment; if God did appoint it, there would be no doubt of their fitnesse. But you adde further:

1. I answer, "*The benefit and fruit of it at the present, is very much both to the parents and to the children: to the parents, first, while God doth thereby honour them, to have their children counted to his Church, to his Kingdome and Family, and to be under his wing and grace, while all the other Infants in the world have their visible standing under the prince, and in the kingdome of darknesse, and consequently, while others have no hope of their childrens spirituall welfare, unlesse they be called out of that condition, these need not have any doubt of their childrens welfare, if they die in their infancy, nor if they live untill they shew signes to the contrary, God having but reckoned them unto his people, and given them all the means of salvation which an Infants age is capable of.* All this passage is but dictates; what, or how much of it is true or false, hath been considered before, only that you say; "*all the other Infants of the world have their visible standing under the prince, and in the kingdome of darknesse; and consequently, while others have no hope of their*

"children [eternall welfare, untill they be called out of that condition: If you mean by *all other Infants*, all that are unbaptized, though the Infants of Believers in the Church, it is a very harsh and uncharitable speech: and you oppose those that in dispute against the *Papists* concerning the necessity of Baptisme to salvation, do hold that Infants of Believers are holy, and in the Church afore they be baptized, and joyn with *Lutherans* and *Papists*, denying it: If you mean only the unbaptized Infants of *Infidels*, what comfort do you give more to believing parents, that have their children baptized, than belongs to them, though their children were not baptized? And when you say, "*that all others have no hope of their children's eternall* "*welfare*", if you mean it of believing parents that baptize not their children, it is in like manner an uncharitable speech, and doth borrow too neer on the opinion of the necessity of Baptisme for Infants to salvation: and when you say, "*they need not have any doubt of their chil-* "*drens welfare, if they die in their infancy*", if you mean it of parents, because their children are baptized, you do speak like one that did hold that Baptisme doth *confere gratiam ex opere operato*, *confere grace by the work done*; but for ought you can draw out of Scripture, a believing parent hath as much ground of hope for his Infant, that dies unbaptized as for the baptized, and as much reason of doubt concerning the baptized as the unbaptized. And therefore, what you here speak, doth no whit encourage parents to baptize children, if it be well weighed, except there can be proved an institution and a promise. But you say, secondly, "*here is much privilege and benefit to* "*the children, when as (beside what inward secret work God is pleased* "*to work in them) they being members of the Church of Christ; have* "*their place in the communion of Saints, are remembred at the Throne of* "*grace every day by those that pray for the welfare of the Church, and pro-* "*cularly, in those prayers which are made for his blessing upon his Ordi-* "*dinances*".

By your parenthesis, you intimate *some inward secret work God is pleased to work in the Infants baptized, by Baptisme*. If you conceive a bestowing of grace, *ex opere operato, by the work done*; or, baptismall initiall regeneration of the elect, supposed to be in the Infants in baptisme, notwithstanding till death they live wickedly, speak plainly that we may know what you mean, and then an answer may be framed to your speech. As for *being members of the Church*, if you mean the Invisible Church, neither I nor you can affirm or deny; it is in

God's

[illegible] before alone, if you mean the visible, you must make a new definition of the visible Church afore Infants baptized, will be proved members. For their remembring at the Throne of grace daily, if you mean particularly, and by name, I do not finde that to be in use afore Baptisme any more then afore, and I think they are remembred by the godly in generall as well afore Baptisme as after; and for the [illegible] *God's blessing upon his Ordinance*, If Infant-baptisme be not Gods Ordinance, this prayer in reference to Infant-baptisme at that time might be better spared. "You say; *And lastly, it is no small comfort to have that seale bestowed on them in their infancy, which they afterwards plead when they are growne, and come to yeares of discretion.*

When, where, and how Baptisme should be pleaded, as you shew not, neither doe I well conceive. It is not Baptisme of it selfe that will yeeld a plea of any force, either *in foro fidei*, in the Court of conscience, or *in foro Dei*, in the Court of heaven, but the promise of God, and the condition of faith in Christ. And these will be good pleas in prayer to God, and in the court of conscience, when Infant-baptisme will stand in no stead. The plea of the Apostle will hold, *Rom.* 8. 15. 23. 24. which baptisme rightly administred doth strengthen, 1 *Pet.* 3. 21. But I never knew any Saint that pleaded his infant-baptisme in such cases.

§. 6. Of the sixth objection, and therein of Infant-communion, by vertue of their being in the Covenant, & the Lords Supper succeeding the Passeover.

"You say further; *But if their being capable of the spirituall part must intitle them to the outward signe, whether do we not allow admit them to the Sacrament of the Lords Supper, which is the seale of the Covenant of grace, as well as the Sacrament of Baptisme? And this is argued the rather, because (say they) the infants of the Jewes did eate of the Passeover as well as were circumcised. Now if our infants have every way as large a privilege as the infants of the Jewes had, then can we not deny them the same privilege which their infants had, and consequently they must partake of the one Sacrament as well as the other.*

This argument is good *ad hominem*, against the partie opposite, proceeding upon the Predobaptists hypotheses or suppositions to wit, 1. *That those to whom the Covenant belongs, to them the seale belongs.* 2. *That to the infants of believers the Covenant belongs.* 3. *That the Lords Supper is a seale of the Covenant as well as Baptisme.* And these are your hypotheses. Now then if this be a good argument, children are to be admitted, because they are in the Covenant, and the seale belongs to those

those in Covenant, by the same reason they are to receive the Lords Supper, because they are in Covenant, and the seale belongs to those in Covenant. Now this argument is strengthened from other hypotheses, as that the Lords Supper succeeds the Passeover, as Baptisme Circumcision, but children not of yeares of discretion had the Passeover, therefore they are to have the Lords Supper. And this is confirmed by the practise and opinion of the Ancients that gave the Lords Supper to infants, for 600 yeares after Christ as well as baptisme. To this you say;

"I answer, that infants are capable of the grace of Baptisme, we are sure, "not sure that they are capable of the grace signed and sealed in the Sa-"crament of the Lords Supper.

This answer supposeth that there is grace sealed in the Lords Supper, which is not sealed in Baptisme. To me that Sacrament that confirmes the covenant of grace, confirmes all the promises in it, and therefore if Baptisme be the seale of the covenant, it seales all the graces and all the promises in it, and therefore you are as sure that infants are capable of all graces annexed to the Covenant, as of one. But you say; "For both of them are seales of the new Covenant, yet it is "with some difference. Baptisme properly seales the entrance into it, the "Lords Supper properly the growth, nourishment, and augmentation of it. "Baptisme for our birth, the Lords Supper for our food. Now infants may "be borne againe while they are infants, have their originall sin pardoned, "be united to Christ, have his image stampt upon them; but concerning the "exercise of those graces and the augmentation of them in infants while "they are infants, the Scripture is altogether silent.

You spake somewhat to like purpose before, which I examined part. 3. sect. 15. To me it is yet as a paradoxe, that *Baptisme seales properly the entrance into the Covenant, and the Lords Supper, the growth, nourishment, and augmentation of it.* If you make the entrance as remission of sins, justification, or mortification; the Lords Supper that seales Christs death, seales the entrance into the Covenant, *Mat.* 26. 28. And for Baptisme, it seales dying with Christ, and rising with Christ, *Rom.* 6. 3, 4, 5. *Gal.* 3. 27. *Col.* 2. 12. 1 *Pet.* 3. 21. and therefore not onely the first worke of conversion, but also after-growth and exercise of holinesse. And the Lords Supper, signifies the same receiving the Spirit, which Baptisme doth, 1 *Cor.* 12. 13. And according to the doctrine of Protestants, Baptisme seales as well the pardon of other sins, as of originall sin. And so *Peter*, Acts 2. 38. and *Ananias*, Act. 22.

Acts 2. 16. And therefore this difference you put, is a difference [illegible] the Scripture makes not; that I ſay nothing of your ſtrange ph[illegible] logy of the growth, nouriſhment, and augmentation of the [illegible] nant. But you ſay;

" *And what is ſaid concerning the Infants of the Jewes eating the* [illegible]
" *ver, to which our Sacrament of the Lords Supper doth ſucceed,* [illegible]
" *ſuch thing mentioned in the Book of God. It is ſaid indeed tha*[illegible]
" *ſmall families were to eate their Lambe, if the houſhold were* [illegible]
" *for it, and that when their children ſhould aske them what* [illegible]
" *meant, they ſhould inſtruct them about the meaning of it, but no* [illegible]
" *joyning, nor any example witneſſing, that their little children* [illegible]
" *of it.*

The Commands were, that *all the males ſhould thrice a yeare appeare before the Lord*; one of which was the Paſſeover, *Exod.* 23. 17. *Exod.* 34. 23. *Deut.* 16. 16. And at that time there was no other food to be eaten, but the unleavened bread, and the paſchall Supper. Therefore thoſe males that could eate, though not come to yeares of diſcretion fit to receive the Lords Supper, yet were to eate the Paſſeover. *Ainſ*worth notes on *Exod.* 12. 26. *So both the outward rite, and the meaning of it was to be taught to their children. Touching whom, the Jewes hold from the Law in* Exod. 23. 14. 17. Deut. 16. 14. 16. *that every child that could hold his Father by the hand, and goe up from Jeruſalem (gates) to the mountaine of the Temple, his Father was bound to cauſe him to goe up, and appeare before God with him, to the end he might catechize him in the Commandements. And who ſo was bound to appeare, was bound to keep the feaſt. Maimony in Hagigah, Chap. 2. ſect. 3, 4. Alſo they ſay, A childe that is able to eate a morſell of bread, they catechize him in the Commandements, and give him to eate ſo much as an Olive of the unleavened bread. Maimony Treatiſe of leaven and unleavened bread, c. 6. ſect.* 10. But you ſay;

Cotton: The way of the Churches of Chriſt in New-England. *Chap.* 1. *ſect.* 2. *To the Paſſeover all Jews were admitted* [illegible] *with ſome ſolution.*

" *If they ſay as ſome of them doe, that thoſe little ones who were able to*
" *enquire concerning the meaning of that ſervice, and capable to receive*
" *inſtruction about it, did eate of the Paſſeover with their parents; I anſwer,*
" *(although the Scripture ſpeaks nothing of their eating, yet if that be gran-*
" *ted) it is no prejudice to us, becauſe the Goſpel prohibites not ſuch young*
" *ones from the Lords Supper, who are able to examine themſelves and diſ-*
" *cerne the Lords body.*

True; but children that were to appeare at the Paſſeover, and to partake of it, were many of them ſuch as might be inſtructed concerning the meaning of that ſervice, and yet too young to examine

themselves, or to discern the Lords body: so that if the Lords Supper succeed the Passeover, and a rule may be drawne from the Passeover to the Lords Supper, children unable to examine themselves, may be admitted to the Lords Supper.

§. 7. Of the first use, and the Anabaptists supposed bloudy sentence.

THe rest of your Sermon is application, which being not argumentative, I shall let it passe. Onely whereas you charge me "to have dealt with a rash and bloudy sentence, condemning infants as out of the state of grace, condemning all the infants of the whole Church of Christ, as having nothing to do with the Covenant of grace; and then trayterously aggravate this thing, as parallel, or rather exceeding the cruelty of "Herod and Hazael, in slaying and dashing the infants of Israel against "the wall, till you produce some testimonies of those you call Anabaptists, so determining, I shall take it to be but a false accusation, and a fruit of passion, not of holy zeale. For the thing it selfe I have shewed part. 2. sect. 16. that it doth not follow on the doctrine of Anapedobaptisme: and I conceive that if to be in the Covenant of grace be rightly explained, to wit, so as to signifie the having of the promises of justification and salvation by Christ Jesus, (besides which I know not any other Evangelicall Covenant of grace) your selfe will be found to exclude them from the covenant of grace as much as they. As they dare not say that this or that particular infant of Believers is in the covenant of grace, that is, certainly elected, justified, and to be saved, so neither dare you. Your owne words are here, "Christ being not tyed to conclude certainly of any of them: because we "ought to know that all are not Israel who are of Israel, and that many are "called, but few are chosen. If you should, you would gainsay the Apostle, Rom. 9. 6, 7, 8. And on the other side, as you will not say they are damned, so neither will they. I am perswaded: but suspending any sentence concerning this or that in particular, leave them to God, who is the soveraigne Lord both of them and us.

§. 8. The Epilogue containing some expressions and motions of the Author.

THus have I, at last, in the middest of many wants, distractions, discouragements, and temptations, with the assistence of God, who hath never failed me (to him be the praise) examined your Sermon, and thereby shewed that it doth not satisfie, and how insufficient you had to lay in your Epistle, I am assured that it is Christ truth which I have preached, and wished he will blesse. Notwithstanding your confidence, I presume you will see cause to consider more exactly

[illegible] upon the reading of this anſwer, I dare not thinke any [illegible] of you [illegible] one who have [illegible] the truth. Nor doe I know any reaſon why you ſhould conceive that I have taken this paines for any ends croſſe to the finding of truth. My [illegible] intention in this worke is to diſcover truth, and to doe what is meete for mee in my calling, towards the reformation of these Churches according to Gods Word: unto which wee have both bound our ſelves by ſolemne Covenant. I have endevoured not to let paſſe any thing of weight, either in your Sermon, or Maſter *Thomas Goodwins*, which I could well remember, or Maſter *Blakes*, or any other that have publiſhed any thing about this matter of late. It is an endleſſe buſineſſe to make a ſeverall anſwer to every one. I choſe to anſwer yours, becauſe you are ſtiled the *anteſignanus*, *Enſigne-bearer* in print; and for other reaſons given in the Prologue. My motion is that there may be an agreement among thoſe that have appeared in publique in this cauſe, to joyne either in a reply to this examen of your Sermon, or in ſome other worke, in which I may ſee together the whole ſtrength embattailed, and not be put to weary out my ſelfe in reading every pamphlet, of which there are too many indigeſted ones now adayes printed, even with Licenſe; and for the buying of which, as now my eſtate is, I doubt whether my purſe will furniſh me. If I may have *ἄρτον ἐπιούσιον*, daily bread for mee and mine in a narrow compaſſe, it will be as much as I may looke for. The ſmall ſtipend I had is likely to be even now ſubſtracted. If there be any willingneſſe in you to have any conference with mee, to conſult about a way of brotherly and peaceable ventilating this point, I ſhall be ready upon notice to give you the meeting, and I hope it ſhall appeare, that I ſhall not be *ἰσχυρογνώμων*, ſtiffe in opinion, in caſe truth ſhining before me, preſent my errour to my view; and I hope the like of you. I ſhall waite a moneth after your receiving this writing, to know whether any of theſe motions take place with you, hoping you will not diſdaine to let me have advertiſement of your minde, by ſome letter or meſſage. I would faine have truth and peace and love, goe hand in hand, if it may be: though of theſe three *ὅσιον προτιμᾶν τὴν ἀλήθειαν*, it is meet to preferre truth, as *Ariſtotle* ſaid long ſince. It will be no griefe of heart to you at the day of reſignation of your ſpirit, that you have done nothing againſt the truth, but for the truth. You have now my writing

Mr *Stalhams* Epiſtle before a Conference at *Terling* in *Eſſex*.

ving, as I have whiles one day Jeſus Chriſt ſhall judge us both. Conſider what I ſay, and the Lord give you underſtanding in all things. Thus prayeth

From the houſe belonging to the
Rectory of *Gabriel Fenchurch*
in *London*, *December* 7. 1644.
Delivered to him *Dec.* 9. 1644.

Your brother and fellow-ſer-
vant in the work of Chriſt,

JOHN TOMBES.

Inſcribed thus,

To the reverend and worthy Mr *Stephen Marſhall*, B. D. theſe preſent.

As it is now printed, it is enlarged in ſundry places, occaſioned by ſundry Books publiſhed ſince the firſt writing of it.

Coloſſians

Coloſſians 2. 11, 12.

Proves not Infant-Baptiſme.

An *Appendix* to theſe *Treatiſes*, in an *Anſwer* to a Paper, framing an *Argument* for Infant-Baptiſme, from *Coloſ.* 2. 11, 12.

SIR,

YOUR Paper exhibites an Argument for Infant-Baptiſme in this forme: “*That may be ſaid to be written, without which, that which is written cannot be true.* This I grant. *But that which is ſaid* Coloſ. 2. 11, 12. *of the compleatneſſe, with reſpect to Ordinances in the new Teſtament, could not be true, unleſſe Baptiſme were to Believers children, as Circumciſion was of old; becauſe it cannot be underſtood of the compleatneſſe that Believers have in Chriſt for ſalvation; for that the Jews had in Chriſt in the old Teſtament; but yet they had a token of the Covenant to their children;* Ergo, *ſo they muſt now, or elſe that cannot be true.*

Anſw. This Argument ſuppoſeth ſundry things, whereof ſomewhat is true, ſomewhat falſe.

1. It is true, *That the believing* Jews *were compleat in Chriſt for ſalvation.* For ſo was *David*, *Abraham*, &c. who were juſtified by faith, *Rom.* 4. *Gal.* 3. *Heb.* 11.

2. It supposeth, *that the Apostle*, Colos. 2. 11, 12. *mentions Baptisme to shew, that we are compleat in the Jewish* [illegible] *Apostle speaketh not* [illegible] it is plain, that the Apostle makes the *Jews* incompleat by reason of their outward ordinances; and that it is our compleatnesse that we have all in Christ, without outward ordinances, *vers.* 17. Nor doth the Apostle mention Baptisme, to shew that we are equall to the *Jews* in outward ordinances, (for the Apostles assertion is, that we are compleat in Christ, exhibited without outward ordinances, and so the better for want of them) but to shew how we put on Christ, and so are compleat in him; and therefore he mentions Faith as well as Baptisme; as in like manner he doth, *Gal.* 3. 26, 27. *Rom.* 6. 3, &c. Besides, if that by being baptized we are compleat in outward ordinances, then we need no other ordinance, and consequently the Lords Supper should be needlesse.

3. It is supposed, *that Circumcision was a token of the Covenant to their children.* But this is ambiguous, in some sense it is true, in some sense it is not true. It was a token of the Covenant made to *Abraham*, to wit, First, that God made such a Covenant with *Abraham*. Secondly, that God required them to keep the conditions of it. But it is not true in these senses. First, that every person circumcised, or to be circumcised, of right had a title to the promises of the Covenant. Secondly, that this title to the promises of the Covenant was the reason why they were circumcised.

4. It is supposed, *that if our children have not a token of the Covenant now, as the Jews had, then it cannot be true that we are compleat as the Jews.* But there is not a shadow of proof for it in the Text. And it is grounded on these false assertions: First, that the *Jews* children were in the Covenant of Grace, because they were *Abrahams* naturall seed. Secondly, that a Believers children now are in the Covenant of Grace, because they are a Believers children; which things are expresly contrary to *Rom.* 9. 6, 7, 8.

5. It is supposed, *that the Jews having salvation by Christ, had also a compleatnesse by outward ordinances.* It is true, that compared with the *Gentiles* that served dumb Idols, they were compleat by reason of

of outward ordinances: For, their outward ordinances did foreſhew Chriſt to come, and ſo did not the Rites of the Gentiles. But compared with Chriſtians ſince Chriſt manifeſted in the fleſh, ſo they were incompleat in reſpect of outward ordinances, and ſo the Apoſtle determines, Gal. 4. 3, 9, &c.

6. It is ſuppoſed, *that without a ſucceſſion of ſome ordinance in ſtead of Circumciſion, we are not compleat in Chriſt, or, at leaſt, not ſo compleat as the* Jews. But this I account to be falſe, and very dangerous.

1. Falſe, becauſe it is contrary to that which the Apoſtle aſſerts, that we are compleat in Chriſt alone, becauſe in him is the fulneſs of all that was ſhadowed in the ordinances of the *Jews*.

2. It is very dangerous, becauſe the ſame reaſon that will conclude, that we are not compleat without a ſucceſſion of ſome ordinance in ſtead of Circumciſion, will conclude, we are not compleat without a ſucceſſion of ſomething in ſtead of ſacrifices, Temple, Prieſt, Altar, *&c.* and ſo after the Popiſh manner, all Jewiſh Rites may be reduced under new names, which would overthrow Chriſtianitie.

As for our compleatneſſe in Chriſt without outward ordinances, like to the *Jewes*, I diſtinguiſh of a twofold compleatneſſe.

Firſt, in all the will of God, *Coloſ.* 4. 12. And thus we are compleat without ſuch ordinances: we may do all the will of God believing in Chriſt, without obſerving any of thoſe ordinances.

Secondly, of means, *in ordine ad finem, in order to the end*, that is, to the knowledge of God, and obtaining ſalvation: And ſo we are more compleat then the *Jews* without thoſe outward ordinances or any anſwerable to them.

Firſt, becauſe they had Chriſt only promiſed and aſſured, we have Chriſt exhibited, and fulfilling all things. And ſurely they that have a promiſe accompliſhed, are compleater then they that have it only aſſured, let it be aſſured never ſo firmly.

Secondly, becauſe they had Chriſt under ſhadows, we the body, *Coloſ.* 2. 17. he is the true *Shecinah*, or *Divine Majeſty*, in whom the fulneſſe of the glory of God dwelt, *Col.* 2. 9. he was circumciſion, ſacrifices, all. And the woman is more compleat that enjoyes her husband in perſon, then in a picture, meſſenger, *&c.* that repreſent him. The *Jews* were compleat in Chriſt as we, *quoad rem, in reſpect of the thing*, but not *quoad modum, & menſuram rei, in reſpect*

of

FINIS

Latin passages Enlisted in the second Treatise.

Latin paſſages Engliſhed in the ſecond Treatiſe.

PArt 1. pag. 2. Achilles *the champion of the Greeks, proverbially put for the ſtrongeſt argument.*

Pag. 5. *Chriſt came to ſave by himſelf all; all, I ſay, who by him are born again unto God, infants, and little ones, and boyes.*

Pag. 6. *That Baptiſme is underſtood under the name of new-birth in the Lords and the Apoſtles phraſe.*

openly confirming the Apoſtolique tradition of the baptiſme of little infants againſt Anabaptiſticall impiety.

Onely I would have the younger who ſhall light on the works of Irenæus *admoniſhed, that they beware of thoſe editions, which that moſt impudent Monke* Feuardentius *a man of large boldneſſe, and of no faith, hath foully corrupted in many things, and beſpattered with impious and lying annotations.*

Are born again.

Therefore being a maſter he had alſo the age of a maſter, not rejecting nor going beyond a man, nor looſing the law of humane kind in himſelf, but ſanctifying every age by that likeneſſe which was to him. For he came to ſave all men by himſelf; all men, I ſay, who by him are new born unto God, infants and little ones, and boyes, and young men, and elder men. Therefore he went through every age, and was made an infant ſanctifying infants; among little ones, a little one, ſanctifying them that have this age: being alſo made an example to them of piety, and juſtice, and ſubjection. Among young men being made an example to young men, and ſanctifying them to the Lord: ſo alſo an elder to the elder, that he might be a perfect maſter not onely according to the expoſition of the truth, but alſo according to age ſanctifying alſo the elder, being made alſo an example to them. And then he went even unto death, that he might be the firſt-born from the dead holding the primacy in all things, the Prince of life, before all, and preceding all.

Pag. 7. *But we ſhall the leſſe trouble our ſelves concerning* Origen, *becauſe the things we cited are not extant in Greek.*

In the margin. If therefore any man before Pelagius *was born, or before* Arius *aroſe, be ſharp and vehement againſt the errours of Pelagians, and refuting them profeſſedly, although the name of the hereticques be ſuppreſſed, it is not probable that ſuch a writing is the Authors whoſe name it beare.*

Pag. 8. *For this [illegible] from the Apostles, and according to the observance of the Church.*

The same is theirs that [illegible]

In the margin. Notwithstanding the custome of our mother the Church in baptizing little ones is not to be disdained by any means to be accounted superfluous, nor at all to be beleeved, unlesse it had been an Apostolicall tradition.

Pag. 11. *That infants are presently to be baptized that they perish not, because mercy is not to be denyed them.*

Pag. 13. *Lest little ones should perish if they should die without the remedie of the grace of regeneration, they determined that they were to be baptized for the remission of sins. Which also St.* Augustine *shews in his book of the baptisme of little ones, and the African Councels witnesse, and many documents of other Fathers.*

But the father or mother ought not to stand for their own childe at the Font, that there may be a difference between spirituall begetting and carnall. But if it happen by chance they shall have after that no fellowship of carnall copulation, who have undertaken the spirituall bond of cofatherhood in a common son.

What say you to these things? Lo I have not brought out of Augustine, *but out of the Gospel, which sith ye say ye chiefly beleeve, either yeeld ye at length that by the faith of other's others may be saved, or deny if ye can those things which I have laid down to be of the Gospel.*

Pag. 14. *in the margin. And I was signed with the signe of his crosse, and I was seasoned with his salt from the wombe of my mother, who much hoped in thee.*

Pag. 15. *in the margin.* Augustine *adjudgeth to eternall flames the Infants that die without baptisme. Likewise whosoever shall say, that even the little ones shall be made alive in Christ, who go out of this life without the participation of his Sacrament, he truly goeth both against the Apostles preaching, and condemns the whole Church.*

The most strong and founded faith, in which the Church of Christ beleeves that no not little ones most lately born can be freed from damnation, unlesse by the grace of the name of Christ, which he hath commended in his Sacraments.

Pag. 16. *Neither let that move thee, that some do not bring little ones to receive baptisme with that faith that they may be regenerated by spirituall grace unto life eternall: but because they think that by this remedy they keep or receive temporall health. For not therefore are they not rege-*

[illegible] -ſary miniſteries are celebrated by them.

It is confirmed he died beloved by reaſon of the [illegible]

Pag. 18. in the margin. [illegible] who ſaith not that this was the manner of thoſe times, when ſome [illegible] perſons were baptized after they were of grown age, and diligently inſtructed among the Catechumens.

Part. 2.

Pag. 22. Theſe to the reſt of the errours which they borrowed from the Manichees and Priſcillianiſts added this new and ſtrange; that they ſaid that the baptiſme of little ones was unprofitable, inaſmuch as it could profit none who could not by himſelf believe, and by himſelf aſk the Sacrament of baptiſme, of which kind we read not that the Manichees and Priſcillianiſts taught any thing.

They mock us becauſe we baptize infants, becauſe we pray for the dead, becauſe we aſk the ſuffrages of the Saints.

They beleeve not that Purgatory fire remains after death, but that the ſoul looſed from the body doth preſently paſſe either to reſt, or to damnation.

But now they who acknowledge not the Church, it is no marvell if they detract from the orders of the Church, if they refuſe [illegible], if they deſpiſe Sacraments, if they obey not commandments.

Becauſe he took away Feſtivals, Sacraments, Temples, Prieſts; becauſe the life of Chriſt is ſhut up from the little ones of Chriſtians, while the grace of baptiſme is denied, nor are they ſuffered to draw near to ſalvation.

Pag. 23. We perceive in the man dexterity, and a ſtudy of novelty. But in that man (I deſire to be [illegible]) I have ſeemed to my ſelf to have found nothing but immoderate thirſt of wealth and glory.

A ſeditious man, and groſſe Anabaptiſt.

Pag. 24. They would [illegible]

Pag. 25. The word of the Lord.

From the ſtaffe to the corner. A proverbiall ſpeech in Schools, when one thing is inferred from another, which have no connexion.

They who all along theſe places of Belgick and lower Germany profeſſed [illegible] this Anabaptiſticall hereſie, are almoſt all followers of the [illegible] I have named, to whom now this [illegible] [illegible] for a great part [illegible] [illegible] [illegible] [illegible]

[illegible] and the agreeing [illegible] of the whole Church ; which may be perceived by this, that they [illegible] the rage of Munſter ; and Batenburgiſh that followed after, ſtirred up by John Batenburg after the taking of Munſter, who planted a certain new reſtitution of the kingdom of Chriſt which ſhould be placed in the deſtruction of the wicked by outward force. And they taught that the inſtauration and propagation of the kingdom of Chriſt conſiſts in the croſſe alone : whereby it happens that they which are ſuch may ſeem rather worthy of pity and amendment, then perſecution and perdition.

Pag. 28. What ſort of [illegible].

Pag. 48. How it may be that Iſrael may be rejected, but that together the Covenant of God eſtabliſhed with Abraham and his ſeed ſhould ſeem to be made void.

In the margin. The credit of that promiſe, Gen. 17. 7, 8. doth preſently appear to be brought into danger by the rejecting of the Jews, and the excluſion of them out of the Covenant of God, ſith they are born of Abraham according to the fleſh, for (ſaith he) it appears to them that look upon the firſt face of things.

The Apoſtle ſhews, that therefore not the word of the Covenant, and divine promiſe made to Iſrael failed thus, or was made void, although a great part of the Jews were rejected ; becauſe thoſe promiſes of the Covenant are of God, not to them properly who were to come from the ſeed of Abraham according to the fleſh, but to thoſe who were to be ingraffed into the family of Abraham by vertue of divine promiſe.

Pag. 49. The argument of the Apoſtle to prove the Covenant of God entred into with Abraham doth not comprehend all the poſterity of Abraham in its ſkirt, we think ſhould be thus ſimply framed. Eſau and Jacob were of the poſterity of Abraham, but God did not comprehend both of theſe in his Covenant with Abraham. Therefore not all the poſterity of Abraham. It is proved that God did not comprehend both in the Covenant of grace, becauſe he did not comprehend Eſau the elder, but Jacob the younger.

Pag. 50. There are many of the ſeed of Abraham to whom the word of promiſe doth not belong, as Iſmael, and Iſmaelites. But if ſo there be many of the ſeed of Abraham to whom the word of promiſe doth not belong, then the rejection of many Jews who are of the ſeed of Abraham doth not make void the word of promiſe.

In the margin. Calvin gathers hence, in that any is the ſeed of Abraham the promiſe made to Abraham belongs to him that the aſſertion is mani-

feſt.

[illegible] not only [illegible], but [illegible] promises, as the Apostle [illegible] Rom. 9. 8. [illegible] promises shall belong to none of the Gentiles, but [illegible] are sons of Abraham and Isaac, according to the flesh.

He teacheth also that the promise of [illegible] not to the carnall seed, but to belong onely to the believing and spirituall posterity. They that are not the sons of Abraham, who are of Abraham according to the flesh, but who are according to the spirit.

Pag. 51. In the Margin. [illegible] that onely the elect and effectually called are saved, the Apostle is interpreting this place, Rom. 9. 8. Gal. 3. 14. & 4. 28.

Pag. 52. That baptisme doth not certainly seale to all the children of beleevers the grace of God, (seeing among them some are [illegible] reprobate even by an antecedent decree of God from eternity,) and therefore beleevers are to doubt of the truth of Gods Covenant, I am thy God, and the God of thy seed after thee.

Pag. 58. To be a son of Abraham doth declare nothing else but to be freely elected, Rom. 9. 8. and to tread in the steps of the faith of Abraham, Rom. 4. 12. and to doe the workes of Abraham, John 8. 39. From which is rightly gathered certain expectation of salvation to come, Rom. 8. 30.

Pag. 69. In the Margin. Infants in their parents, grandfathers, great grandfathers, grandfathers grandfathers have refused the grace of the Gospel, by which [illegible] they have deserved, that they should be forsaken of God. For I would to [illegible]. For it is the perpetuall reason of the Covenant of God, that sons are comprehended and reckoned in parents.

To which D. T. with this opposeth [illegible]. Nor any where in sacred Scripture is it signified, that God hath made such a Covenant with man fallen, that if he would believe, he should obtaine grace for him and his posterity; on the contrary, if he should not believe, he should lose grace for him and his posterity, which kinde of Covenant all Divines acknowledge to have been entred into with Adam under the Condition of obedience.

Pag. 71. In the Margin. It is manifest that the [illegible] Gentiles [illegible] of uncleannesse, and to be kept from all communication of the [illegible] from the Letters of the Apostle, seeing that with such meat is not to be eaten.

Pag. 73. For [illegible] because the reason is [illegible], [illegible] yet for the most part it is otherwise.

He-

H[illegible] is the [illegible] hath [illegible] Juſtification, [illegible] a [illegible] determined [illegible] the [illegible] to [illegible].

The believing wife may with a good conſcience [illegible] with the unbelieving husband ([illegible] *) Therefore it is falſe the unbelieving [illegible] in himſelfe [illegible] in his wife (that is, in reſpect of his wife) is holy. The ſame we are to iudge of the other member.*

Pag. 74. *That is the minde of the Apoſtle that being a teach, that the believer is not to depart from the unbelieving yokefellow, conſenting to dwell together. For proving of which an argument from an [illegible] from [illegible] and by [illegible] as a little before. Hence that opinion is falſe that then when the unbeliever ſhall be converted, holy children will be begotten. For what if that never be?*

Pag. 76. *Of that ceremoniall holineſſe what ſhall I ſay? It came into his [illegible] minde, but good God! how ſtrange? verily ſome things are ſo abſurd, that they deſerve not to be refuted. Well. The Apoſtle hath ſaid, that if the unbelieving husband be not ſanctified in the believing wife, it will be that the children borne from thence are unclean. Therefore all ſo borne are unclean, or elſe the Apoſtle ſpake falſe. What then? Are all borne of thoſe parents whereof one is not ſanctified in the other borne in the monethly courſes? Do unbelieving husbands meet [illegible] their wives but in their monethly courſes? So it muſt be verily, or this interpretation is ridiculous.*

Of this Covenant-holineſſe what ſhall I ſay? It came into Chamier, Calvine, &c. *minds; but good God! how ſtrange? verily ſome things are ſo abſurd, that they deſerve not to be refuted. Well! The Apoſtle hath ſaid, that if the unbelieving husband be not ſanctified in the believing wife, it will be that the children borne from thence will be unclean. Therefore all that are ſo borne are unclean, or the Apoſtle hath ſaid that which is falſe. What then? Are all borne of theſe parents whereof one is not ſanctified in the other, without the Covenant of grace? Doe [illegible] unbelieving parents never beget children that ſhall be within the Covenant of grace, or federally holy? So it muſt be verily, or this interpretation is ridiculous.*

Pag. 77. *In the Margin. But there is no ſtraiter friendſhip then of husband and wife, which requires communion of affections, [illegible] ly of the whole life: which all* Nations *have with great conſent believed to be a thing truly holy, that is not found out by man, but by God.*

Pag. (75) *By this argument that [illegible] is included [illegible]*

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brought from education. For by that the argument of the Apoſtle is altogether weakened. For this is uncertain. For all know and experience teacheth, that neither all husbands are wonne, which alſo the Apoſtle implies, nor that all children obey holy education. Beſides, if any obey, yet this effect is accidentall, and not from the nature of marriage it ſelfe.

Pag. 89. But ſith ſtrangers waſhed and not circumciſed were held with thoſe Lawes onely which God gave to all mankinde, it is eaſie to be underſtood that this waſhing was among old inſtitutions, ariſing as I think after the great deluge, in memory of the world purged. Whence that famous ſpeech among the Greekes, The ſea waſheth away all the evils of men. Certainly, we reade even in the Epiſtle of Peter, that Baptiſme is anſwerable to the flood.

Pag. 91. It was to be added, that not onely to himſelfe and in himſelfe, but alſo for our uſe Chriſt be determined to be ſuch, and ſo great, that nothing be wanting in him, and that in him alone we may get all things requiſite to the true and ſaving knowledge of God. Therefore having gotten fulneſſe in Chriſt, wherefore is there need either of humane wiſdome, or the vaine inventions, or ceremonies of men, laſtly any other thing added beſides Chriſt?

Pag. 146. In the margin. It was knowne to the Jews that God hath been wont to give this honour to Prophets, that he would beſtow his gifts on others at the Prophets prayers, of which impoſition of hands was a ſigne. It is manifeſt alſo from Gen. 48. 14, 15. that in that rite prayers were wont to be conceived for children. Thence it hath been alwayes obſerved by the Hebrews, that they would bring children to thoſe, who were believed to excell others in holineſſe, to be commended in their prayers to God by laying on of hands: which cuſtome as yet continues with them. Now this cuſtome Chriſt approving, ſhewes that the faith and prayers of others profit alſo that age.

Pag. 152. As for that which Eraſmus ſubjoynes, that John firſt baptized, then preached baptiſme, it is ſuch that indeed it ſeems not to need refutation. For what? When John did ſay, Repent, for the kingdome of heaven is at hand, did he not teach thoſe whom he was about to baptize? yea verily, unleſſe he had firſt taught to what end he did baptize, who at laſt would have come to his baptiſme? Certainly, ſith Sacraments are ſeales, it is neceſſary that the doctrine goe before which they ſigne.

Pag. 153. In the margin. All theſe rites of profeſſion of faith, &c. had their originall from the very inſtitution of baptiſme, nor ought they to be omitted, onely to be diſpenſed with reſpect to age.

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HAving perused this milde Apology, I conceive that the ingenuity, learning and piety therein contained deserve the Presse.

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Against the unjust charges, complaints, and censures of Doctor *Nathanael Homes*, Mr *John Geree*, Mr *Stephen Marshall*, Mr *John Ley*, and Mr *William Hussey*; together with a Postscript by way of reply to Mr *Blakes* answer to Mr *Tombes* his letter, and Mr *Edmund Calamy*, and Mr *Richard Vines* Preface to it.

Wherein the principall heads of the Dispute concerning Infant-Baptism are handled, and the insufficiency of the writings opposed to the two Treatises manifested.

By IOHN TOMBES, *B. D.*

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Printed for *Giles Calvert*, at the Black *Spread-Eagle* at the West end of PAULS. 1646.

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the West end of PAULS. 1646.

To the right worshipfull, my much honoured Auditors, members of the Honourable, House of COMMONS, and Societies of the Temple.

After other meanes daily but without successe tried, for the publique good, for the vindicating of truth, and consequently for the preventing of the establishment of an errour and corruption of the most solemn sacred rite of the Christian profession, and the oppression of them that oppose it, I constituted the publishing of two treatises in December last about Infant-baptisme. It seemed good to sundry persons of note presently to cry downe my assertions, and to load me with unjust accusations, which I take to be rather a traducing of the Author, then an answering of his writing. For the truth hath gotten so much ground (howsoever some eminent men prevaile otherwise) that the Doctrine of the Directory is discovered by some of the most eminent of my Antagonists, as is showed §9. pag. 40.41.42.43.44. of this Apology, the chiefe argument of my prime Antagonist, is proved to be either sophisticall or fallacious, §.10. pag. 44.45.46.47.48. of this Apology: sundry confessions are drawne from my Antagonists, which in my judgement, and I thinke in the judgement of any that knowes what belongs to disputes, do yeild the cause, as those that I mention §.11. pag 97.98.100.101.102. & §.5. page 28. of this Apology. And as for the accusations against my selfe, I should slight them, were it not they had a great influence upon the cause, and therefore I have been necessitated to vindicate my selfe; and therewith the truth in

[illegible] measure by this Apology. The great prejudice against me in point of antiquity, I have also in this Apology endeavoured to discuss, specially that from the testimony of Augustin, Serm. 10. de verbis Apostoli, tom. 10. which upon examination I find not to be an Authenticall warrant from good Records, but a meer hyperbolicall speech, Rhetorically asserting a thing by comparison from present use in a Sermon to the people, §. 15. pag. 81. 82. 83. 84. of this Apology. And for the testimony of Tertullian concerning federall holinesse, it is shewed to be impertinent, §. 15. pag. 84. 85. That the present Synod or reformed Churches are against me should be no more prejudice against me, than it is against the Synod and reformed Churches that they oppose the Doctrine of Infant-baptisme, as it was taught by Cyprian, and his councill of 66. Bishops, Augustin, and many Synods, and Churches all along till the fifteenth century, and the Augustan confession art. 9.

The danger of troubles upon a reformation of this corruption should make men wary how they introduce them; I thinke they that are bound by Covenant to reforme, yet are not bound to do it with precipitation, and without prudence. But however men must take heed how they establish an errour and corruption by a Law, and oppresse men for holding a truth, lest they kicke against the Pricke.

As for my owne particular, the hard dealing I have found doth not alienate me from my brethren, nor I hope shall make a schisme between us; if it must happen, my indeavour is, that it may be necessary, not voluntary on my part. What hath happened I looke upon it, however we aim by mis, yet as ordered by God for good, to wit the clearing of the truth, the trying and humbling of my selfe. That I suffer in the repute of men, or my outward peace mervis me not, for it is not to be expected children should be born without travail, nor truth without suffering; yet to leave so intelligent an Auditory, with so much advantage of the fruits of my labours, is no small grievance. However I have chosen you for depositaries, in whose hands I may leave this Apology, that you may not be strangers to this businesse, nor forget him who is

From my study at the Temple in London, August 2. 1646.

Your real servant in the things of Christ,

JOHN TOMBES.

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THE

An Apology for the two Treatises, and Appendix to them concerning Infant Baptisme, against the unjust Charges, Complaints and Censures of D. *Nathaniel Homes*, M. *John Goree*, and M. *Steven Marshall*, and M. *Jessey*.

DEcember 15, 164. were published with my consent two Treatises and an Appendix to them concerning Infant Baptisme. The writing that could not in nineteene moneths before obtaine a few lines, hath now gained foure answers in foure moneths. In January came forth a Treatise of one *Tobie Barnard*, in which he (as he pretends) a briefe answer to my twelve doubtfull Arguments (as he stiles them) against Infant-baptisme in my Exercitation about it. This Treatise I think hath honour enough done it that it is named. If any man shew me any thing worth the answering in it, it may in time gain a reply, otherwise for me it may take it's rest. The next moneth was published Doctor *Homes* his Vindication of baptizing Believers Infants in some animadversions on my Exercitation and examen. The next moneth I received from Master *John Goree* his *Quaeries and Baptisme*, a full answer (as is affected) to my twelve Arguments in my Exercitation, and whatsoever is rational or material in my answer to Master *Marshall* Sermon. The next moneth I received Master *Stephen Marshall* his defence of Infant-baptisme in

§. 1.
Of the occasion of writing this Apology.

answer

answer to my two Treatises and Appendix, in which also I am informed of two peices at least from *New-England* in which I am concerned. And unto all, or some of these, Master *John Ley* in his Epistle to Master *John Salmarsh* addes his acclamation in these words. *Thou be diverse Davids who are ready for a single encounter with that braving Goliah, and have given him such a wound already, as (though he may play the Mountebanke with it and skin it over) will never be cured at the bottom.* Thus farre they have spoken: I presume they will allow me now liberty to speake for my selfe and for the truth.

§. 2. Of the intention of the Author upon that occasion.

My Cause (as Master *Ley* cals it) containes either the manner, or the matter of my Treatises. The defence of the matter of them is the chiefest thing, and is first in my intention. But the clearing of my selfe from some complaints or charges in the manner of handling the whole businesse, is so necessary for the removing of prejudices, which would prevent reading and entertaining my writings, and do undermine my present station, that I am constrained, first to plead for my selfe, before I engage further in the Controversie: wherefore I shall answer those charges by themselves apart that so the main question may be discussed by it selfe.

§. 3. Of the necessity and seasonablenes of publishing the two Treatises about Infant-Baptisme.

First, Doctor *Homes* in his Epistle to the Reader saith these words. *Meane while I could not but lament the untimely birth of Master T. his Exercitation, and his unnecessary falling in travell with it, after at least five able Brethren, and above so many dayes by nervous disputation had given him so much Cause to doubt of his Teeth, or at least a while to suspend it.* And this hath been by sundry persons objected to me, that the publishing my Booke was extreamly unseasonable. Two reasons are implyed in Doctor *Homes* his words to insinuate that it was untimely, because it was unnecessary. Secondly, because it was after such a nervous disputation as he mentions.

To that of needlesnesse I answer. If it were necessary to maintaine Truth though generally opposed, when few or none were willing to appeare for it, and speciall providence called me out to do it, if it were necessary to endeavour the preventing of unjust persecution for holding a Truth, to which in Sermons and other wayes Law-makers, and Magistrates were every where instigated, if it were necessary when the people of God were perplexed

about

about a poynt of conscience that pertaines to their continuall practice, and disputation in publike was declined, to endeavour the bringing of Truth to light, if it were necessary for a man to keep the solemne Covenant he hath by oath bound himselfe to, though it were to his great hazzard, if it were necessary in a time of Reformation for a Minister of the Gospell to do what belonged to him to further it, if it be necessary for a Minister of the Gospell to provide for the giving of his account at the day of Jesus Christ, then it was necessary for me to fall in travell with my Exercitation and examen; for all these ends and ties concurred in the writing and publishing of my Treatises. And therefore I am assured that what I did was so necessary, that had I not done what I did, I should neither have been faithfull to Christ, nor to his people, nor to the State, nor to my own soule. I confesse my Book was untimely published in reference to my own preferment, and outward peace. I saw few or none regarded for clearing of Truth: but popular Orators, such as relate to great men, or are usefull to uphold a Party, are the men esteemed. I could not expect any other then opposition to my opinion, being against such a stream of men. But I feared that of our Lord Christ, *He that is ashamed of me and my words in this adulterous and sinfull Generation, of him shall the Son of man be ashamed when he shall come in his glory with his holy Angels.* How nervous the disputation he mentions was, I suppose the Doctor knowes not but by report, forasmuch as I never perceived him present at it. The strength and substance of all the Arguments, as well as my memory (who was then the respondent) could beare them away, was faithfully digested by me in my Exercitation, which was composed not long after in part upon occasion of that disputation. In which disputation I was so farre from finding cause to doubt of my Tenet, that I professe sincerely both that disputation, and the severall Answers of my learned Antagonists, and reverend brethren Doctor *Homes*, and Master *Geree*, and Master *Marshall* have given me lesse cause to doubt of my Tenet, especially sith Master *Marshall* Pag. 116. of his Defence saies, *it was never affirmed by him, That the Covenant of saving Grace is made to Beleevers and their naturall seed*, and Pag. 92. *The command is the cause of the existence of the duty, but the Covenant of Grace is the motive to it*, and Pag. 182. he grants, *that the formall*

reaſon (which is the adequate reaſon) *of the Iewes being Circumciſed was the command of God, the Covenant of Grace, or their Church-ſtate he only makes the motive to it, and the thing it related to*: Which with many more conceſſions in his Defence, and the others Anſwers I doubt not, but if the Lord vouchſafe me time and liberty to improve to the overthrow of his firſt and maine Argument, and the inference he makes from the Texts of Scripture he brings to confirme it, and conſequently his whole Cauſe, as he himſelfe confeſſeth in his Sermon. Pag. 26. And *for giving me cauſe to ſuſpend my Tenet*; if he mean by ſuſpenſion, ſtifling my doubts in mine own boſome, and never imparting them to learned men for reſolution, it had been in my apprehenſion extreame imprudence, if not ſtupidity, to have let ſlip the opportunity of making known the reaſons of my doubts in this juncture of time, in which by Covenant the State was engaged *to ſettle worſhip, Catechizing, confeſſion of faith, diſcipline according to Gods Word*, to each of which this point is of no ſmall moment: if he meane by ſuſpending my Tenet the not printing my writings, neither am I juſtly to be blamed therein, conſidering how long I waited, and yet never received any reſolution, and after I lay not, a moneth only, but ten moneths at leaſt waiting for an anſwer about my motion to Maſter *Marſhall* in the Epilogue of my Examen, it was plainly rejected. And though Maſter *Marſhall* excuſeth himſelfe by relating that *I declared to him, that I could, and that I intimated to him I would keep the opinion private to my ſelfe* (in which either his memory or his apprehenſion were defective) *and therefore took no further thoughts of examining my Treatiſes*, yet I ſuppoſe it concerned Maſter *Marſhall* for many reaſons to have contrived ſome courſe for my ſatisfaction, or the abatement of height of pride, and confidence which the perturbation of his mind, rather then the true intelligence of my ſpirit in that buſineſſe made him imagine in my writings. As for the unſeaſonableneſſe in politicke reſpects (though I do not take upon me inſight therein) yet ſo farre as my reaſon is able to diſcerne, it could never have come more ſeaſonably, to have a matter of ſuch moment diſcuſſed, while Reformation, and Lawes confirming it were yet *in fieri*, all men knowing, that it is too late to ſpeake, when the Legiſlative power hath fully enacted a Law. And whereas Maſter *Marſhall* ſaies, *he verily thought I would have*

ſaid

silencing down, preached, kept my opinion to myself, and not have done any further appeared (especially at this time) to encrease the flame of our divisions, and confusion, I answer. For my quiet sitting down, and preaching Christ, I can boldly and cheerefully appeale to my Auditors of these Honourable Societies, whereof not a few are eminent persons, in the Honourable house of Commons. For my appearing at this time I have given reasons, which I suppose considerate men will conceive weighty, yea and preponderating any divisions that may happen if that of *Augustine* be true, *pressura ut scandalum admittatur, quam error ut emendetur*. Nor do I know that any such divisions or confusions have happened by reason of my Treatises, or are likely to happen, but rather the contrary. And if any divisions be now about that opinion they were before my Treatises were published, and if they encrease they are rather to be imputed to the violence of those Preachers, who instigate the Magistrate to extirpate such as Heretickes, who hold the opinion, then to me, who by practice and profession do hold Communion with them, that differ from me, and observe Separation from my Brethren in this regard. Nor do I doubt but that if it were not for the rigour of many Preachers, a way might be found for Reformation in this matter without such a flame of division and confusion, as Master *Marshall* apprehends. But I wish that as in *Germany* the rigidnesse of some men was the destruction of the Protestants there, so it happen not in like manner in *England*.

§. 4. Of freedome from publishing the two Treatises contrary to engagement, with a Declaration of the Authors proceedings therein.

Another objection I meet with is, that I have printed my Treatises contrary to the intimation, or (as some alleage) promise I made to Master *Marshall*: which Master *Marshall* writing to me thus expresseth Pag. 1. of his Defence. *But when after some friendly conference with you, you declared to me, that if you might enjoy liberty to exercise your Ministery in some place, where you should not be put upon the practice of baptizing of Infants, you could rest and be satisfied as to me that you would keep the opinion private to your self, provided only, that if any should preach to your people for the Baptizing of them, you should take your self bound in the same place to preach against it; otherwise mens preaching or printing abroad should be no provocation to you.* And Pag. 244. Master *Marshall* saith thus. *For even in* New-England *have some set your writings, and sufficiently in them shewed your scorne of* Master Thomas Goodwin,

Master Vines *and my selfe, as our friends do from thence write unto us.*

That I may clearely and fully answer this charge, and the former, and state my selfe, and proceedings right in the thoughts of men, I think it necessary to make this following Declaration. It hapned that in the yeare 1627. reading the Catechisme Lecture at *Magdalen Hall* in *Oxford*, and having occasion in one of my Lectures to examine whether there be such a priviledge to the children of Beleevers, that they should be accounted to belong to the Covenant, and Church of God, I found not sufficient ground either from *Gen.*17.7. or from the institution of Circumcision for the affirmative in that question. The substance of my reasons then against the Argument drawn from Circumcision to baptisme, I have compacted in that short discourse, which is part. 2, §. 8. Pag.29. of my Examen, and begins at those words, I dare not assent &c. Which being the chiefe thing I stand upon, I wonder Master *Marshall* so lightly passeth over calling it a tedious discourse, altering my words, and saying nothing to the reason I bring. Wherefore then, and since I declined the urging of those reasons for it, and wholly rested on 1 *Cor.*7.14. conceiving that those words [*but now are they holy*] did import that priviledge to the children of a Beleeving Parent. And accordingly practised baptizing of Infants upon the warrant of that Text only, as I often told my Auditors at *Lemster* in *Herefordshire*, which some now about the City can witnesse. It happened after I was necessitated to leave my place through the violence of the Kings Party, after much wandering up and down with much danger to me, and mine I came to the City of *Bristoll*, and there preached for halfe a yeare, in which time in dispute with an Antipædobaptist, I urged that Text 1 *Cor.*7.14. which he answered with so much evidence, as that although I did not fully assent unto him, yet as one that durst not oppose Truth who ever brought it, I resolved with my selfe to consider that matter more full, and to that end being enfeebled with labour in preaching, and griefe by reason of the publike losses at that time, and advised by my Physitian to remove out of *Bristoll*, understanding the Assembly was to sit in *July* 1643. I resolved to adventure a journey to *London* through *Wiltshire*, to conferre with my Brethren of the Assembly, and by the advantage of Books in

London

London to make further search into that point. It pleased God to stop my journey then by that sad, and unexpected overthrow neere *Devizes*, which necessitated me to get away from *Bristoll* by Sea into *Pembrokeshire*. While I was there I chanced to meet with *Rivetus his thesis de pædobaptismo*, and therin reading *Cyprians* and others of the Ancients Testimonies, I suspected that in point of antiquity the matter was not so cleare as I had taken it, but weighing those passages, I conceived that the Ancients held only baptizing of Infants in the case of supposed necessity, conceiving that by baptisme Grace was given, and that all are to be saved from perishing and after in processe of time it became ordinary.

Wherefore I resolved if ever I came to *London*, to search further into those two points of the meaning of 1 *Cor.* 7. 14. and the History of Pædobaptisme, and accordingly God having brought my wife and children with much difficulty to me after a second plunder, and by remarkable providence turning the wind against the Ships when they went without us bringing us out of *Pembrokeshire* the day before it was appointed by the Kings Forces to send to apprehend me, making the wind serve for a speedy voyage in foure dayes from *Milford* Haven to the *Downes*, presently upon the receiving us into the Ship (which I hope I shall ever remember to the praise of our God) being come to *London September* 22. 1643. I applied my selfe to enquire into the points forenamed. It happened that whereas I had this prejudice against the interpreting of the holinesse of the children 1 *Cor.* 7. 14. of Legitimation that no learned Protestant had so expounded it, meeting with *Camerarius* his notes not long before printed at *Cambridge*, I found him of that opinion, and after him *Musculus* and *Melanchton*, and finding that the Sanctification in the forepart of the verse, must be understood of lawfull copulation, expressed by *Beza* thus, *Fidelis uxor potest cum infideli marito bona conscientia cohabitare*, which sense only was suitable to the case resolved by the Apostle whether they might still continue together, I observed that the Apostle speaking of the unbeleeving party mentions his unbeliefe, but when he mentions the Beleever, expresseth only the relation of husband and wife, and that the reason of the Apostle to prove their lawfull copulation is an Argument *ab absurdo* and including this proposition. *All those children whereof one of the parents is not*

sanctified

ſanctified to the other by lawfull copulation are uncleane, which being expounded of federall uncleaneſſe were falſe, and is only true of baſtardy, I concluded, that it was the meaning of the Apoſtle, and could be no other. Whereupon when in a meeting of Miniſters in the City of *London*, the queſtion was propounded what Scripture there was for Infant-baptiſme, I told my Brethren plainly, that I doubted there was none. This occaſioned the Diſpute Doctor *Homes* ſpeakes of which happened about *January* 1643. Concerning which though ſome gave out I was ſatisfied by it, others that I was ſo convinced, that I had nothing to ſay, yet the truth is, this was all the ground of thoſe reports, that having at firſt ſtood upon it that [τῶν τοιούτων, of ſuch *Matth.* 19. 14.] was meant only of ſuch like, it being urged that then it could not be a reaſon, why they ſhould ſuffer thoſe children to be brought to Chriſt, *I* yeelded that it was to be expounded as *Beza* expounded it, *horum & ſimilium ut ſupra*, as *I* expreſſe in my Exercitation, and further granted that if when Chriſt ſaith [*of theſe is the Kingdom of God*] he meant of their preſent ſtate of regeneration they might be baptized, but that our Saviour meant it of their preſent ſtate *I* did not grant: and *I* further yeelded that *I* ſhould not ſticke at the baptiſme of an Infant concerning whom *I* ſhould be certified from God that it was actually regenerate, and beleeving, meaning no more but this, that ſuch a certificate would warrant me in ſuch a caſe to baptize, it being all one with a profeſſion of faith, as ſignes made by a dumbe perſon that he was a Chriſtian would warrant his baptiſme. This conceſſion being made meerely upon a ſuppoſition of an extraordinary revelation, firſt Maſter *Blake*, and after him Maſter *Marſhall* have often urged, though they have been often tould, that a common rule cannot be drawn from an extraordinary caſe. Not long after that Conference, my moſt loving and reverend Father in law Maſter *Henry Scudder* fearing the event of this matter, after ſome writing that paſt between us, adviſed me to draw up the reaſons of my doubts, and he undertook to preſent them to the Committee choſen (as I conceived it) to give ſatisfaction about that point, which *I* conceived might well be by the leave of the Parliament, as the appointing the Aſſembly to give ſatisfaction about ſome doubts in taking the Covenant. And if the Committee as a Committe could not do it

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(which I suppose they might have done by communicating what after debate was prepared for the Assembly, which I presume was, certainly it should have been accurately done with examination of what could be objected, afore those Articles in the Directory about this matter were passed) yet particular members might have done somewhat to satisfie me, who would have been then, and shall be yet satisfied with one convincing argument, that it was Christs appointment, that the Infants of Beleevers, because they are borne of Beleever are to be baptized. According to the advise given in a short space, I first drew up the nine first Arguments in my Excreitation, which were delivered as I relate in my Examen in *February* and *March* 1643. and after in *July* following, the other three. Which I said in my Examen were delivered to Master *Tuckney*, but Master *Marshall* tels me he doth deny it, yet I conceive my Father *Scudder* told me so, who I am sure would speake truth, and when I read that to him he did not correct me in it, and Master *Thomas Goodwin* still saies he had them after Master *Tuckney* had perused them. Besides these Papers, that satisfaction might more compendiously be given me at the motion of my reverend Father in law, I set down in one page of a Paper in quarto, the maine ground of my doubt, and delivered it to him, whether he communicated it to any else I know not; my end was that satisfaction to me might more easily be procured. This short thing I after put in my Examen, Part. 2. §. 8. as I said above, which Master *Marshall* calls a tedious discourse, though it containes lesse then forty lines, and if it had been well answered, might have eased Master *Marshall* of the rest of his labour. Now the Papers before named, I perceived were tossed up and down from one to another, and it seemes Master *Edwards* the Controversie Lecturer at *Christ-Church* got them, and picking out some passages, but concealing others that would have cleared them under pretence of refuting them, with the writing of another which he joyned with mine, meerly abused me in the Pulpit at *Christ-Church*: which I immediately charged him with after his Sermon in the Vestry, and he only excused it by telling me he named me not, though there were sundry Ministers there that knew he meant me. But this it seemes is like Master *Edwards* his justice to others men. In this time I attended Master *Thomas Goodwins* Le-

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tures about that Argument, had the patience to heare Master *Edwards* his discourse at *Christ-Church*, and read many Treatises and Sermons in many of which I found rather invectives than arguments. It happened that the Parishioners of *Fanchurch* became disaffected to me, and refused to heare me, though I medled not at all with that matter in the Pulpit, and I perceived my maintenance was likely to be withdrawn at the end of the yeare. Hereupon one of the Assembly my loving friend, understanding that the Honourable Societies of the *Temple* wanted a Preacher, sollicited the bringing of me thither. But the matter was by the Honourable House of Commons referred to the Assembly, who chose a Committee to nominate a Preacher for them, of which Committee Master *Marshall* was one, by whom I was rejected. Presently after which rejection, having occasion of businesse in the behalfe of some godly *Pembrokeshire* Ministers, with that worthy Gentleman Master *John White* Chaire-man of the Committee for plundered Ministers, he would needs argue with me about that point of Infant-baptisme, and after some dispute, he desired to have my answer to his argument in writing. Which occasion I tooke to lay open my condition to him in a Letter, which begot no other fruit but a little Treatise intituled, Infants Baptisme proved lawfull by Scripture. Shortly after in *August* 1644. I met with Master *Marshal's* Sermon, and finding the vehemency of his spirit against Antipædobaptists, and having had experience both of his, and Master *Whites* inflexibleness by my former writings, and seeing no likelihood of imploiment and maintenance for me and mine, except I would gather a separated Church, which I durst not do, as not knowing how to justifie such a practice, I resolved to make a full answer to Master *Marshal* Sermon, and finished it *November* 11. and having with much difficulty transcribed one Copy, and gotten another written for me, I sent my own to Master *Marshall*, who received it *December* 9. 1644. About a fortnight after Master *Marshall* sent me word, that he would find a time to speake with me: I sent him word, that for the returning answer to my writing, I would not straiten him; but forasmuch as by his rejecting me I missed being nominated to the *Temple*, and I was then brought to great straights, I requested that he would declare as occasion should offer it selfe, what hee held me-

me fit for the Ministery or not, notwithstanding my dissent from him in that point. His answer was, he desired to know first whether *I* would keep my opinion to my selfe. I returned this answer in writing by my Father *Scudder*. *I request you to returne this answer to Master* Marshall, *that whereas I requested him to declare whether he thought me fit for the Ministery or not, notwithstanding my dissent about Pædobaptisme, and he demands of me a promise of silence in that point, I conceive he is bound by the rules of justice, mercy, and prudence to do it without requiring that condition, and that he hath no reason to be jealous of me considering my carriage in this matter. Nevertheless when I shall understand what promise he would have from me, and what is intended to be done by him for the discussing the point, and clearing of Truth, to which I ought not be wanting, and what advantage I may have by his agency for my imployment and maintenance, I shall give him a punctuall answer, and am resolved for peace sake to yeeld as farre as I may without violating the solemne Covenant I have taken, and betraying truth and innocency. Decem. 26.* This begat the friendly conference mentioned by Master *Marshall*, which was *Decem.* 30. 1644. in the morning afore the Assembly sate. At the very beginning of that Conference, Master *Marshall* having this last written message in his hand, & reading those words, [*and he demands of me a promise of silence in that point*] told me *that he did not demand of me a promise of silence in that point, for that was beyond his line*: this was his very expression. As soon as ever I heard those words, *I* conceived my selfe freed from the snare I most feared of making a promise, which as the case might stand, *I* could not keep with a good conscience. Then Master *Marshall* spake to this effect, that *yet for the satisfaction of those who should enquire of him concerning me, he desired to know my intentions.* Whereupon *I* dealt freely, that I intended not to publish my opinion in the Pulpit, if I might be where *I* should not be put to baptize: for I conceived it not likely, that there would be a Reformation of that thing in this Age, there having been so long a practise of Infant-Baptisme, and such a prejudice in men against the opposers of it: yet I told him that if any should preach to that people *I* had charge of, that which *I* conceived to be an errour, I did resolve to oppose it there; otherwise other mens preaching abroad should be no provocation to me: So that it is cleare, I made

no promise, and that intimation of mine intentions which I made was only, that I intended not to preach my opinion in that place unlesse provoked there. And this any man may perceive was my meaning by Master *Marshals* owne relation, in which the proviso is rightly expressed; *That if any should preach in my Pulpit for baptizing Infants, I tooke my selfe bound in the same place to preach against it, otherwise mens preaching or printing abroad should be no provocation to me*; to wit, to preach that opinion in that place. And whereas Master *Marshall* alleadgeth this for his *Quietus est*, he might have remembred, that I told him in expresse termes, that if Lawes were likely to be enacted to make the deniall of Infant-Baptisme penall, I held my selfe bound in conscience to appeare in publique about that matter; yea, and Master *Marshall* told me he intended me some animadversions on my *Examen*; whence it may be collected, that neither Master *Marshall* nor my selfe had agreed to lay aside the dispute it selfe. It is true, Master *Marshall* did endeavour to possesse me with this, *That Reformation of Congregations might be without altering the use of Infant-Baptisme.* To which I answered, that though much might be done other wayes, yet it would never be right, till Christs way of baptizing were restored. About two houres after Master *Marshall* comming to me, in the presence of Master *Obadiah Sedgwicke*, repeating the intimation of my intention aforenamed, with the proviso, told me, *he would give testimony in my behalfe as I desired.* Upon this I parted with Master *Marshall*, and Master *Sedgwicke* walking with me, commended my proceeding in that matter, and made a motion to me, which came to nothing. Upon this I went home very chearfull, not only because I prized amity with Master *Marshall*, and there was a likely way of my imploiment and maintenance; but chiefly because I was freed from that I feared, as a snare, the promise of silence, and there were great hopes that my brethren in the Ministery would not be rigid in ejecting out of the Ministery and Communion, those that dissented from them in that point, and so separation and mutuall persecution might be prevented (which was and is still the great feare that possesseth my spirit) and liberty might in time be given for the shining forth of the light in this thing, and by degrees Reformation might be perfected, which I conceived the only safe and happy way. Upon

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these considerations I acquainted sundry of my neer friends with this mercy of God to me, and being requested to joyne in keeping a day of Thanksgiving at *Amsterdam*, *January* 1. following for publique mercies, I made a speciall memento in my booke of speciall passages of my life, to blesse God that day for the conference I had with Master *Marshall* in peace and unity: what Master *Marshall* did after for me I do not well know, but believe he did as he promised, and after a triall of me three Lords-dates at the *Temple*, I was in the end of *January* chosen by the Treasurers, and and sundry others of the members of both the honourable Societies of the *Temples* to be their Preacher for a yeare.

After these things, being acquainted with a Law made in *New-England*, and proceedings against those that denied baptizing of Infants, I yeelded to the sending of my Examen thither, though not so large as it is now printed (for the dissertation about a speech of Master *Cotton* Part. 2. Sect. 3. Pag. 42, 43. and some other things were added since) meerly to occasion the study of this matter more exactly, and to allay the vehemency of their spirits, and proceedings against those that dissented from them, and therewith I sent this short Epistle.

To all the Elders of the Churches of Christ in *New-England*, and to each in particular, by name to the Pastor and Teacher of the Church of God at *Boston* there these present.

Reverend Brethren,

VNderstanding that there is some disquiet in your Churches about Paedobaptisme, and being moved by some that honour you much in the Lord, and desire your comfortable account at the day of Christ, that I would yeeld but a Copy of my Examen of Master Marshall *his Sermon of Infant-Baptisme might be transcribed to be sent to you: I have consented*

ſcened thereto, and do commend it to your examination in like manner, as you may perceive by the reading of it I did to Maſter Marſhals; *not doubting but that you will as in Gods preſence, and accountable to Chriſt Ieſus weigh the thing, remembring that of our Lord Chriſt,* Ioh. 7. 24. Iudge not according to the appearance, but judge righteous judgement. *To the bleſſing of him who is your God, and our God, your Iudge, and our Iudge I leave you, and the flocke of God over which the Holy Ghoſt hath made you overſeers, and reſt,*

From my ſtudy at the *Temple* in *London, May* 25. 1645. Your Brother and fellow-ſervant in the worke of Chriſt,

IOHN TOMBES.

THe accounting of this act a *ſhewing of my ſcorne of Maſter* Thomas Goodwin, *Maſter* Vines, *and Maſter* Marſhall, I take rather to be the effect of a diſtempered palat, than a right diſcerning taſte.

After this, ſundry things happened which did induce me to yeeld to the importunity of thoſe that ſollicited earneſtly the publiſhing of my writings for the publike good. I had ſent to Maſter *Marſhall* after his returne from *Scotland*, to know what he would do about the motions I made in the Epilogue of my Examen, for the diſcuſſing of the point in difference between him and me. The beſt of the anſwer I received was, that *ſith I had now a place for my Miniſtery without baptizing Infants, he expected I would be quiet.* About that time I had occaſion to make triall of the Aſſemblies approbation of me. The Examiner told me, *that there were many of the Aſſembly that did ſcruple in Conſcience, the giving approbation to me becauſe of my opinion.* The Directory had been publiſhed, and an Ordinance of Parliament to make the not using it penall. Preparations were to ſend Bills to the King, among which I aſſured my ſelfe that would be one, which if once paſt, it would be

be too late to make an afterplea. The Sommons in publique were
as earnest against this tenet as ever. The people of the City
much enquired into this matter. A publique disputation was once
allowed about it to which I was earnestly solicited, but for weighty
reasons refused it. Sundry came to me to request the perusall
of my papers for their satisfaction. many learned, godly, and prudent persons, both of them that differed in judgement, as well as those that agreed with me, moved me to have them printed, for the bringing of truth to light. I saw not wherein any danger to the State or Church might be created by the printing of them, and which was beyond all to me, I was confirmed it was a truth I held, had tried all fit meanes to have it examined, had been guided in the searching of it, and preserved for this businesse by many remarkeable providences, and thereupon after prayer to God by my selfe, and with others for his direction, I yeelded to the printing of them, *not out of a restlesse spirit to vent my selfe*, as Master *Marshall* imagined, *nor out of any mind to encrease the divisions and confusions of the time* (then which there is nothing my spirit and waies more abhorre) but to vindicate truth, performe my duty to which I was bound by solemne Covenant, to do my best for the preventing of that sad evill of removing out of the Ministery, and out of Communion, and out of the State also them that could not yeeld to Infant-Baptisme, which is more likely then any thing to encrease our divisions, and make tumults, especially if the relations, and instigations of some fiery spirits prevaile. And in this, I doubt not but I have dealt faithfully to God and to the State, and charitably to other men, without violating any engagement, what ever I suffer in mine owne person. I must confesse had I seen any inclination in the Assembly, or Master *Marshall*, or other leading-men to examine my writings in a faire Scholastike way, and had I had meanes to be able to beare the charges of an impression, and no Lawes likely to be established to make the holding of my opinion penall, I had resolved not to publish my writings in *English*, but in *Latine*, and therefore I first framed my Exercitation in *Latine*, conceiving the Assembly would have apprehended my aime and intention to be to deale only with Schollars in this matter: but all things falling out crosse to my expectation, I conceived it was the will of God it should be printed as it was. Thus much for

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the justifying the publishing of my Treatises.

§. 5. Of the clearing the Author of the two Treatises from scornfulnesse in writing them: of my censure of M. *Thomas Goodwin* handling this point, and of all writers about *Colos.* 2. 12.

The next charge against me is my abuding my Antagonists. And in this Master *Geree* in his Epistle to the Lord *Mountagu* speakes thus.

The Author whom I answer, hath used his opponents more coursly then was convenient to their worth, and places. But all men count his sleightings of opponents a blemish to his worke. Master *Marshall* in his Defence, Pag. 244. *For even thither have some seen your writings, and sufficiently in them shewed your scorne of M. Thomas* Goodwin, *Master* Vines, *and my selfe, as our friends do from thence write to us.* And Pag. 53. *I alledge all this to shew, you should not thus pulpit and scorne their* (meaning the Ancients) *practice and grounds*, as if the Century writers, and generally all Protestant writers, yea Master *Marshals* owne friend, if I mistake not, *Theophilus Philokyrnus Lombardensis in his Dies Dominica*, when they note the *naviquasi* blemishes, and errors of Fathers and Councils did vilifie and scorne them: which if it be an uncharitable imputation to them, it is to me, unlesse it be thought that men cannot conceive bad enough of an Antipædobaptist. Pag. 62. *throughout your whole Treatise you strive to make an ostentation of reading, and put abundance of scoffes and jeeres upon them who are of contrary mind to you.* Pag. 76. *You powre out such abundance of scorne upon them, who think otherwise then you do.* I answer, 1. That the words interpreted as scoffing & scorning, and jeering are not such, but usuall School expressions frequent in Schooles, and in the most temperate writings of the most moderate men of the same profession, towards them that dissent from them, so that I assure my selfe, had not my Antagonists before distasted my worke, and consequently the Author, they would not have been so construed. How ever Master *Geree* say *all men count my sleighting opponents a blemish to my worke*, yet one I am sure commended my writing for the contrary, that *I* had discovered the weaknesse of the opponents by such expressions, nor did my Father *Scudder* except against those passages as offensive which Master *Marshall* doth, though more then halfe was read to him, and observed by him of purpose to avoid offence, afore it was sent to Master *Marshall*. 2. That there were many reasons why Master *Marshall* should have otherwise conceived of me in those expressions, as namely my Declaration of my

my intention, and petition thereupon in the prologue of the Examen, Part. 1. Sect. 1. my respective speeches of Master *Marshall* in the same place, Pag. 2. and Part 2. Sect. 7. Pag. 20. and also in the Epilogue, Part. 4. Sect. 8. And if Master *Marshall* had remembred it, when in our friendly conference he had told me, *he did not expect so high expressions from me*, which I conceived he meant of my downright censuring of his Arguments, not contemning his abilities, and I told him I conceived it necessary to do so, because he called his Arguments undeniable, and had charged the Anabaptists with a bloudy sentence, I desired an instance of such an expression as was offensive, which being given by Master *Marshall*, I left those words out in the printed Book, and would have dealt so with any other, had I conceived it would have been so construed. I might adde further, that when Master *Gorse* came to me the day he published his Booke, I moneth afore Master *Marshall* Defence came forth, I told him he did not conceive aright of me in that charge in his Epistle Dedicatory, and gave him my reason, and told him that I might have much wrong by it, and desired that intimation might be given to Master *Marshall* thereof. Which whether he did or no I know not, but I supposed it might have occasioned Master *Marshall* if he could not alter his Copy, yet to have added something in the beginning or end of his Book, to have allayed the asperity of that charge. But what are those passage in which I powre out such abundance of scorne on Master *Vines*, Master *Thomas Goodwin*, and Master *Marshall*? All the passage of Master *Vines* thus interpreted is Examen, Part. 2. Sect. 6. *But how knowes Master Vines this? I do not take Master Vines for a Prophet, and so inferre this by reason, The Anabaptist urgeth* Matth. 28. 19. *against pædobaptisme, Ergo he will urge* Rom. 12. 19. *against Magistracy, it is my slender apprehension a bacule ad auctum.* He had said, *the Anabaptist which urged* Matth. 28. 19. *against pædobaptisme when we shall be thrown to his full stature, will undermine Magistracy by* Rom. 12. 19. Which words seeme to imply, that an Anti-pædobaptist is but a young Anti-Magistrate, and that the same vegetative faculty, that is the same reason that did nourish the one would beget the other. This inference being unreasonable, yet spoken to such an Auditory by a man of such eminency at such a time, and therefore tending to the suppression of Truth, and them

that held it, I conceived it neceſſary to blunt the edge of it, without any ſcorne of him, whom I reſpect as my loving neighbour, but for neceſſary defence of truth, in a Schoole expreſſion uſed by many Proteſtant writers, and among others, by Maſter *Gataker* in his Rejoynder to *Can* in defence of Maſter *Bradſhaw*, Pag. 113. As for Maſter *Thomas Goodwin* it is true, Part. 3. Sect. 7. Pag. 68 of my Examen I ſaid thus. *I remember Maſter* Thomas Goodwin, *who hath handled this matter of Pædobaptiſme, by ſpinning out ſimilitudes and conjectures (fit indeed for the common people that are more taken with reſemblances then ſyllogiſmes) rather then with cloſe Arguments.* In this paſſage ſaies Maſter *Marſhall*, Pag. 142. *I ſtept out of the way to reproach Maſter* Thomas Goodwin, *that I vilifie him as a man who by ſpinning out ſimilitudes, and conjectures deludes his Auditory with ſuch things rather then with ſatisfactory arguments, that why like* Iſhmael *my Sword ſhould be againſt every man he cannot tell, that he knowes him to be a learned godly Divine, and an eminent Preacher of the Goſpell of Chriſt, and his worth not to be blaſted by my ſcornfull ſpeeches, that I have ſet down his Notions otherwiſe then he preached.* To all which I anſwer. That paſſage of mine was not to vilifie Maſter *Goodwin*, but to paſſe a right cenſure on his Sermons, as I did in like manner on Doctor *Featlies* Treatiſe, Pag. 143. without any villifying of his learning, becauſe I ſaw the eſteem of them held men in errour. Which is ſo frequent, and juſt a thing, that it was held meet that an Advertiſement ſhould be added to the new Annotations on the Bible, to prevent the danger of ſome paſſages in favour of the Prelacy and Liturgie. *Hanc veniam petimuſque damuſque viciſſim.* And this fact of mine is moſt injuriouſly conſtrued, as if I did this like an *Iſhmael* that loved to have my Sword againſt every man, as if I affected contention: then which there could not be a thing more falſly charged on me, though in purſuance of truth I held my ſelfe bound to examine every mans ſayings, which I tell Maſter *Marſhall* in the Epilogue of my Examen, to be for exact diſquiſition of it. Doctor *Twiſſe* in his *Vindiciæ gratiæ* againſt *Arminius* often makes digreſſions, and doth *vocare ad partes Molinæum, Piſcator, Lubbertum, Alvarez, &c.* He writes againſt Doctor *Jackſon*, Maſter *Cotton*, &c. Maſter *Gataker* againſt Doctor *Ameſ. Voetium, Balmford, Lucius, Gomarus*, Maſter *Walker* &c. doth any man therefore make them *like* Iſhmael *whoſe*

Sword

Sword is against every man: Master *Marshall* tells that I vilifie Master *Thomas Goodwin* as a *man who by framing the fruitlesse and conjectures deludes his Auditors*, and then gives him an *Encomium*, in which he would have it believed that I charged Master *Thomas Goodwin* as a man wont to do thus, whereas my words are only concerning that matter of Pædobaptisme, which doth nothing prejudice him in his other workes, of which I have in my Examen, Pag. 163. given an *Encomium*. And for my censure, it was grounded partly on his own expressions, that in sundry points pertaining to that matter *we must be content with hints*, which is all one with conjectures, and partly on the maine principles of his dispute; which were, that *forasmuch as the promise to Beleevers children are indefinite*, as Acts 2. 39. Luke 19. 8. *God hath so cast the order of his election, that multitudes come out of the loynes of his people, that administration of the Lords Supper and Baptisme is to be by a Judgement, that we are to judge any Infant-children of Beleevers to be holy by parcels, though not all in the lumpe, that they are therefore to be accounted holy with a realt saving holinesse*, 1 Cor. 7, 14. Matth. 19. 14. *and therefore to be baptized according to the rule implyed*, Act. 10. 47. Concerning which I say still that I expected Arguments, but counted my selfe deluded with these conjectures, as finding nothing to his purpose in any of these Texts, which were the maine he alleadged, they neither proving that God had ordered his election so as for the most part to run through the loynes of Beleevers, nor that we are to judge any of the Infants of Beleevers to be in the Covenant, or Elect by parcels, though not all in the lumpe, nor that Baptisme is to be administred by such a conjecturall or uncertaine judgement. But forasmuch as I have disputed at large in my Examen, Part. 2. Sect. 10. Part 3. Sect. 3. 4. about the promises to Beleevers children, and examined all the Texts forementioned, and shewed that we are not to administer Ordinances by our conjecturall judgement, concerning Gods Election, or inward holinesse, God *having not made that the condition of his servants applying his Ordinances, which can be infallibly known to none but himselfe*, as Master *Marshall* rightly in his Sermon of baptizing Infants, Page 3. but according to the certaine judgement of a persons profession of the faith, I shall not examine this thing here at large: only I

thought it necessary to say thus much, not to vilifie Mr *Goodwin*, but to shew the weakenesse of the Cause, for which no better proofes could be brought, then such uncertaine guesses even by a man so able as Master *Thomas Gataker*, who hath in other things shewed his sufficiency beyond other men. And though I deny not but I might mistake him in some passages, or not exactly recite his words; yet I do not conceive I have misreported his Sermons, and however, and whenever they shall be printed, I hope I shall be able to produce the written notes of others to verifie my setting down his Notions; yet if I should mistake passages in Sermons not printed, it were excusable, in comparison of the usage I have met with from Doctor *Hamet*, and Master *Marshall* himselfe, who in not a few places, yea I may truly say all along, do in their framing answers to my written speeches, crook my words where they are streight, and they might have discerned them so to be, had their haste in publishing their answers permitted them to ponder my writings. As for instance: Master *Marshall* had averred that the *Christian Church hath been in possession of Infant-baptisme for the space of 1500. yeares and upwards*, I replyed, *that if it were true, yet it is not so much as may be said for Episcopacy*, &c. And after, *For antiquity not Apostolicall, there are plaine testimonies of Episcopacy*, &c. *being in use before any of the testimonies you or any other can produce for baptizing of Infants*. Now M. *Marshall* in his Defence, Pag. 7, 8. First sets down my words thus, *As much may be said for Episcopacy*, &c. *That there are plaine testimonies for Episcopacy* &c. *before any testimonies can be produced for the baptizing of Infants*, and then tels me, *that the Ancients testifie that the baptizing Infants was received in all ages, and from the very Apostles as a Divine Institution, no such thing of Episcopacy, if I can make it good, I shall do a very acceptable service to the Papists, Anabaptists, and Prelaticall party, if I cannot, I should do well to revoke that bold assertion.* In which Master *Marshall* deales not candidly with me, when *I* had said, *if it were true, yet it is not so much as may be said for Episcopacy*, (meaning that which he had said) *the Church hath been in possession of Infant-baptisme 1500. yeares and upwards*, Master *Marshall* sets down my words, as if *I* had said, *as much may be said for Episcopacy*, and in the latter passage leaves out the words [*Antiquity not Apostolicall*] and

[*being*

[*being in use*] and then insinuates as if I had asserted, *that the Ancients say as much for the Divine Institution of Episcopacy as for Infant-baptisme.* Whereas I only spake *of the possession and being in use*, nothing of the Divine Institution, and my assertion is so manifest, that even the advertisement at the end of the New *Annot.* on the Bible, confesseth it *a custome very antient, and neere the Apostles time, as Chamier truly acknowledgeth. Lib. 10. c. 6. de Oecumenico Pontifice*, Tom. 2. Pag. 353 *Molin* in his Epistle to Bishop *Andrewes*, (if my memory deceive me not) confessed it to have been *ab ipsis Apostolorum temporibus*. And I conceive Master *Marshals* leaving out in his proposition of the first part, [*as now taught*] which was in mine, and framing it thus, in opposition to mine [*Infant-baptisme no late innovation*] may occasion an unwary reader to conceive I had simply asserted it to be a late innovation. Now this course, though it may perhaps not prejudice my writings with those that are able and willing to take paines to compare together writing with writing, yet the greatest part either through want of leasure or skill, or through disaffection to me or mine opinion, or through a secure resting on Master *Marshals* word neglecting it, it is a great injury to me, and to the Truth. As for Master *Thomas Goodwins* Sermons of *Infant-baptisme*, whether my censure of them, or Master *Robert Bayly* one of the Scottish Commissioners charge in his Dissuasive, Cha. 6. Pag. 119. do more disparage them or him, I leave it to Master *Marshal's*, Master *Goodwin's* and their friends consideration. It hath been excepted against me that *I* say, Pag. 139. of my Examen, *which if he can apply to Infants, erit mihi magnus Apollo*, which is no worse then what Master *Gataker* hath *animadv. in Lucii*; Part. 1. Sect 8. Pag. 22. *Inter infantem & infontem qui distinctionem infantem dederit erit is mihi magnus Apollo*: and that I have said Master *Goodwin dictated as Bow*, which is so harmelesse an expression, that even the preface to the new Annot: and the advertisement call their writings, their dictates.

Let us consider *the scorns put upon* Mr. *Marshall*. When I urged Mr. *Geree* in private conference to instance in particulars, wherein I had dealt corrupt ly or sleighted my opponents, expecting he would have shewed me where I had falsified their words, or belyed, or derided their persons; instead of any such matter he

alledgeth that passage, part 3. of my examination, pag. 36. of which Mr. *Marshall*, pag. 94 of his defence sayes, *Thus you cast away with scorne, affirming it to be an easie answer, because it is easie to be answered*; which possibly may be thought to have some lepidity (which is sure but a veniall sin in one tired, as I was with hewing at such a knotty piece as Mr. *Marshalls* Sermon) but how it should be *a casting of scorne* I see not. In the same place Mr. *Marshall* sayes, *I make my selfe merry* with the word virtuall, as if the examining the sense of a distinction, were making merry with it, pag. 103. He sayes, *I wonder you should seeke to cast an odium upon my expression (as you doe here, and severall other times) by saying it is a joyning with* Arminius. I answer, where I said he joynes with *Arminius*, I conceive still I said right; not to cast an *odium* upon his expressions, but to shew the errour of them. And for that particular *I* charged Mr. *Marshall* with, in calling Proselytes, who sought justification by the works of the law *Abrahams* seed, he joyns with *Arminius* in his Analysis, c. 9. *ad Rom.* and opposeth *Bayne*, it was right. For *Arminius* saith, *Ratio est, duplice semine* Abrahami, *quorum unum tantum verbo isto & propositio comprehendatur. And this double seed of* Abraham *he calls the sons of promise, whom he defines, sunt illi qui fide in Christum justitiam & salutem quærunt, and the children of the flesh, whom he defines; qui per opera legis justitiam, & salutem conseclantur.* (I confesse it was in my copy through an easie, but not materiall oversight; *consequuntur*, yet in the English *I* render it, follow: but why *this should puzzle* Mr. *Marshall I* know not.) And to this calling some *Abrahams* seed, who no otherwise were *Abrahams* seed, but in that they professing Judaisme, sought righteousnesse by the law, *Bayne* rightly opposeth that speech, *that those that conceive carnally of the law seeking righteousnesse by it without something else adjoyned, to wit naturall* generation, *are never called* Abrahams *seed*. Yet Mr. *Marshall* in his Sermon, and again in his defence, pag. 10. calls those *Abrahams* seed, who are not so by naturall generation, or by faith; *but are Proselytes, seeking Justification by the works of the Law*: Which is the very ground of *Arminius* his perverting the ninth of the *Romans* to maintain his opinion of respective Predestination. As for Master *Marshall's* vindication of himselfe, it goes upon this mistake, as

if

if *I* had charged him with agreeing with *Arminius* in the expounding the ninth to the *Romans*, and in his opinion of election upon foreſeen faith, whereas *I* only charged him with joyning with *Arminius* in this particular, to call the Proſelytes that were Jewes by profeſſion, but ſought righteouſneſſe by the law, *Abrahams* ſeed, pag. 105. Mr. *Marſhall* ſayes, that *I try all my wits and artifices to ſhake the ſtrength of his ſecond concluſion by ſcornfull ſpeeches, &c.* The truth is, *I* was put to the triall of all my wits to find out the meaning of his ſecond concluſion; but as for the ſtrength of it, it is ſo ſmall, that he that can but ſhew the ambiguity in it, may refute it without much adoe. As for the ſcornfull ſpeeches Mr. *Marſhall* can find but one; which was the calling of his ſecond concluſion, *a Cothurnus*; which *I* never dream't would have been taken for an expreſſion of ſcorne, but a proverbiall phraſe ſignifying an ambiguous ſpeech uſed by *David Pareus* in his judgement on the 5 Articles ſent to the Synod of *Dort*, and by others the moſt grave, and ſolid Divines. *I* ſaid, pag. 54. *That Mr.* Marſhall *did very carnally imagine the Church of God to be like civill corporations*, this he calls pag. 121. *a ſcornfull paſſe*, but why he ſhould call it ſo, *I* am yet to ſeek. pag. 124. he ſayes, that *I ſleight and ſcorn that which I know not how to anſwer*, but it would be hard for Mr. *Marſhall* to verify this in any particulars. pag. 133. he calls the uſe of the word *Coccyſme* very frequent among Schollars, and of the ſame meaning with *Crambe* uſed by Mr. *Marſhall*, pag. 256. *a ſcornfull expreſſion*; and becauſe *I* ſay, pag. 63. of my Examen, *your argument needs a ſwimmer of Delos to bring it out of the deep*, this he calls pag. 134. *my method to caſt a ſcorn upon an argument*, which is only the uſing a proverbiall ſpeech uſed by *Spanhemius* in his *dubia Evangelica*, and others concerning a thing that there is need of skill to find it out, pag. 162, 163. in anſwering the argument brought to prove that holineſſe, 1 Cor. 7. 14. is not federall Mr. *Marſhall* ſayes, *All the reply you make to it, pag. 80. is to beſtow a few ſcoffes upon it; then my anſwer is to deny the concluſion, that I ſhew no faultineſſe either in the matter, or the forme of the argument, that the ſcope that I mention is but a meer figment; that I doe as good as ſay that the objectour can make no argument out of it, and that therefore I need make no anſwer. And that in one place I grant the minor; then the*

major;

major, and thus you most gallantly vapour upon me: and after, I durſt leave all Schollers to judge, whether my anſwer deſerves all this ſcorne; and after, *you thought to carry it with more advantage to you by ſcoffing, then by ſolemn refuting;* and after. *Truly Sir, I am perſwaded all learned men either laugh at, or pity this vanity of your diſputing;* and pag. 164. *not once ſuſpecting I ſhould have met with an adverſary ſo uningenious to ſay no worſe, who would have ſaid the balking of this queſtion, had been the yeelding of the cauſe.* To all this *I* reply, that my words are miſrecited by *Mr. Marſhall. I* did not ſay, *his anſwer is to deny the concluſion*, but thus, *I find no anſwer to the argument here, except it be an anſwer to an argument to deny the concluſion.* Nor doe *I* ſay, *that the baulking of the queſtion, whether the beleever, when he commits fornication with an infidell, remove the barre in the unbeleeving party, as that the child is (in the beleeving parents right) to be reckoned to belong to the covenant of Grace, and Church of God, had been the yeelding of the Cauſe, which he makes my uningenuity.* 2. The paſſages only taxe a defect in Logick in *Mr. Marſhall* in that place, but doe indeed containe neither *matter of ſcorn, nor gallant vapouring.* 3. And however *learned men pitty or laugh at the vanity of my diſputing, I* doubt not to make it appeare, that neither *Mr. Marſhall* nor *Mr. Gerve* have yet made an anſwer to that argument, which doth overthrow his expoſition of federall holineſſe, that though *Mr. Gerve* ſayes there was *ignoratio Elenchi*, yet indeed there is no *ignoratio Elenchi*, the thing being concluded that was to be concluded; and whereas *Mr. Marſhall* firſt new makes the major, and then denies it, he deales not rightly in putting in words to anothers argument, and yet the major is rather true with his addition, and then *Mr. Marſhall* puts a minor of his owne, and denies it But the truth is, the argument ſhould be thus framed. *That holineſſe which might be though one of the Parents, were not ſanctified to the other, is not here meant; but federall holineſſe might be, though one of the Parents were not ſanctified to the other.* Ergo, *Federall holineſſe is not here meant;* or thus, *that uncleanneſſe which doth not agree to all the children of thoſe whoſe Parents are not ſanctified one in or to another, is not here meant: but federall uncleanneſſe doth not agree to all the children of thoſe whoſe Parents are not ſanctified one in or to another;* Ergo, *Federall uncleanneſſe is not*

there

here meant. But these things I reserve till I review the dispute about the meaning of 1 *Cor.* 7. 14 concerning which I doubt not, but if God spare me life and liberty I shall make good my argument, and answer *Mr. Marshalls* exceptions, yea and further shew, that if the sanctification and holinesse be taken from the faith of one party, and not from the relation of husband and wife, the Apostles reason as they expound it, would have served to resolve two fornicatours whereof one is a beleever, the other remaining in infidelity, that they may live together as well as two married persons, pag. 10. I said, *surely this is a shrewd signe that you are not likely to make good your ground, when you have yeelded so much*; this he calls pag. 195. *a riddle scoffe*, though in it there is nothing like a scoffe. pag. 113. I say. *But your fetching such a compasse about, makes me imagine your attempt will prove but a* parturiunt montes, *the mountaines bring forth.* This *Mr. Marshall* calls *a jeere*, and *a confident scoffe*, and I confesse this carries the shew of a jeere, when the other part of the verse is added; but I left it out of purpose, that it might not be so taken, conceiving *Mr. Marshall* would have construed it (as even grave Scholars use it) to signifie an attempt that is faire in shew, but vaine in the issue. pag. 122. I say of *Mr. Marshall's* consequence which he called undeniable and clear, thus: *if you approbend clear consequence in it, you may enjoy your conceit; nos non summus adeo sagaces, we are not so quick witted*; this Mr. *Marshall* sayes, pag. 208. *is to seek to render an adversary ridiculous, by jeers and scoffes.* But the truth is that was not mine intent, but the griefe of my spirit when I wrote this, being then rejected by *Mr. Marshall* in the busines of the Temple, being told that it was the Assemblies rule not to nominate any to a place in the ministery that questioned the baptizing of infants, pinched with the sadnesse of my condition, and considering how the Magistrate was incited against such as could not subscribe to *Mr. Marshalls* judgement, upon his reasons which he called undeniable, an indignation that men should be undone for not assenting to so poore proofes, made me after I saw my *exercitation* stirred not to use that quicknesse in those expressions; which I am perswaded, had I not done, the point would not have been examined by them to this day: p. 122. *Mr. Marshall* sayes, *your answer is a scoffe out of* Horace, *Amphora coepit institui,*

&c. which is no scoffe, but a speech often in the writings of Scholars, used to signify, that one fals short of that he should prove. pag. 164. I speak of *Mr Marshalls* dilecurie about Gods sealing conditionally to infants, & their after agnizing thus. *And therefore this that you make an objection I take it as a frivolous supposing a Chimæra, and then disputing about it.* This *Mr Marshall* calls a *scoffe*. But what is more usuall with Scholars, then to call a fiction a Chimæra, without the imputation of scoffing? And these are all the supposed scoffes against Mr *Marshall*, that *I* find noted by him. Now that it may appeare how unequally Mr *Marshall* deales with me, (that *I* mention no other) that most accurate and grave writer Mr *Gataker* in a little thing containing but 60 pages, in a full letter intituled *Antitheſis*, in answer to two Protestants godly men, and as eminent as *Mr Marshall*; Doctor *Ames* an English-man Professor of Divinity at *Franker* in *Westfriesland*, and *Gisbert Voetius* Professour of *Utrecht* about *Ensory lots*: hath these passages, pag. 6. *Sibylle quod fortur folium: sed quod nisi sibylla nobis explicuerit interpretaturum alium credo autore dempto nemenem*, pag. 16. *cum absurditas illius detecta plane jam fuerit & revera defensoribus suis* [illegible], pag. 17. *quam involuta tandem ista? &c. de sensu si ambigimus, condonabit nobis spero, Amesius; neque enim habet ioris paulo ingenii qui sumus ista facile assequimur*, pag. 20. *verum ista prout & superiora plæraque* [illegible], pag. 21. *nam qæ sequntur mihi enigmata sunt mera, & Sphinge vel Oedipo opus habent*, pag. 22. *nam qæ sequntur non sunt nanci*, pag. 22. *neqe enim perspicue loqi amat Amesius; sed anguillarum in modum ambigua locutionis cæno sua involvere & occultare solenne habet*, pag. 24. *nam in testimonii illius, qod plurimum in hac causa ponderis obtinet interpretatione, meras agis præstigias; eaqe propatis, qæ sibi invicem adversantur, &c.* pag. 27. *verum pronuntiata ista qæ ex his posita tamen præsumunt, sunt ab omni sensu humano penitus aliena. Ita levior deprehenditur ratiuncula ista, qæ pro argumento tamen Achillæo ac palmario proponitur, quæ sunt ipsissima verba, folia*, pag. 31. *quam imbelle ac elumbe plane argumentum, & viro tanto prorsus indignum. Ecqis tam vecors qui hoc admittat?* pag. 32. *qo tehemm vultus mutantem Proteum crede*, pag. 33. *quam nihil illos potuit movisse Amesii, qui tam vana nobis ingesserunt, seqe etiam qi adversus istiusmodi objecta tanquam*

Jam adverſus illud oppoſita proſequitur; tum conſecutionem à ſuo cerebro confictis elidendis negotium ſibi fruſtra faceſſit, pag. 34. *cum aliorum, tum & Ameſii etiam ipſius dogma futile*, pag. 46. *quarum ille quaſdam tanquam crambem toties recoctam reponit*, pag. 8. *affirmatur non probatur, quaſi Pythagoricum illud* [illegible] *ſufficeret*. Which paſſages as I conceive no man ever charged with ſcorning, ſo neither doe I conceive juſtly might mine, which ſhew no more ſleighting or contempt of my opponents then his doe.

But pag. 94. of my Examen I ſay, *the miſunderſtanding of Coloſ. 2. 11. 12. hath been the Ignis fatuus, fooliſh fire, which hath led men out of the way in this matter into bogs.* Upon this Mr *Marſhall* pag. 175. thus ſpeaks to me: *Truly ſir, were theſe ſcoffs of being led by fooliſh fire into bogs &c. caſt upon my ſelfe only, it were nothing; but when they are thus caſt in the faces of all Divines, ancient and modern; all Harmonies and Confeſſions (except only a handfull of upſtart Anabaptiſts) as if they were all ſuch ſimple ones that an ignis fatuus, a fools fire might lead them into any bogs, I can hardly forbeare to tell you: it is an argument of an arrogant ſpirit.*

I pitty Mr *Marſhall's* diſtemper, that occaſioned this paſſage, to ſpeak of *caſting ſcornes in the faces of all Divines ancient and modern*, as if all Divines did expound that text, in that miſunderſtood way I mention; to talke of *all Harmonies and Confeſſions*, inſtead of the Harmony of confeſſions, which containes not many; and one I am ſure it is not againſt, to wit the Engliſh confeſſion: to ſpeak diſdainfully of them that are his opponents under the term of *upſtart Anabaptiſts*, to make the uſing of the term *ignis fatuus*, to reſemble a miſunderſtanding, *a ſcoffe*, to impute it to me as if I had accuſed *all Divines ancient and modern, all Harmonies and Confeſſions of ſimplicity*, as if a miſunderſtanding might not be in all men out of common infirmity, to impute it to me as if I had ſaid *into any bogs*, whereas I ſaid, *hath led men out of the way in this matter into bogs*, meaning the opinions, that Baptiſme ſucceeds into the place, room, and uſe of Circumciſion: and therefore that the command to circumciſe male infants at the eighth day, is a command to baptize any infants of beleivers at any time; which errours I call bogs, as being indeed Anti-evangelicall errours: though all the Divines on earth ſhould avouch them, yet this I may ſay without arrogance of Spirit, in juſt and

necessary avouching of the truth. That reverend and learned Divine Mr *Gataker* in his answer to *Mr George Walkers* vindication, pag. 133. Sayes thus. *Howsoever I suppose it no such heinous matter in something to depart from all writers known to us, that have gone before us. Sure I am that* Junius *and* Tremellius *in translating and expounding some passages of Scripture, departed from all known interpreters that had gone before them, as in that place,* Mal. 2. 16. *that in all, even the best translations ever before ray; if thou hate her, put her away.* Pareus Comment: in 1 Cor. 1. 12. *mirer vero hoc loco omnes fere interpretes fictionem fuisse.* I might fill a volume with interpretations different from all foregoing; yea, what interpreter of note is there who doth not differ from all others, and yet it is not counted arrogance? Besides, if this be not allowed upon cogent reason, how shall Scriptures and Truths be cleared? How shall we avoyd idolizing of them that goe before us, and subjecting our judgments to them? And that I spake right, it may appeare in that, in the principall thing of my exposition of *Colos.* 2 11. 12. *to wit, that Baptisme is mentioned not to shew that it succeeds Circumcision, but because it is one of the means whereby we have communion with Christ, and are complete in him, and therefore Faith is joyned with Baptisme, and alleaged to prove it;* Gal. 3. 25. 26. 27. (not as in Mr *Marshall's* defence, *Gal.* 5. 25. 26.) and *Rom.* 6. 3. 4. 5. which plainly sheweth that here Baptisme is not mentioned to that end Mr *Marshall* expresseth, & upon which the misunderstanding of this place was occasioned, but to another; and therefore it proves not that which Mr *Marshall* would gather from it; if it did, it would prove that faith succeeds into the roome place, and use of Circumcision as well as Baptisme. To this Mr *Marshall* plainly sayes, *But is not thou the same sense with mine.* But he after spends a great many words to no purpose (as he is wont to doe when he mistakes my reason) imagining *I* had reasoned thus. *Baptisme is named as one of the meanes whereby we come to be complete in Christ, therefore it doth not succeed in the room of circumcision;* whereas my reason is thus. *Baptisme is alleaged as one of the means whereby we come to be complete in Christ, therefore there was another reason besides the succession of it into the place of Circumcision why the Apostle named it,* which Mr *Marshall* denies; which answer is good; except

Of the exposition I give of Colos. 2 12. Confessed to be right by Mr *Marshall* himselfe.

except it were true, that every meanes whereby we are compleat in Christ, succeeds Circumcision, the contrary whereof is confessed by Mr *Marshall* in acknowledging faith to bee one of the meanes whereby we are compleat in Christ, which yet succeeds not Circumcision: many more such mistakes in Doctor *Homes*, Mr *Geree*, and Mr *Marshall*, I may hereafter shew; I thought it fit however God deale with me to cleare my selfe in this, and to take notice of this concession, which with others I may improve to overthrow all Mr *Marshall's* dispute. But it is *arrogance to deny that which all reformed Churches teach, that our Baptisme succeeds into the place, roome, and use of the Jewes Circumcision.*

To this I answer 1. I know not that all the reformed Churches teach this, I remember not where this Doctrine is determined in the Church of *England* publique Doctrinals. 2. Master *Gataker* in his Postcript to Master *Vossius* Defence, saith thus, *That justification accompanies remission of sins, for my part I deeme erroneus, and suppose that elsewhere I have evidently shewed it so to be; howbeit Calvin, Beza, Ostevian, Ursius, Zanchie, Piscator, Parens, Blastenius, Bullinger, Rex, and divers others of great note, and name, yea whole Synods of authors seemed so to say*, and yet I never heard this charged for arrogancy on him. And for the assertions I impugne, that Baptisme comes in the place, roome, and use of Circumcision, and that this may be proved from *Colos.* 2. 11, 12. though Master *Marshall* hold his rod over me, saying, *I can hardly forbeare to tell you it is an argument of an arrogant spirit*, I feare not yet to call them an *ignis fatuus that leades men out of the way in this matter into bogs.* To conclude my answer to this charge of scoffing, I do the lesse marvaile that it is my lot to be thus charged, when Mr *Geree* in his *vindiciæ pædobaptismi*, Pag. 66, 67. cals one free speech very necessary of Master *Ralph Cudworth* a man so approved, as by Ordinance of Parliament constituted Master of a Houle in *Cambridge*, *a quapping passage, carrying an impression of a satyricall spirit against our reverend Doctours, to be shocked, abhorred, and remembred.* And I say further that if my memory do not deceive me, there are passages in *Bradshaw*, that carry as much shew of irony as mine do, towards a man for age, and learning not inferiour to Master *Marshall*, and therefore I suppose my words, which are usuall among Scholars, might have had a more favourable construction. I am bold to

make uſe of Maſter *Gatakers* words to *Lucius*, Part. ult. Sect. 8. Pag, 91. *Stomacho nimium quam indulget vir Cl. ſuperciliumque nimis alte attollit, qui tam agre fert placita ſua tura ullam vel cenſoria magiſtralitatis, vel cenſura magiſtralis notam aut veſtigium iis formulis qibus apud in ſcholis diſceptantes nihil eſt uſitatius negari, idqe cum negationis rationes adiectas aut videt aut videre ſi velit qeat.* Neverthelesſe I profeſſe freely, that had *I* dreamed ſuch expreſſions ſo uſuall in Scholaſtick diſputes would have been ſo taken, *I* would for avoyding of offence have abſtained from them.

§. 6. Of the clearing the Author of the Examen from either juſtifying the Anabaptiſts in *Germany*, or condemning the godly, and grave Nonconformiſts in *England*.

There is another charge againſt me that ſticks deeper then the former, and it is this: Maſter *Marſhall* in his Sermon had mentioned the *Anabaptiſts as a dangerous and turbulent ſect, working a world of miſchiefe about Munſter, and other parts of Germany.* This relation *I* conceived to be uſed, not only to Magiſtrates to make them wary to prevent the like, but alſo in all ſorts of Auditories, with much ingemination to make the perſons that queſtion the baptizing of Infants odious, and unſufferable in a Chriſtian Commonwealth, and to ſtop mens eares againſt ſuch evidence as may cleare the truth in this matter. To this therefore, as being an objection in the mouth of all ſorts of men againſt the Antipædobaptiſts, *I* thought it beſt to anſwer: 1. By granting *much of the relation to be true, though perhaps vehemency of oppoſition hath made matters more, or worſe then they were, as it is wont to be in ſuch caſes.* To this Maſter *Marſhall* ſaies, *that he is confident I ſhew more good will to the Anabaptiſts, then intend ill will againſt thoſe worthy men who have written theſe ſtories. I* do take with the right hand this charitable opinion in Maſter *Marſhall* of my intentions, and I plainly reply, that the truth is, that I did uſe thoſe words, neither out of partiall good will to the one, nor partiall ill will to the other, but out of a deſire to remove that prejudice, which hindered men from examining the Truth. As for the men I abhorre the wicked practiſes of the one, yea ſo much the more I abhorre the practiſes of them that would ſo ſolemnly by baptiſme engage themſelves to be Chriſt Diſciples, and yet act ſuch monſtrous villanies, as having learned that the more profeſſion a man makes of holineſſe, the more accurſed is his wickedneſſe; and for the other, I beare as much good will to the memory of them, as if they had agreed with me in opinion. I hope I

ſhall

shall never make agreement with me in opinion, the reason or rule of my love, but relation to Jesus Christ, appearing in holinesse of life. Master *Marshall* saies, *that the things are not to be questioned, and that he thinks that I am the first of our Divines who have suspected them to worthlesse in their relation.* To this I say, my words are plaine, *that much of this is true I make no question*, meaning the maine of the relations, that the men denied baptizing of Infants, and that they brake out into such turbulent practises as are related of them. That which I added *though perhaps vehemency of opposition hath made matters more, or worse then they were, as it is wont to be in such cases*, meaning this, of some particular circumstances in some persons, was not because *I* suspected the over-lashing of the Historians, as if they wanted fidelity, but because many things were brought to the publike knowledge by the Bishop and Canons of *Munster*, their partisans who were Papists, and would aggravate all things to the most to make the *Lutheran* Reformation become odious; as *Studley* did in the accident of *Enoch Ap Evan* killing his mother and brother, or else by captives or deserters, who for favour or mercy would frame their tales, as they conceived might further their ends, and because experience of the uncertainty of the manner of carrying things in our times, hath made me speake warily concerning things past. And to speake plainly, when I consider what *Hooker* relates out of *Guy de Bres* of the seeming holinesse of the generality of them, their Orthodox confession at first mentioned by Master *Marshall* from Master *Dury* his knowledge, the proceedings and parts of *Bernardus Rothmanus* and some others, the things mentioned by my Examen, Part. 2. Sect. 3. the testimonies of *Gualter*, and *Cassander*, that the commotions in *Germany* began from oppression in the State, that *Luther* wrot to the Germane Princes against their oppressions, the strange spirit of *Lutherans* ever since, and the wofull tragedies of *Germany* in this last age, I do count the story of the Anabaptists to containe in it many things, the true reasons of which, and the true knowledge of the circumstances concerning them will not appeare till the day of the revelation of the righteous judgement of God. 2. I alligned some possible meanes of the turbulent carriages, and errours of the Anabaptists, beside their opinion of Antipaedobaptisme. To which Master *Marshall* saies, *he can hardly*

guesse

queſſe whether I intended to excuſe the Anabaptiſts in part, or to blame the Reformed Churches for not hearing them, or to him it is a warning to our ſelves. I anſwer, I did it to ſhew there might be other reaſons of thoſe tumults and diviſions that the Anabaptiſts fell into, then the opinion of Antipædobaptiſme; ſundry of which, if not all I think happened in their caſe. Maſter *Marſhall* ſaies, *he never read that they ſought Reformation in a regular way, or were denied it, before they fell into thoſe furies.* How farre they ſought it I cannot tell, it is plaine that *Carolaſtadius* and *Pelargus*, and ſome ſay *Melanchthon* would have reformed it in *Saxony*, had not *Luthers* pertinacy in that as well as Conſubſtantiation, and Images withſtood it; and how *Baltazar Huebmer* ſought it at *Zurich*, and was denied, it, is known. I thinke the Reformed Churches have been to blame, and ſo may be our preſent Reformers, that they have never yeelded to reforme it in a regular way; and if *Anabaptiſts have never ſought it afore me*, it hath been it's likely, becauſe they ſaw mens ſpirits ſo bent againſt them, that they thought it in vaine, yea they have beene rather forced to conceale themſelves, it having beene accounted criminall, juſtly deſerving excomunication, deprivation, and ſometimes death, to much as to queſtion it. And that the Anabaptiſts have been ſo cald out and rendered odious as they have been hath been the reaſon why they have been forced to become a Sect (which I do not juſtifie) and by reaſon thereof, factious ſpirits have joyned with them, and perverted them with other errours, which perhaps had not happened, had thay been more tenderly and conſiderately handled at firſt. 3. I ſaid, *but have not the like, if not the ſame thing happened in other matters? Did not the like troubles happen in Queen* Elizabeths *daies, in ſeeking to remove Epiſcopacy and Ceremonies?* To this Maſter *Marſhall* ſaith, *The reſt of that Section, is to me extreamely ſcandalous, when I read your odious compariſon, between the Non-conformiſts in Queene* Elizabeths *daies, and the Anabaptiſts in* Germany; *it even grieves me to conſider, whether affection to your cauſe doth carry you.* And Maſter *Geree* not only Pag. 70. of his *Vindiciæ pædobaptiſmi*, wonders *at me that I ſhould compare the troubles of the Non-conformiſts, and the Anabaptiſts, and marvailes ſuch an unchariteble and unjuſt thought ſhould ariſe in me, that diviſions or other miſcarriages of the Non-conformiſts*

ſhould

have read the story of *Hooker* in *Camdens Annals of*

Queen Elizabeth *ad annum* 1591. *in* [illegible] in *Stow and Speed*, and I do not find those that then seekers to remove *Episcopacy* did abominate him as you say; but that *Wigginton* a Minister, and others of that party did either conspire with him, or otherwise encourage him upon this hope they had, that by him the Discipline should be promoted. And which many practices like those of *John* of *Leyden* at *Munster*, as the pretending of revelations, affecting anointing as a King, commanding his Prophets *Arthington* and *Coppinger* to go into the City and preach, exciting the people against the *Archbishop* and *Lord Chancellor*, you'l find *Hacket's* end to have been worse in a more horrible manner than that of *John* of *Leyden*; nor do I doubt had *London* been in the same state as *Munster* was, but the Tragedy would have been as bad in the seeking to remove Episcopacy and Ceremonies, as it was in seeking to remove Pædobaptisme. And if the *Non-conformists* did abominate *Hacket*, so did the Anabaptists that followed *Menno*, the *Munsters*, and *Batenburgick* furies. And as for the parallel I brought out of *Whitgift* and *Hooker*, I did it not to justifie their charges against the Non-conformists, but to shew that they deprehended a likenesse of spirit & wayes in some of the one, as well as the other. And my end in the whole was to shew, that in seeking to remove a reall errour, and abuse, factious persons may fall into such miscarriages, and yet these miscarriages ought not to hinder the Reformation of the errour or abuse, though these things may well be urged for caveats to Magistrates and people, to suppresse & take heed of the seditious practises of such agents: which warning being rightly taken, is good and necessary, yea perhaps more necessary for these times then I at first imagined, and so needs not a *deleatur*, but a right construction.

§. 7. Of the clearing of the Author of the two Treatises from vaunting and challenging in the composing and publishing the Treatises.

Another charge Master *Ley*, and Master *Marshall* fasten upon me, that I vaunt my Treatises as a *braving* Goliah, so Master *Ley* *whisperings*, Master *Marshall* in his Defence, Pag. 2. *and* [illegible] *the foolishnesse* [illegible]. Pag. 5. *Truly Sir, this soundes a little too vauntedly, so boldly to challenge all men, and come out with Goliahs cry, give me a man that I may fight with him, betrayes a whole spirit, a little too much self-confidence.* To which I answer. If Master *Ley*, or Master *Marshall* either had allowed me so charitable an opinion, as my forepast life and actions might have induced

induced them to have of me, or had they ſeriouſly weighed my Prologue and Epilogue in my Examen, they would never have laid this charge of a braving Goliah, or confident challenging of the whole hoſt on me. For my bygone actions, they rather ſpeake me a man willing to gratifie others, and to ſuccumbe as much as I could, then to make oſtentation of my ſelfe out of ſelfe-confidence. There are many that can make report of my labours in the places where God hath diſpoſed of me, there are none that can give one inſtance, wherein I have put my ſelfe forward to ſhew my parts either in Preaching the publike Sermons in the Univerſity, being Proctor, or in great meetings in the Country, or before great men, as the Parliament, or the Armies, but what ever I have done upon any ſuch occaſions, neceſſity or conſcience have induced me to it. And for my writings ſuch as they are, ſetting aſide the Examen and *Exercitation*, they carry their plea for them in their forehead. Infirmities I have, and thoſe many, but ſure the whole courſe of my actions, are a plea for me againſt this imputation of a braving, challenging, vaunting humour; yea did not the mindfulneſſe of my account to God, love to the ſoules of men, and the diſcharge of my duty, lead me into publique actions, I ſhould rather embrace that adviſe, *bene qui latuit bene vixit*. Certainly in this buſineſſe, I was ſo farre from the braving humour, that, as may be perceived by the relation above, neceſſity engaged me to it, not ſelfe confidence, and an humour of oſtentation. The truth is, there were other arguments that I had entered upon, before I was engaged in this matter, as namely againſt the mortality of the ſoule, univerſall grace, the Antinomian errours about juſtification, and juſtifying faith, and ſome ſince, as about the matter and forme of a particular viſible Church, about the nature of Schiſme and Hereſie, in which I might ſafely have exerciſed ſuch abilities as I have, if ſelfe oſtentation had been my motive, and not have put my finger in this fire, durſt I deſert the Truth. But how uncharitably Maſter *Ley*, and Maſter *Marſhall* do conſtrue my actions, I thinke it will preſently appeare to him that ſhall read the *Prologue*, and *Epilogue* of my *Examen*, eſpecially thoſe ſpeeches, wherein I declared *my intentions to be either to rectifie Maſter Marſhall, or to be rectified by him, that we might give one another the right hand of fellowſhip, and I pray that the Lord would vouchſafe to frame our ſpirits to ſeeke the*

truth

While [illegible] *time*, which might have given them cauſe to have conceived otherwiſe of my diſpoſition then they have done, except they judged my ſpeech hypocriticall, which I am ſure would have been beyond their line to doe. In the *Epilogue* I tell Maſter *Marſhall*, *that I examined his Sermon in the midſt of many weighty diſtractions*, [illegible] *and temptations*, which were indeed very many, ſo many that nothing but Gods aſſiſtance, and the thought of my account to God could, as then the caſe was with me, have carried me through the worke, I ſaid *that I knew no reaſon, why Maſter Marſhall ſhould conceive that I had taken the paines to examine his Sermon for any other end, then to the finding of Truth*, I tell him plainly, *my reall intention in this worke is to diſcover Truth, and to do what is meet for me in my calling, towards the Reformation of theſe Churches, according to Gods word, unto which we have been bound and ſworn by ſolemne Covenant.* Theſe words ſhould have acquitted me from this charge of braving out of ſelfe confidence, if Maſter *Marſhall*, or Maſter *Ley* knew nothing to the contrary, as I am ſure they did not, and I thinke they have no proſpective glaſſe to look into my breſt. And for the words Mr *Marſhall* [illegible] *of challenging and defying a whole Hoſt*, had he conſidered or recited the whole period, and not cut off a word in the middeſt, he had ſeen that my words were not a braving challenge, but a faire and moſt reaſonable motion, to have ſome one Treatiſe framed by thoſe that had appeared in publike, and whoſe writings or Sermons, I had endeavoured to anſwer, that I might know what they would ſtand to, and ſave my ſelfe the labour and charge of buying and reading every indigeſted Pamphlet. And after I made another motion, in caſe this was not liked, to have a meeting to conſult about a way of brotherly and peaceable examining this point. The rejecting of both theſe motions by Maſter *Marſhall* if they make him not inexcuſable, yet I preſume make my proceedings excuſable, and his ſo uncharitable miſconſtruction of my ſpirit in this matter, doth ſtrongly argue that *he looked on my writing with a cloudie eye*, however he profeſt the contrary in his Epiſtle Dedicatory to the Aſſembly. And I think he ſhould not ſhoote very wide from the marke that ſhould imagine that theſe exceptions againſt the Author, are for want of a cleare anſwer to the Booke.

§. 8.

Of the clearing the Author of the two Treatises from Sophistry in them, whereby occasion is taken to vindicate the Treatises in many of the chiefe things contained in them.

ſpeakes is of himſelfe, and I there through miſtake of memory put [Arles] for [Orange] a City next to it, and there I thanke Doctor Homes for adverting me of; and ſhall be willing to confeſſe any other overſights, that no reader may be deceived by me: though for the preſent I know no other. Doctor Homes names ſome other, yet (I conceive wrongfully). As for my ſhewing of the many ſenſes of an expreſſion as is poſſible, and then confuting them, that I thought had been a vertue in diſputing to find out the many ſenſes of an expreſſion, and to confute them. I ever tooke this a good arguing; If the concluſion be true, then in this or that ſenſe, but in none of all theſe it is true, Ergo it is not true: and that this had not been *fighting with men of ſtraw*, but fighting with the ſtrongeſt enemy that was in the field.

§. 9.
Of the meaning of Maſter *Marſhals* ſecond concluſion, the words in the *Directory*, [*the promiſe is made to Beleevers and their ſeed*] and the Doctrine therein delivered, diſavowed by Mr *Marſhall* and Mr. *Geree*.

The laſt charge is, *that I ſpend a whole ſheet of paper in confuting what was never intended by him*: be it ſo; yet if the Reader were likely to take it ſo, it was fit it ſhould be refuted, and himſelfe blamed for ſpeaking no plainer, but leading his Reader and Anſwerer out of the Way, by the ambiguity of his expreſſion. But to examine this charge more fully: He meanes I aſſume my ſelfe the refuting of this concluſion Exam. Part. 3. Sect. 4. from Pag. 48. to 56. (which comes ſhort of a whole ſheet) *That the Covenant of ſaving grace in Chriſt expreſſed in* Gen. 17. 7. *in theſe words* [*I will be thy God and the God of thy ſeed*], *is made to beleevers and their naturall ſeed*. This ſaith Maſter *Marſhall* Pag. 116. of his Defence *was never aſſerted by him*. For my part, though I conceived ſtill that Maſter *Marſhall* would never ſtand to this aſſertion, and I acknowledged in expreſſe termes, that ſometimes Maſter *Marſhall* ſpake more warily, yet I gave many reaſons why in his ſecond *concluſion* his words were to be ſo taken, as if he had aſſerted that, which Maſter *Marſhall* neither hath, nor I thinke can clearly take off, nor have I herein *taken any thing upon him againſt my own lights* as he ſeemes to ſuſpect, Pag. 116. of his Defence, and Maſter *Geree* Pag. [illegible] of his *Vindiciæ pædobaptiſmi*. For the paſſage he bringeth out of my Book is not contradictory, ſith I might ſuppoſe he held not all the Infants of Beleevers to be actually regenerate, and yet might ſuppoſe he held that the Covenant of ſaving Grace was made to them all, ſith all the Elect perſons have the Covenant made to them as the Apoſtle ſuppoſeth, *Rom.* 9. 8. and yet are not actually regene-

unregenerate. Beſides Maſter *Marſhall* in his anſwer to the fourth and fifth objection, ſpeakes as if he held the Covenant of Grace conditionall, and ſo might hold that all the children of Beleevers have the Covenant of ſaving Grace made to them conditionally, though not abſolutely. I will adde what Doctor *Homes*, Pag. 113. of his *Animadverſions* tels me, *Maſter T. knew learned Maſter P.* (I thinke he meanes Maſter *William Pemble* of *Magdalen Hall* in *Oxford*, a famous worthy writer, whoſe memory is very precious to me, in whoſe time Doctor *Homes*, Maſter *Geree* and my ſelfe, lived together in that houſe to the benefit of us all) *who would ſay, can any meere man write much, and not in any thing contradict himſelfe?* Why then ſhould it be thought ſtrange that I ſhould conceive Maſter *Marſhall* would contradict that in one place, which he had avouched elſewhere, eſpecially ſith I find it frequent for Proteſtant Divines in this very thing, to unſay in diſpute againſt *Arminians* about perſeverance, what they avow in diſpute againſt *Anabaptiſts*: ſure I am Maſter *Cottons* words which I examine in a digreſſion, meane plainly the Covenant of ſaving Grace, and therefore he interprets *Gen.* 17. 7. of the Covenant of ſaving Grace, and Maſter *Philips*, that the Covenant is made to them becauſe offered, and Maſter *Thomas Goodwin* in his Lectures about Infant-baptiſme, meant it of the Covenant of ſaving Grace, and therefore limited it ſo, as that for the moſt part Election did run through the loynes of Beleevers, and Maſter *Hirle* at *Bow-Church* for Maſter *Goodwin* on *Heb.* 8. 10. tooke upon him to refute Anabaptiſts from thence, becauſe the Covenant there was made *with the houſe of* Judah, and *Gal.* 3. 14. *the bleſſing of* Abraham *was to come upon the Gentiles*, and that was the Covenant of ſaving Grace. And for my part, I know not how to conſtrue thoſe words of the Directory, *That the promiſe is made to Beleevers and their ſeed*, any otherwiſe then of the promiſe of ſaving Grace, which I conceived plaine by the expreſſion following, *make this baptiſme to the Infant a ſeale of adoption, remiſſion of ſins, regeneration and eternall life, and of all other promiſes of the Covenant of Grace.* The *Directory* doth in my apprehenſion plainly appoint the begging for the child the accompliſhment of the *promiſe* before aſſerted to *Beleevers and their ſeed*, and therefore, as in the petition it is meant of ſaving Graces, ſo in the aſſertion, or elſe the words are ſo am-

biguous,

[illegible] they may be [illegible] which were made for the Cause of the Church of England for the Priviledges of a Reformed Church. Besides the same promise is said to be made to Believers seed, which is made to Believers, but that they will not deny to be in case of the promise of saving Grace, therefore neither the other. To this Mather Marshall Pag. 116. 117. of his Defence answers thus: 1. He leaves out the words which were for my purpose [and of all other promises of the Covenant of Grace] which was right dealing: 2. He makes me to conclude from that I cite out of the Directory, that if there be not a promise of these saving Graces to Infants, Ergo, they are they Baptized, and the Sacrament is a Blank. And this consequence he denies, but saith nothing to that which was indeed my reason, which was this, Master Marshall's second conclusion is to be understood as the words in the Directory: this Master Marshall grants, but the words of the Directory [not of a promise of saving Grace. This I prove, 1. Because the same promise is said to be made to the Believers seed, which is made to Believers, for it were a strange equivocation to understand the same terme in the same proposition in two different senses, as the promise made to Believers there meant, is the promise of saving Grace, and so is the promise to their seed. 2. Because the words speake of the same promise before, in the direction concerning Doctrine, which they meane after in the direction for petition, else there would be a Catachresis, which were absurd, but in the petition they mean the promises of saving Grace therefore also in the Doctrine. As for that which Mather Marshall makes my conclusion from the words of the Directory, that if there be not any Baptized, the Book is put to a Blank: It is no inference from the words of the Directory, but comes in in another period, at least fourteene lines after, and among other reasons it is impossible to prove that the Reader conclusion must be so understood, because that is the glose they make for Infant-baptisme, and therefore unless it be so understood they must revoke that glose. M. Gees Pag. 13. (if I understand him aright) makes this the sense of the Directory, the promise is made to Believers and their seed, that is, it is to be presumed in charity of all the Infants of Believers, that they have the saving graces of the promise till they shew the contrary. Wherein, though he grant that which I contend for, that

§. 10. Of the distinction of inward and outward Covenant, and that it can stand Master *Marshall* in no stead, but to shew his trifling, and equivocating in his first argument, and two first conclusions, and of M. *Marshall's* mistake of my opinion.

outward adminiſtration, meaning baptiſme or Circumciſion; this is the antecedent, the conſequent or concluſion is, therefore they muſt be *ſigned*, that is, baptized or circumciſed. But is not this a meer inept tautology? all one as to prove they muſt be baptized, becauſe they muſt be baptized; all one as to argue, he muſt have *enſem*, becauſe he muſt have *gladium*; this is *Pauls* Epiſtle, becauſe this is *Pauls* letter. I ſaid equivocating. For by the Covenant *Mr Marſhall* makes ſhew of one thing in the firſt concluſion, but meanes another in the ſecond. For he had ſaid concluſion the firſt, *The Covenant of Grace for ſubſtance hath been alwayes the ſame*, and pag. 10. he ſhewes wherein lies the ſubſtance of it, to wit, the ſpirituall part; now who would not have expected that the ſecond concluſion ſhould be meant of the ſame Covenant, to wit the inward: ſith he ſayes, pag. 26. *The proving the two firſt concluſions gains the whole cauſe, if the Covenant be the ſame, and children belong to it, then they are to be owned as Covenanters*; yea and his firſt text to prove the ſecond concluſion, *Acts* be himſelfe expounds it of *Chriſt and ſaving benefits by him*. But it ſeems *Mr Marſhals* heart failes him, he found that aſſertion too hot for him, though that be the ordinary aſſertion, in the Directory, in books and Sermons, inſomuch that it is an uſuall expreſſion to ſay *infants are confederates with their beleeving parents in the Covenant of Grace*; and therefore now, the ſecond concluſion, *that the children of beleevers belong to the Covenant of Grace*, muſt be underſtood in another ſenſe then as the Covenant of Grace is taken in the firſt concluſion, which is to equivocate. Yea further by reading *Mr Marſhalls* defence, pag. 92. and elſewhere, I ſuſpect there is a farther equivocation in *Mr Marſhalls* argument, which *Mr Marſhall* it ſeems doth not perceive, divers expreſſions being by him taken as the ſame, which are not the ſame, nor to be confounded. For, pag. 92. *Mr Marſhall* ſpeaks thus, *I concluded therefore, that by Gods own will, ſuch as enter into Covenant ought to receive the ſeale*, which ſeems to be the Propoſition by which the ſequele of *Mr Marſhalls* firſt argument is to be proved, ſo that he ſeems to frame the Syllogiſme exactly thus. They that enter into Covenant, ought to receive the ſeale: but the children of beleevers enter into Covenant, therefore they ought to receive the ſeale; ſo that the minor ſeems to him to be

adde;

addes; and then there will be none of all your pleading, That becauſe we cannot know that all Infants of Beleevers have the inward Grace, we may not therefore baptize them. This Maſter *Marſhall* makes all my pleading, but Maſter *Marſhall* neither doth nor can ſhew that this is all or any part of my pleading. Maſter *Marſhall* Pag. [illegible] hath theſe words, *And as for that you adde, That Baptiſme is not to be adminiſtred, not to them who may have Grace, but to them who have it. Then it ſeemes they are all wrongly baptized who have not inward grace.* But how doth this follow from my words, with any ſhew of right deduction? That becauſe I ſay, it is not enough that Baptiſm be adminiſtred to perſons in that they may have Grace, but it is to be adminiſtred to them that have it, that therefore it ſeemes they are all wrongly baptized who have not inward Grace, unleſſe my ſpeech had been, that it is to be adminiſtred to none but them that have it, which cannot be drawne from my words, till it be proved, that every affirmative propoſition is excluſive, which true Logick will diſclaime. He that ſaith, A Coate is not a mans becauſe he may buy it, but becauſe he hath bought it, doth not affirme that he only hath a Coate by right that hath bought it, for he may have right to it another way, *viz.* by legacy. My pleading is, becauſe we have no command, we cannot baptize Infants without will-worſhip according to ordinary rule, ſith the command is only to baptize Diſciples, or ſuch as profeſſe faith. I grant that if one be a reall actuall Beleever that cannot ſpeake, yet if he profeſſe the Faith by other ſignes, or God do reveale it for him, he may be baptized by the force of *Philips* rule, *Acts* 8.38. and *Peters* ſpeech, *Acts* 10.47. But he that ſaith, reall actuall Beleevers may be baptized, doth not thereby affirme that they only are to bee baptized. *A proprio primo modo ad proprium ſecundo modo non valet argumentum.* All Crowes are black, therefore only Crowes are black, is no good argument. Maſter *Marſhall* tels me Pag. 95. *thinke it confident, that I who dare baptize an Infant knowne to be regenerate, dare not give the other Sacrament to it; becauſe more is required to make them capable of that Sacrament, then is required to make them capable of Baptiſme: a regenerate Infant I think is capable of that* [illegible] *by* [illegible] *regeneration, however I will grant, that an* [illegible] *and* [illegible] *the Lords Body, is required* [illegible] *to make capable of that.* To put him out of doubt, I ſay upon the

ſame

same supposition that God should regenerate, and make an infant an actuall believer I should as soone give the Lords supper as baptisme to it, as conceiving that the same actuall faith that makes capable of the one makes capable of the other, and the same supernaturall extraordinary power that begets actuall faith can beget selfe examination and discerning the Lords body. And thus I have answered that accusation of spending a whole sheet of paper together in confuting what was never intended by my adversary, and have retorted this point of sophistry as more justly chargeable on himselfe.

But Mr *Marshall* hath yet more of sophistry to charge me with, and thus he speakes *pag.* 3. of his defence. *But first give me leave to observe your destructive artifice. It is the Socinians way to elude all texts of Scripture, which are urged against them, if they have been differently expounded by learned and godly men, ancient or modern: to question all conclusions inferr'd by consequence from Scripture: to deride the testimonies of any of the Ancients by discovering the nakednesse, errour, and oversight of those reverend men: and by making themselves merry by turning the Orations, Epistles, or allusions of the Fathers into syllogismes, and by inserting of ergo now and then, to make all their rhetoricall passages seeme ridiculous. I appeal to the judicious reader, whither this plot be not carried through your Examen and exercitation.*

11. Of Master *Marshals* false and most unjust charge that I carry the Socinia nplot through my examen and exercitation.

It is a very sad thing that brethren should thus yeeld either to their passion, or zeale of God but not according to knowledge, for it to paint out their opponents in as ugly a forme as they can without cause. Mr *Marshall appeales to the judicious reader* and I am very willing to accept of the appeale, provided that under the terme, Judicious reader, he do not meane one that is resolved to gainsay whatsoever is contrary to the streame of other reformed Churches, or the present Synod, or that may endanger his present station, or carried away with prejudice, and passion. He desires *leave to observe my destructive artifice.* If he meane my skill to overthrow his arguments I confesse it, it was my businesse, if he meanes something else when he names it he may have an answer. He tels me *what the Socinians way is, and would have it thought that is my way.* For the Socinians way, I have read Mr *Cheynels* discourse, but remember not that their way is described

scribed as Mr *Marshall* sets it downe. I have read very little either in *Socinus*, or any *Socinian*. In that which I have read I confesse I finde much shifting and impudence in eluding the scriptures urged against them, *Christianus Hermannus Examen. Theolog.* 20. hath collected 38 examples hereof. I finde that they make little account of the testimonies of the Ancients, since the first *Nicene Council* in the point of Christs Deity, yet they alleage those before the *Nicene Councell* in that point, and sometimes others of the Ancients. But it is more easy for Mr *Marshall* to affirme then to prove any such *Socinian* plot in my *Examen or examination*, though Mr *Marshall* could not but know, that an adversary could hardly shew more malice, and do more mischiefe to a man then by bringing him into suspition as if he were of a *Socinian* spirit. He saies, *it is the Socinian way to elude all Texts of scripture which are urged against them if they have been differently expounded by learned and godly men, ancient or modern.* The truth is, though *Socinians* do use this art, yet their proper devise is, so farre as I have observed, to elude by new interpretations of their owne. But what one Text have I eluded in any such manner? If there be any, it is either 1 *Cor.* 7. 14. or *Coloss.* 2. 11, 12. For the first, though it is true I alleage eleven Authors expounding as I do, and might make a further addition, and there was great reason I should do it, because of the prejudice that was against my interpretation, yet that was not it which I rested upon, but the Analysis of the words, which being rightly stated, I found upon reason, to which neither Mr *Marshall* nor Mr *Geree* have yet answered, that the sense I gave must needs be right. And it was confessed to me by a learned man of the Assembly, that he thought *matrimonial Holines* was not all that was meant there, yet that I had sufficiently overthrowne that of *federal Holines*. Mr *Marshall* though he have altered my method and forme in clearing that text, and so obscured my elucidations of it, yet could finde eight arguments there against his opinion. And for the other text it hath been shewed before that Mr *Marshall* confesseth my *sense to be his sense*. The truth is, my expositions of texts are in most of them so clear that Mr *Marshal* himselfe dothgrant them, though he differ from me in the inferences from them. He saies further, *it is the Socinians way to question all conclusions inferred by*

consequence

must quoite from Scripture. This is the first time that ever I heard them to be charged with this: but rather finde them by Mr *Cheynel* and others charged with assenting to nothing but what they could conceive rationall. I remember Doctor *Chaloner* in his *Credo Ecclesiam Catholicam* mentions this as the artifice of the *Jesuites* in France to stop the mouthes of Protestants by rejecting consequences, and requiring expresse texts, which being invented by *Veron*, was called *methodus Veroniana*, the vanity of which is refuted by *Vedelius* in a treatise of his. I remember I saw a printed paper taken as it is sayd from the mouth of Captaine *Paul Hobson* against Infant baptisme, wherein was somewhat spoken against consequences, which I disclaime. Yea, I expressly say *pag.* 110. of my *Examen*, *But I grant, that if you make it good, by good consequence, you may recover all.* I confesse I do reject the consequence drawne from the command of Circumcision to baptisme by reason of analogy, and all such analogies as being vaine, yet too much pestering later, and former writings and Sermons. It is the speech of Mr *Rutherford*, *due right of Presbyteries*, Ch. 2. sect. 2. pag. 37. *proportions are weake probations.* But it is an overlashing to purpose in Mr *Marshal* to say, *that I carry this Socinian plot through my examen and exercitation to question all conclusions inferr'd by consequence from Scripture.* Though Mr *Marshal* in this matter appeares not to be the man I tooke him to be, yet I hope he is not come to *Calumniare audenter.* I presume the Judicious reader will judge, that Mr *Marshall* is bound to give me satisfaction for wronging my credit, of which he should be more tender, by so deep, & yet so palpable a falle accusation. Mr *Marshal* makes this the *Socinian way to deride the testimonies of the Ancients.* Of what they do I can say little. But I challenge Mr *Marshall* to give one instance wherein *I make my jeste merely by turning the orations, epistles, or allusions of the Fathers into syllogismes, and by inserting of* ergo *now and then to make all their rhetoricall passages seem ridiculous.* As for *deriding the testimonies of any of the Ancients by discovering the wakednesse, &c.* I do it no otherwise then the most approved Protestant writers *Rivet*, *Perkins*, *Cooke*, *James*, *Century-writers*, *Chamier*, *Jewell*, *Reynolds*, &c. yea and many of the Papists themselves, *Sixtus Senensis*, *Bellarmine*, &c. who usually disclaime some writ-

tings of the Ancients as spurious, and many speeches of the most approved as absurd and erroneous: yea, Mr *Marshall* himselfe in the points of infant Communion, rebaptization, necessity of Baptisme and Communion in his *Defence*, derides *Cyprian* and *Augustine* as much as *I* doe in my *Examen* in the point of Infant-Baptisme. *Mr Marshall* sayes, *my naive faculty lies in the anascenasticall part, but that I bring not satisfying arguments to settle men in that I would have.* But *Mr Marshall* might remember my businesse in my *exercitation, and Examen* is to discover the nullity of the pleas that are made for Infant-Baptisme, in which if *I* had done no more but overthrowne the proofes that are brought out of Scripture, it had been enough. Whereas *I* have further shewed upon erroneous grounds it was taught of old, and what abuses have followed it: which surely *Smectymnuus*, and *Dawlphintramis* in their pleading against *Episcopacy and Liturgy*, thought sufficient; however in this point *Mr Marshall* censures my *exercitation* and *examen* as insufficient. When *Smectymnuus* had disputed down *Episcopacy* and *Liturgy*, they conceived they had done their part, though they referred it to the Synod to consult how to settle Church Government and worship. And why should not my disputing be thought edifying to the Church of God by overthrowing an errour and abuse, which will in time be found worse then *Episcopacy* and *Liturgy*; though *I* take not upon me to direct how Baptisme is to be reduced to the right way, nevertheless when *I* am duly required to declare my opinion either about the nullity of Pœdobaptisme as it is used, or the way of reducing Baptisme to its right use, whether according to conscience or prudence which *I* doubt not but may be done in time without necessity of separation, turning seekers, or popular tumult, though for the present generation by reason of prepossessments, mens spirits are very averse from it, *I* shall be willing to doe it, as being resolved; notwithstanding the unkind usage *I* have found, yet to remember my Covenant and account to God. And as *I* have not hitherto, so neither I hope in God ever shall foster any *Cryptical Divinity*, of which *I* need be ashamed to bring it into light, or which should justly cause men to be jealous of me as a dangerous person likely to trouble the Church, though unbrother-like *Mr Marshall pag. 76.* endeavours to represent me as if *I* were one that had need to be watched.

watched. He talkes not in a letter to me in private, but in print, *of my high and scornfull spirit*, but how justly may appeare by this *Apology*. He tells me, *I magisterially tread down under foot the arguments and reasons which others conceive strong*. But it will be hard for *Mr Marshall* to shew where *I* tread down any thing magisterially, that is without cogent reasons; and such, as were it not for his mistakes of my reasons, he himselfe would be forced to subscribe to them.

§. 12. Of M. *Marshalls* unjust charge of me as itching after new opinions, and particularly about rebaptization and receiving the Lords Supper afore Baptism.

As for *questioning so boldly some Doctrines which have never been questioned before*, I suppose he meanes it of that which I said Pag. 23. of my Examen about rebaptization, which Master *Marshall* saies *doth clearly discover my itch after new opinions*, Pag. 67. of his Defence, and that which I say Pag 85. of my Examen, concerning the question, whether an unbaptized person may in no case eate the Lords Supper, this Master *Marshall* Pag. 167. of his Defence, numbers amongst *my freakes and out-leapes*, and saies *it is a spice of my itch after singular opinions*. But Master *Marshall* might have observed, that in the former, I gave the reason of what I said, *because it goes so current, that rebaptization is not only an errour, but also an Heresie*; plainly shewing there was a necessity that cryed out against the Anabaptists as Heretikes, to bring a demonstrative reason to prove it unlawfull to baptize againe him that had been rightly baptized. For *I* presume, that as King *Iames* censured *Cardinall Peron* for making a kind of *problematicall Martyrs*, calling them Martyres that dyed in maintenance of a point not certain whether it were *de fide*, so it is as absurd for our Preachers to make *problematicall Hereticks*, by declaiming and exciting the Magistrate against those as Hereticks, of whom it is uncertaine whether they hold an errour or no. As for Master *Marshals* reasons, they are not convincing to me, nor is the holding rebaptization such a new opinion as he would make it. And for the other it is *no out-leape*, but a question that lay in my way by reason of Master *Marshals* words, and exceeding necessary to be resolved, considering that otherwise those Ministers and people that cannot agree about the validity of Infant-baptisme, or adult-baptisme, supposed not to be rightly done, for want of a right Ministery, or power to give the Spirit, or the manner of it's administration, must of necessity separate from Communion in the Lords Supper for this reason, be-

cause none is to be admitted to the Lords Supper till he be rightly baptized: which I professe is to be stood upon in point of prudence for right order; yet if it be stood upon in point of conscience, so as in no case the contrary is to be permitted, it will of necessity make many superstitious perplexities in Ministers, and inferre many an unnecessary Schisme, this being not a sufficient reason for a refusall of Communion, because a Godly person takes his baptisme to be right though I know the contrary. Nor do I thinke the thing either such a new opinion or practise. For besides, that it may be doubted whether all the Apostles were baptized, as suppose *Matthew* (which is as probable for the negative as the affirmative) yet were admitted to the Lords Supper by Christ himselfe: when *Constantine* the Great and others did differre their baptisme so long, it is not likely they never received the Lords Supper afore their baptisme. Nor is it inconsistent with my grants: For what though I grant *that Baptisme is the way and manner of solemne admission into the Church*, meaning the regular way, yet it followes not that none may receive in any case afore baptized. Mr *Marshall* holds Ordination by a Presbytery is the regular way of solemne admission into the office of publike Preaching, and it may be fit by an Ecclesiasticall Canon to order it so; yet I thinke it will not be denied, but that there may be cases, wherein a person may lawfully be a publike Preacher without such ordination. The other grant which Master *Marshall* laies is mine, was never expressed by me so rawly as he laies it downe. It is not as he puts it downe, *that nothing is to be done about the Sacraments, whereof we have not either institution or example*: but as Master *Marshall* might have perceived if he had heeded my words, Examen, Pag. 28. Pag. 110. Pag. 152. *That no positive worship, or essentiall, or substantiall part of it, is to be done without institution by precept, or Apostolicall example*, I never denied, that many things pertaining to circumstance and order may be done about the Sacraments without either, and of this kind I conceive Baptizing afore eating the Lords Supper to be. As for *such after new opinions*, why are not Doctor *Twisse*, and Master *Gataker*, and indeed all that cleere truth more fully then others, censured in the like manner? I wish if my words would take any impression on him, that Master *Marshall* would forbeare that judging least he be judged. I thinke I know my selfe better then

Master

Master *Marshall*, and I told him, my reall intention was to discover truth, yea all my wayes shew me free from this itch after new opinions, though I professe my selfe an impartiall searcher of truth, *nullius addictus jurare in verba magistri*, no not to the determinations of the Assembly. May it not with better reason be said, they have an itch after new opinions, who hold that without power to suspend all scandalous persons from the Lords Supper, a man cannot with a good conscience be a Pastour, that without this power the Church of Christ is to be suspended from the Lords Supper many yeares, &c. And for sleighting of authors, I have answered it already.

§. 13. Of alleadging Authors against their mind, particular M. *Daniel Rogers*, M. *Ball*, *Chamier*, *Aretius*, and *Beza*.

There is yet another Charge, as if I should alleadge Authors against their mind. As first Master *Daniel Rogers*. I said Master *Daniel Rogers in his Treatise of the Sacrament of Baptisme*, Part. 1. Pag. 19. *confessed himselfe unconvinced by demonstration of Scripture for it*. Master *Marshall* writes to Master *Daniel Rogers*, he answers in these words *If I were to answer that Anabaptist, I should answer him silentio, & contemptu: for why should I not? since in that very place of my Sacraments*, Part. 1. Pag. 78. 79. *where I confute that Schismaticke, he snatches my words from their own Defence: My words are, I confesse my self unconvinced by any demonstration of Scripture for Pedobaptisme, meaning by any positive Text; what is that to helpe him? except I thought there were no other arguments to convince it: now what I thinke of that, my next words shew*, Pag. 77. line 4. 5. 6. 7. *I need not transcribe them. In a word, this I say, though I know many, yet that is no argument for the non-baptizing of Infants, since so many Scriptures are sufficiently convincing for it. Therefore this want of a positive Text must no more exclude Infants, &c. then the like reason should disanull a Christian Sabbath, or womenkind not to be partakers of the Supper: The quoting of mine owne text were enough.* I will set down his words as I find them, that the Reader may judge whether there be truth in it, *that I have snatched his words from their own Defence, and whether he did not oppose demonstration of Scripture to unwritten tradition.* The words are thus: *I say this for the setting of such as are not wilfull, that I take the baptisme of Infants to be one of the most reverend, generall, and uncontroverted traditions which the Church hath, and which I would no lesse doubt then the Creed to be Apostolicall. And although I confesse my selfe*

yet

yet unconvinced by demonstration of Scripture for it, yet first sithence Circumcision was applied to the Infants the eighth day in the Old Testament: Secondly there is no words in the New Testament to infringe the liberty of the Church in it, nor speciall reason why we should bereave her of it. Thirdly, sundry Scriptures afford some friendly proofes by consequent of it. Fourthly, the holinesse of the child (external and visible) is from their parents, who are (or ought to be) catechised confessors, penitents, and Protestants in truth (which priviledge only open revolt disables them from) therefore I say, the Seed being holy, and belonging to the Covenant, the Lord graciously admits them
1 Cor. 7. 14. *also to the Seale of it in Baptisme.* If Master *Marshall* please he may write backe to his reverend and learned friend, that the supposed Anabaptist thinks his plaister too narrow for the sore, that he seems to eate his own words, that his words help me to shew that he once thought it indeed *one of the most reverend, generall, and uncontroled traditions which the Church hath, and which he would no lesse doubt of, then the Creed to be Apostolicall*, which if he meane it of the Creed called the Apostles as it is now, *Parker* in his booke *de descensu ad inferos*, and others have shewed to have been made long after the Apostles dayes, and the tale of their meeting to compose it, in the exposition on the Creed, attributed to *Ruffinus*, or some other to be of no credit. And for Scripture, Master *Rogers* findes but *friendly proofes*, somewhat like *Bellarmines pie & probabiliter credi potest*, and *that there is no word in the New Testament to infringe the liberty of the Church in it*: which if Master *Rogers* can satisfie himself with, he may, I professe I dare not so play with my own conscience, and I thought this was fit to be told Master *Marshall*, to shew that I was not the only man that questioned, whether his proofes for Infant-baptisme were so undeniable as he would have them; and that's enough to shew the unreasonablenes of the violence of his spirit against those that differ from him. And for his *Quere* why he should not answer me, *silentio & contemptu*: I presume Master *Marshall* hath long since done that office of a friend to tell him it is written *Rom.* 14. 10. *Why dost thou set at at naught thy brother?*

I had said not as Mr *Marshall* repeats it, Master *Ball cuts the sinewes of the argument from Circumcision*, but, *me thinkes Mr. Balls words cut the sinewes of that argument.* And so they do plainly.

words to refute his own opinions being a [illegible] and pe-tulant way of disputing. And for Aretius pag. 9 of my Exam. I used this very expression [Ex quo recte infert Aretius] intimating that although he agree with M. Marshall in his inference from Cor. 1.7.14. yet those words which I cited, did rightly served to overthrow Mr Marshall's reason, from whence their inference is gathered. And therefore it concernes Mr Marshall's conscience as well as his cause to be more wary [illegible] in false accusations, & insinuations against me. As for that he tels me of Aretius his opinion there and elsewhere, it is indeed a meer impertinency, sith I never denied Aretius to be of his opinion, and therefore if I may use his own phrase, pag. 247. he doth but beat the [illegible].

§. 14. Of Master Marshal's unjust charging Anabaptists, with a bloody sentence, condemning all the infants of beleevers as having nothing to doe with the Covenant of Grace; his imputing to me as if I held that they all belong actually to the kingdome of the Devill, no more promise for them then for children of Turks, their actuall standing in the visible kingdome of the Devill.

And here I cannot but take notice, that whereas Master Marshall had charged in the first use of his Sermon the Anabaptists *with a rash and bloudy sentence condemning all the infants of the whole Church of Christ, as having nothing to doe with the Covenant of Grace or the Seale of it*, and then aggravates it as [illegible], I said, pag. 170. of my Examen, *till you produce some testimonies of those you call Anabaptists for determining, I shall take it to be but a false accusation, and a fruit of passion, not of holy zeale*; Mr Marshall both pag. 51 and pag. 245 of his Defence, saith thus, *I compared not their intentions with his, but the* [illegible] *of their principles casting all beleevers children, as much out of the covenant of Grace as they doe the children of Turks and Pagans; and that I am sure they doe, and your selfe joyne with them, who acknowledge no more promise for the children of beleevers, then for the children of the Turks, and leave them to have their actuall standing in the visible kingdome of the Devill.*

In this reply Mr Marshall brings no testimony out of the *Anabaptists* writings to prove them guilty of that *rash, and bloudy sentence* he doth in expresse termes charge them with; suppose Mr Marshall should be able (which I am assured he cannot do) to prove by consequence that by their principles, *they condemne all the infants of the whole Church of Christ, as having nothing to doe with the Covenant of Grace, or the Seale of it* (which were the words of his Sermon, pag. 52) though in his *defence* he [illegible] the [illegible] (the [illegible]) yet [illegible] condemning [illegible] [illegible] [illegible].

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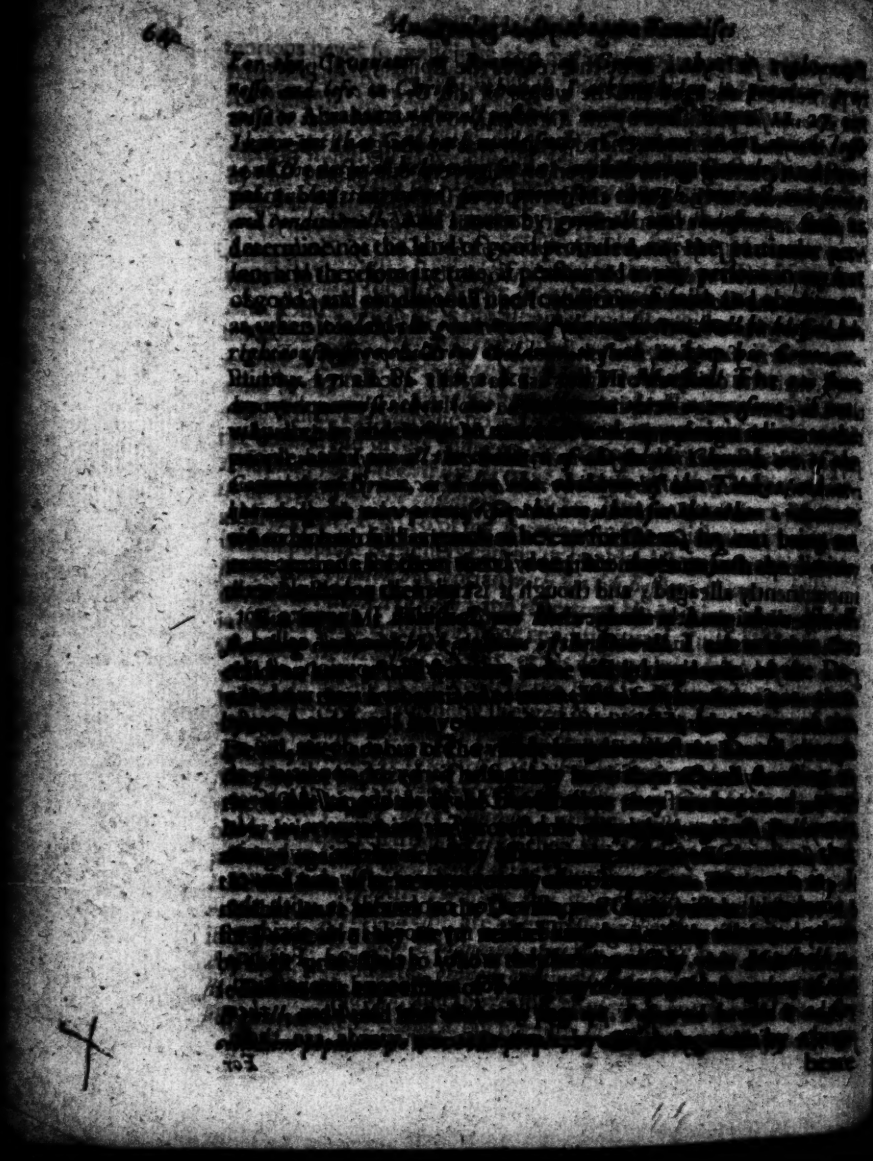

beare word, if they keep their children from baptisme, then they leave them to have an actuall standing in the visible kingdome of the Devill, or to please them by making them beleeve that by baptisme their children are put out of the visible kingdome of the Devill. This *I* said *not judging his heart*; but being jealous least it was so; and *I* confesse *I* am still suspicious he doth so, because he still useth it after he hath been told it, and it is a meer engine to stirre popular affections. For how hath the unbaptized infant an actuall standing in the visible kingdome of the Devill; unlesse it be true that all unbaptized persons have an actuall standing in the visible kingdome of the Devill, which is false in the *Catechumeni* of old, the converted theefe on the Crosse, *Constantine* the *Great*, and many others who were in the visible kingdom of the Christ afore they were baptized. On the other side, thousands of people in *America* baptized by the [illegible]*rds*, had as visible standing in the Devills kingdome as before. *I* confesse when the baptized professeth the faith of Christ, then baptisme is a note of a visible member, and a *distinguishing badge between the people of God and the Devill*, and so by baptisme a person is exhibited a member of the Church, but otherwise *I* see no reason why an infant that makes no profession of Christ, should be counted after baptisme a visible member of the Church more then before. Let a child of a Christian be baptized, and after being an infant, and taken by a Turke, be circumcised, wherein is that child more a visible member of the Church of Christ then a Turkes child, or is hee not rather a member of the Church of Mahomet, then of Christ? Are the *Janizaries* any whit the more Christians because they were baptized infants of Christian Greekes? Protestant writers are wont to define the visible Church of Christians a *number of persons that professe the faith of Christ*. So Art. 19. of the Church of England, and all sorts of Protestant writers. Now that which makes the visible Church, makes each member a visible member, and that is profession. Baptisme and the Lords Supper, and hearing, are notes as they signify profession, otherwise if a person be baptized, if he should heare or receive the Lords Supper, and did not professe the faith, he should not be a visible member for all that. I confesse I have met with some writings which put Baptisme into the definition of the Church, as necessary to the being

of a visible Church, and the words in the *Confession of Faith of the 7 Churches of Anabaptists about London* [*being baptized into that faith*] Artic. 33. are somewhat doubtfull, though they seem rather to import that Baptisme is necessary to the right order of a Christian Church, then to the being of a Church; and I confesse they that hold that members are added to the Church by Baptisme and not otherwise, and hold a nullity of Pædo-baptisme, must needs say the Churches that have no other then Infant-Baptisme, are no true Churches; nor their members Church-members, as Master *Marshall* sayes pag. 84. of his *Defence*; and so voluntary separation necessary. But these points of the necessity of right Baptisme, not onely to the right order, but also to the being of a visible Church and Church-member, and so voluntary separation barely for the want of it, I have ever disclaimed; as considering the many errours and ill consequences that would follow thereupon, and though provocations still increase, yet I have in my practise shunned separation from my dissenting brethren, and I presume though Mr *Marshall* count right Baptisme a necessary duty, yet he will be more advised then to make it essentiall either *constitutivè* or *consecutivè* to the being of a Church or Christian either visible or invisible, for feare of giving too much advantage to Separatists, and Seekers. I suppose in reference to the present point this is the truth, that however every infant is either in the invisible kingdome of God or Satan, that is, elect or reprobate; yet no child till hee make profession doth visibly belong either to the one, or to the other. I acknowledge that in the visible Church of the *Jewes*, the infants were reckoned to the Church, and the reason was from the peculiar Church-state of the *Jewes*. For then God took the whole family of *Abraham* together in one day, and after the whole nation of the *Jewes*, were but one Church or congregation: *Act.* 7. 38. and accordingly appointed one Tabernacle and Altar, and one high Priest, and solemne feasts for all to meet at, and one native badge, circumcision; and hee erected them into one policy: because he would have one fixed people among, and from whom the *Messiah* should come; and therefore he so provided, that their tribes should be distinguished, their inheritance divided, and many more such things, which he did not either then or since, appoint

point to any other people. And this Church-state Circumcision was applyed to, so that if *Master Marshall* and *Master Geree* will conclude from *Rom.* 11. 17. &c. that we must have our children baptized, because they had theirs circumcised; we being ingrafted into their room, they must not only prove that the Gentile-beleevers are graffed into the invisible Church in place of the *Jewes* (which is the Apostles sense there notwithstanding, that which M. *Geree*, or Master *Marshall* have said) nor that the Gentile visible Churches are graffed into the visible Church in the place of the *Jewes*: but they must also prove that the Gentiles are taken into the same outward Church state which the *Jewes* had. But that is most false. For now God gathers not a whole nation together, nor hath appointed one Temple, Altar, Priest, &c. as he did to the *Jews*: but he gathers now by preaching, some here, some there, and the visible Church hath now no such policy or outward government as the *Jewes* had then: and therefore there is not the same reason of infants belonging to the visible Church of the Gentiles as they did to the *Jewes*, except one can prove that we are to have the same outward face and constitution of the Church which they had, which Papists and others imagining have corrupted the Church, and baptizing of infants ariseth out of the same Jewish conceit.

Master Marshall had alleaged in his Sermon *Rom.* 11. 16. &c. to prove his second conclusion. *I* complained in my *Examen* of the obscurity of his inference, shewed him how ambiguous his words were. He takes this as if it were done in scorne, and as an artifice to darken an argument, but doth not mend the matter in his *Defence*. For 1. *pag.* 134 whereas *I* distinguished of grafting in, that *it may be either by faith, or profession of faith; or by same outward Ordinance: Master Marshall* in the repetition leaves out this last member, which is not right dealing. 2. Whereas *I* had said; *The thing that is to be proved is, that all the infants of every beleever are in the Covenant of free Grace in Christ, and by vertue thereof to be baptised. Master Marshall* pag. 135. of his *Defence* denies this, though it seemed plaine to me, that this text was brought to prove his second conclusion, which *I* took to bee the same with the antecedent of his Enthymeme, or first argument; and that *I* did conceive had this sense, that all the infants of every

A large disquisition of *Rom.* 11. 17. &c. wherein is shewed that the ingrafting there is into the invisible Church by election and giving faith, and that it proves not Infant-baptisme.

beleever are in the Covenant of free Grace in Christ, otherwise his first argument is but nugatory, the antecedent and conclusion being the same; and he equivocates in his two first conclusions, understanding the first conclusion of the covenant of saving Grace in Christ, the other of the outward Covenant as hee calls it, as I shewed above: which serves for no better end then to delude a reader. But *pag.* 135. he saith thus; *The thing to be proved from this text is, that our infants have the same right which the infants of the* Jewes *had*, pag. 140 *The thing to be proved was, our infants have the same priviledge with theirs*; yet in the same page he thus formeth the conclusion, *and therefore we and they making up the same body are taken in upon the same ground, our children with us, as well as theirs with them:* which last conclusion I do not take to be the same with the former, nor [illegible] one of them the same, with the other or with the antecedent of Mr *Mar.* second argument, or his second conclusion, 3. It is yet uncertain to me what is the *medium* he would prove his conclusion by out of that text. In his *Defence* in three places he calls his confused heap of Dictates his argument to wit, pag. 134. *The Apostles scope was to shew that we Gentiles have now the same grafting into the true olive which the* Jewes *formerly had; and our present grafting in is answerable to their present casting out, and their taking in at the latter end of the world, shall be the same grafting* [*though more gloriously*] *as ours is now; and it is apparent that at their first taking in, they and their children were taken in, at their casting out they and their children were broken off; and when they shall be taken in againe at the end of the world, they and their children shall be taken in together, and all by vertue of the Covenant, Ero Deus tuus &c.* which is the same to us, and to them; we and they making up the Church of God. In the same page in these words. *Looke how the* Jewes *children were grafted in, so are our children, we are taken in stead of them who were cast out, and become one visible Kingdom of Christ with the rest of them who kept their station*, pag. 140. *We as they, were taken in; they and their children shall be at the last taken in again, as they were at the first: and therefore we and they making up the same body are taken in upon the same ground, our children with us, as well as theirs with them.* Which though hee calls his argument, and sayes it hath a plaine sense, yet I see so many

many ambiguities ſtill in his words, his ſpeeches ſo informe or ſhapeleſſe, that I know not well whither he would make many ſyllogiſmes or one, nor which to call the major, which the minor Propoſition or terme, or which the medium; and I muſt profeſſe I find Mr *Marſhall* ſtill ſo confuſed a diſputer, that *I* know not to what purpoſe his manner of writing in this point ſhould tend, but to puzzle his reader, and weary his reſpondent. And ſith he was told of this, *p.* 56. of my *Examen*, and deſired to mend it in his next writing; yet in ſtead of mending it, he puts it off lightly, *pag.* 125. of his *Defence*, a perſon may ſuſpect it is done on purpoſe to puzzle, rather then to ſatisfy. For why ſhould a man that would clear truth in a point of diſpute, though in a Sermon *ad populum*; eſpecially when his auditory is ſuch as it was at Weſtminſter Abby, be unwilling to make a ſyllogiſme in mood and figure? did not *Maſter Marſhall* make ſundry ſyllogiſmes in the ſame Sermon? And would not a ſhort ſyllogiſme after a diſtinct ſhort paraphraſe, have better cleared the truth then ſuch a confuſed heap of words he uſeth in his alleaging, *Rom.* 11. 16. *&c.* And *Acts* 2. 39. However what reaſon or excuſe he can pretend for not doing it in his *Defence*, *I* ſee not.

Mr Gevee in his *vindiciæ Pædo-baptiſmi*, ch. 1. ſect. 3. goes ſomewhat more diſtinctly to work, yet neither doth he frame a ſyllogiſme from *Rom.* 11. 11. 12. 13. 17. 18. &c. nor doe *I* know how he would have it framed. He ſaith, *the concluſion to be proved is, that the children of Chriſtians have the ſame priviledge with children of* Jewes, *as they were comprehended ſo under the Covenant with their parents as to be reputed members of the ſame viſible kingdome, and to be ſealed with them.* This concluſion *I* deny if it be underſtood of the outward priviledge belonging to the Jewiſh Church in that ſtate it was afore Chriſts comming. To prove it he layes down four Proproſitions, and deduceth four conſectaries, but how he ſhews not. The third is ambiguous, and if he mean by [*into the place of the Iewes cut off*] the ſame Church-ſtate, and by [*partaking of their priviledges*] the priviledges belonging to their Church-ſtate as *I* think he doth, it is to denied, and ſo likewiſe his ſecond and third conſectary in that ſenſe. Nor doth either *Rom.* 11. 17. prove it as ſhall be preſently ſhewed, nor *is a beleeving* Jew *a looſer by the coming of Chriſt in regard of his*

seed, sith this was a peculiar priviledge in the time of that Church state, which now ceaseth to be a priviledge, Christ being come; as in like manner the Temple, High Priest, &c. doe, which I have more largely discussed *Examen, part.* 3. §. 11. And for the fourth consectary, if it be understood of pristine Church-state, I likewise deny it. I grant *the promise will bee extended to them and their seed*, but how? Not by an outward ordinance or initiall seale, as it is called, applyed to infants, but by the communicating *the spirit and word of God to them and their seed*; as the text he alleageth imports, *Isai.* 59. 20. Nor by holding that neither Jewes nor Gentiles now are to have their infants sealed wil follow, *that there will be two distinct estates in the Christian Churches: one of the* Jews *holy Fathers and children*, *another of the Gentiles who have only personall priviledges*, *none for their seed*; for neither doth Baptisme belong to the one or the other, because they the are seed of beleevers: and for regeneration and saving benefits, the Lord bestowes to the seed of either as pleaseth him. Nor would this conceit of mine *set up or keep up a partition wall still contrary to the Apostle*, *Ephes.* 2. 14. For then a partition wall is kept up when the Gentiles as Gentiles are excluded from accesse to God, which is not done by my doctrine, they that hold that the command about Circumcision still binds virtually, come nearer to the setting up a partition wall in the Apostles sense. I return to Mr *Marshall*.

Mr *Marshall* in his Sermon as I conceived made this the thing he would prove, *that we and our children are graffed in together*; this I granted in some sense to be true, that God doth usually call and adopt the children with the Fathers, but I denyed it to be so perpetually; so as that a rule for an outward ordinance may be framed thence. And so farre as I can collect the chiefe *medium* Master *Marshall* and Master *Geree* take hence to prove it is, that *we Gentiles have the same ingraffing into the true olive which the* Jewes *formerly had*. This Master *Marshall* made the Apostles scope, though the truth is it is so farre from being the Apostles scope, that it agrees not with his words, who makes the ancient *Jewes* naturall branches, not ingraffed, and the scope of the Apostle is otherwise, as hath been shewed: *Examen*, pag. 65. But the chiefe difference is about the ingraffing what that is, as I had said. *The ingraffing to me is meant of the invisible Church by election and*

and faith. To this Master *Marshall* pag. 136. saies, *I reply, if it be meant of the invisible Church only, and that all who are ingrafted in the Apostles sense whether Jews or Gentiles are only elect ones, I will promise you never to plead this Scripture more for any infants;* and after *if you please let us try it out.*

I agree to this motion, and determine, that the graffing in *Rom.* 11. 17. &c. is meant of the ingraffing into the invisible Church by election and giving faith, with this caution; that I doe not deny, that the same people might or were ingraffed into the visible Church by profession of faith, and baptisme; but hold that this ingraffing is more then that which is into the visible Church by outward profession and ordinances. To prove my determination, I thus argue.

1. That ingraffing which is Gods act by his sole power, is into the invisible Church by election and giving faith. For graffing into the invisible Church is as Mr *Marshall* saith, pag. 135. *admission in a visible membership*, which if it be by an outward ordinance, is the easie act of the administratour; if by profession of faith, the easie act of the professour. But the ingraffing meant *Rom.* 11. is Gods act from his sole power, as is proved from verse 23. where the reason is rendred why the Jewes should be again graffed in, is, because *God is able to graffe them in again*; *Ergo*, the graffing here is into the invisible Church.

2. That ingraffing which is called reconciliation opposite to casting away, that is by election and giving faith; for no other acts can reconcile: but the ingraffing here is called *reconciliation* opposite *to casting away. v.* 15. as may appeare in that *v.* 16. is a reason of the clause about the reception of the Jewes, *v.* 15. and the 17 *verse*, is an admonition from the supposition, *v.* 15. that the Jewes were cast away; which is called breaking off, *v.* 17. now if breaking off, *v.* 17. be the same with casting away, *v.* 15. then ingraffing is the same with reconciliation; *Ergo*, ingraffing is by election and giving of faith.

3. The ingraffing must bee meant of that act whereby the branch stand in the tree as a branch this will none deny, it being the very *terminus* of ingraffing; as neat the *terminus* of Caletaction. But that is by giving faith. *Ergo*, The *minor* is proved from *v.* 20. where it is said, *by unbeleefe they were broken off, but*

thou

thou ſtandeſt by faith, whence I argue. That act whereby the branch ſtands in the tree as a branch, muſt be the giving that meanes whereby the branch thus ſtands, but that is faith, *v.* 20. *Ergo*, the act of ingrafting is by giving of faith.

4. That ingrafting is meant *v.* 17. whereby the *wild olive is Copartaker of the root and fatneſſe of the olive tree*, as is aſſerted there. But ſuch is only election and giving of faith. *Ergo*, The *minor* I prove by conſidering who the root is, and what the fatneſſe of the olive tree is. 1. Negatively, the root is not as Maſter *Marſhall* and Maſter *Blake*, *every beleeving parent*. For then all the branches ſhould be naturall; the child of every beleeving parent is a naturall branch from his father: but here the Apoſtle makes the Gentiles branches, and a wild olive graffed in beſides nature, and the Jewes only naturall branches growing from the root, *v.* 21. 24. Nor is it of any moment which is objected, that other parents are called roots as *Jeſſe*, Iſai 11. 1. For here only the root notes ſuch a Father as is holy, and from whom the branches are holy; which agrees not to every beleeving Father. 2. Poſitively. The root is no other then *Abraham*. I ſaid twice in my *Examen*, pag. 68. 129. *Abraham only is a holy root, or at moſt Abraham Iſaac and Iacob*; which I ſaid only by conceſſion: that if it were ſo, yet every godly parent was not a holy root, and therefore it ſerved my turn there, if it were ſo. This Mr *Marſhall* pag. 134. calls; *ſaying, and unſaying*. But Mr *Marſhall* might have conſidered that I did in that addition only mention the judgement of others, and not contradicted it there where it was not againſt my purpoſe if it were granted; but otherwiſe, where I expreſſe my owne judgement, I mention only *Abraham* as the root, *Exercit. pag.* 10. *Examen, pag.* 64, 65. And ſoe doe *Deodate annot.* on *v.* 16, 17. The new Annot. on *v.* 16. *Beza* on *v.* 17. *Neque dubium eſt, quin radicis nomine intelligatur, Abraham credentium pater*. Which contains the reaſon of this opinion. For he muſt be the root who is a Father both to Jewes and Gentiles, who are alſo branches in this root, *the root* is ſaid *to bear them*, *v.* 18. But we read not this of any other then of *Abraham* called *the Father of the faithfull Rom.* 4. 11. and the Gentile beleevers *his ſeed*; *Rom.* 4. 13. 16. *Gal.* 3. 29. no where are theſe things ſaid of *Iſaac*, and *Iacob*. It is ſaid indeed that the Jewes are *beloved*,

God stands unto, for the Fathers either because of the Covenant made with them, or because of the favour God bare them; as often he is said to reserve a lamp in *Judah* for *Davids* sake, but this speech hath speciall respect to the Jewes, whereas the benefit of the root, *v.* 17. 18. is common to Gentiles and Jews. As for the fatnes of the *olive tree Deodate* saith truly, it is *the blessing and promise made to Abraham & his seed*, & to the Apostle expresseth it, *Gal.* 3. 14. And it would be too frigid, and washy an exposition to expound it of outward priviledges, & ordinances. Yea it were false, for the Gentiles were not partaker of the outward priviledges and ordinances of *Abraham* and the Jewes they being taken away. Now these things being put it mustneeds be, that this ingrafting must be by giving faith, sith by faith only the Gentiles are partakers of the root *Abraham*, and the fatnesse of the olive tree the beleeving Church, not by naturall generation of beleeving parents, nor by outward administrations. *Ergo*, the ingrafting here into the invisible Church is by election and giving of faith.

5. From verse 23. If the breaking off the Jewes be by blinding, then the ingrafting is by giving faith, but the former is true, *verse* 25. *Ergo*, the latter.

6. If reingrafting of the Jewes produceth salvation, is by turning them from iniquity, taking away their sins according to Gods Covenant, then it is into the invisible Church by giving faith, but the former is true, *verse* 26, 27. *Ergo*, the latter.

7. If the reingrafting be by vertue of Gods election and love, his gifts of calling then it is into the invisible Church by election and giving faith, but the former is true, *v.* 28, 29. *Ergo*, the latter.

8. If the ingrafting both of Jewes and Gentiles be the fruit of gods mercy, the breaking off by shutting up in unbeleefe, then the ingrafting is into the invisible Church by election and giving faith, but the former is true, *verse* 30, 31, 32. *Ergo*, the latter.

What should I say more? It is so plaine from the whole scope and coherence of the Apostles words, that the ingrafting there spoken of is into the invisible Church by election and giving faith, that from the first verse of the chapter to verse 15. there is scarce a verse but speaks of rejecting, foreknowing, election, grace, hardning, giving a spirit of slumber, darkning the eyes, stumbling, falling, or some equipollent terme to these, and the Apostle doth

plainly signify his intention in all that discourse tobe the shewing the mystery of Gods counsell in electing, reprobating, blinding, converting one while the Jewes, another while the Gentiles; so that I cannot but admire, that Mr *Marshall* should interpret the ingraffing of bare *admission into visible Church-membership.*

9. Adde hereto. The places which I conceive answer to *Rom.* 11. 17. must be understood of the invisible Church as Eph. 3.6. 1 Cor. 12,13. Gal. 3.14 26.28.29. Lastly for testimonies of interpreters I find but two in *Mayorats Cathol. Exposition* on Rom. 11. 17. and they have these words. *Hyperius. Neque enim hic amplius docet, sed orationem totam ad Gentes convertens sapienter monet, ne propter electionem suam efferantur, aut Judaeos quia rejecti sunt contemnant: maxime quum & Judaeorum plurimi salutem sint adhuc per Evangelium consequuturi, Gentes verò iterum possent, si Deo ita visum foret reprobari.* Bucer *Insitus fuisti illis] Hoc beneficium est quod Gentibus per Judaeos contigit. Gentes enim per fidem Christi factae sunt semen* Abrahae *Gal.* 3. 29. *Ergo insitae Judaeis, ut gratiâ sanctis patribus promissa, & fruantur, & spiritu illorum vivant: id quod Apostolus per communionem radicis & pinguedinis significat. ut namque filii Dei omnes eadem Dei benevolentia nituntur, ita eorum spiritu aguntur, etiamsi hic donentur grandiori post revelatum Christum. Hic verò ex praecipuis locis est ex quibus probatur eadem spiritu vera justitiae donatos fuisse Judaeos ante incarnatum Christum.* Calvin ad vers. 20. *nam erectio Judaeorum, si ob incredulitatem facta est, Gentium insitio per fidem, quid restat nisi ut Dei gratiam recognoscendo inde ad modestiam ac submissionem formentur.* And this I thought to plain, that I conceived Mr *Marshall* himselfe so expounded it in his sermon *pag.* 43. in these words. *It being the primary intention of the Covenant of Grace, in it's first work, to shew what free grace can and will doe to miserable nothing, to cut miserable man off from the wild olive, and graffe him into the true olive, to take away the heart of stone, to create in them a heart of flesh &c.* which thing hee saith nothing to in his *Defence*, though I alleged it *pag.* 64. of my *Examen*, except it be that he meant the words he useth *pag.* 137 of his *Defence*, alleaging that I say, *insition* (not *incision* as it is printed in Mr *Marshalls Defence*) *may be either into the visible or invisible Church, grafting in, may be either by faith or by profession of*

faith, and therefore I say the same with him, should be to tell me that he can bring as much from my words for him as I bring from his words for me, which conceit is but vain; for my words are nothing but the opening the distinction of the various kind of ingrafting; no assertion in those words what insition is meant, *Rom.* 11. 17. and for the words Mr *Marshall* alleageth out of my *Examen*, *pag.* 65. of which he saith. *And truly Sir, in these words to my understanding, you grant not only my interpretation of this place, but even the question controverted betwixt us.* I shall shew to be a mistake in answering his objection against the interpretation I give of the ingrafting into the invisible Church, having first observed that Master *Geries* words in his *vindic. pædobaptismi* confirme my interpretation against his owne in the Chapter next before, when he saith, *Chap.* 1. *Sect.* 4. *pag.* 19. *The holines there is meant not actuall holinesse, but potentiall in regard of Gods election.* And Mr *Blake*, *pag.* 94. we by faith are grafted in for them, *Rom.* 20. The onely objection of waight is, that then some branches of the invisible Church may be broken off, and so election made revocable, and Apostasy from grace maintained: and hereupon Mr *Marshall* accuseth me as symbolizing with *Arminius*, and puts this in the margine of his book, *pag.* 144. and in the *Index*: and thereby thinks to cut scores with me for accusing him as *symbolizing with Arminius*, *pag.* 69. of my *Examen*.

To which I answer. 1. That there is a wide difference between Mr *Marshals* case and mine. I shew that Mr *Marshals* tenet agrees with *Arminius* his tenet, and I quote *Arminius* his words in the margine; and therein I did justly. For *Arminius* also understood his speech of outward administrations, to wit the preaching of the Gospell, in the end of his *Anti-perkins*, and both Mr *Marshall* and *Arminius* agree, *that the infants of the wicked for these outward dispensations are comprehended in their parents according to the tenour of Gods justice*. But I expressely rejected the tenet of *Arminius* about revocable election, and Apostasy from grace; which if they should follow from my interpretation, *I* conceiving otherwise, yet were not *I* to be charged with symbolizing with *Arminius*, as Mr *Marshall* doth in his professed tenet. 2. But *I* conceived *I* had prevented this objection, *pag.* 64. of my *Examen*, at those words. The meaning is not that *some of the*

branches in the invisible Church may be broken off, but only such as were so in appearance; and I alleaged *John* 15. 2. as an instance of the like expression: shewing in that very similitude, that the word *branch in Christ* is sometimes meant of that which is so in appearance, & sometimes of that which is so in truth; and so in like manner it may be used, *Rom.* 11. 17. And thus *Chamier, tom.* 3 *panstrat. Cathol. l.* 13. *c.* 21. answers *Bellarmin*, urging *John* 15. 2. for falling away from faith. But Mr *Marshall* tells me, *I professe I understand not how this distinction gives you the least help.* I reply, that it plainly avoyds the consequence objected against my interpretation; for though the branches in one passage be meant of the branches in appearance, and the breaking off that which was so in appearance, yet other places, as in the same verse in the ingraffing may be meant of true ingraffing into the invisible Church in like manner, as it is *John* 15. 2. But because upon more accurate examination I conceive that is not the genuine answer, I shall therefore let it passe. 3. I say, when the Apostle saith the branches were broken off, he meanes it of the branches that were truly such, and of the ingraffing that was truly such into the invisible Church, but that by the branches are not meant singular persons, but the people, or as M. *Mar.* speaks p. 137. *the body of them were the branches spoken of in this place*, & M *Geree* p. 16. Nor is it either the Arminians tenet, or any errour to say that the body of a people which were once the elect people of God, and ingraffed into the invisible Church, because the generality or a greater number were such among that people, are broken off from election, and the invisible Church. For a people or nation is not a consistent being, but a fluent being as a river, which is the same river still, though not the same water; and therefore as when *Cyrus* turned *Euphrates* from it's own channell, hee may bee said to have turned away the same river *Euphrates* that was created at first though it were not the same numericall water; so when God rejected the Jews from being his elect, beleeving people he broke off the same people that were the true branches of *Abram* the true root in the invisible Church, and yet no one particular person, who was elect or in the invisible Church by faith broken off, which is the Arminian doctrine. And this I find observed by each of the three Authours alleaged before from *Maulerat. Hyperius* & *a.* 21. is this

alleaged;

alleaged, speaking. *Quemadmodum nunc rejectus est populus Judaicus, qui tamen electus fuerat: ita potest adhuc fieri, ut aliquando rejiciatur populus Gentilis, qui nunc electus est; aliquos singulos electos de populo Judaico, vel de populo Gentili reprobari impossibile plane est. Ad hanc (inquam) modum si quicquid de ruina metuendi electio sequitur, non de singulis electis, sed de populo ex quo descendunt interpreteris, multis te molestiis liberaveris.* Calvin *ad* verse 21. *præcipue vero notandum Pauli sermonem non tam ad singulos homines, quàm ad totum Gentium corpus dirigi.* Bucer *ad* verse 22. *De Gentibus loquitur universim non de singulis hominibus.* And indeed the text leads me to this interpretation. For when it is said, *verse* 23, 24. *that they shall be graffed in, God is able to graffe them in again; these which are according to nature, shall be graffed in their own olive*; which cannot be understood of the same person, but of the same people.

Thus have I besides my first purpose put into this *Apology* this large dissertation about *Rom.* 11. 16, 17. *&c.* partly because by *Mr Geroes* conference with me and another, and his words to me; *vindic. pedobap. pag.* 17. *I commend this Scripture to your serious consideration, for I conceive it gives clear evidence to what I affirme*; I perceive this text is his chiefe hold for Infant-baptism, and in *Mr Blakes* new answer to my *Examen, pag.* 69. I find these words; *your examination, Rom.* 11. 16. *hath been under examination, and if there be strength in those exceptions, there is weakness no where.*

Mr Blake in his answer to my letter, *pag.* 30. saith thus. *If the ingrafting be by saving faith onely, to derive saving grace personally inherent as a fruit of election from* Abraham; *then it must be that we are elect in* Abraham, Abraham *may say without me yee can doe nothing, &c.* I answer, if I made *Abraham* a root as communicating faith by infusion, or impetration mediatory as Christ, this would follow; but I make *Abraham* onely a root as he is called the Father of all them that beleeve, *Rom.* 4. 11. not by begetting faith in them, but as an exemplary cause of beleeving, as *I* gather from the expression. *verse* 12. that he is a Father to them that walk in the steps of our Father *Abraham*, which he had yet being uncircumcised.

Mr Blake ibid. pag. 31. *what made* Abraham, *Isaac and* Jacob

roots (as in nature, so holy roots) but the Covenant? And was not the Covenant made as well with David, *as with* Abraham, *Isaac, and* Jacob. *I* answer, *I* make *Abraham onely* the root, as hee is only the Father of beleevers exemplarily, and that which made him the Father of beleevers was not the Covenant, but his exemplary faith, as *I* gather from the words of the Apostle, *Rom.* 4. 16, 17, 18, 19. 21. And this is all the accession of strength *I* find him opposing to my so manifest weaknesse. The rest is answered already.

§. 15. of M. *Marshals* unjust charge against me as darkning his arguments. and casting filth in the face of the Assembly.

Mr *Marshall pag.* 124. sayes, *I raise a dust about his argument*, because *I* tell him he doth not distinctly expresse what the promise is, *Acts* 2. 39. and *I* require of him to forme his proofes into an argument, as if it were unreasonable to require him to make a syllogisme in mood and figure in a Sermon. *And* yet hee did make diverse in that Sermon, as *pag.* 39, 41. But it seems neither then nor since is he willing to tell what promise that is, *Acts* 2. 39 and then conclude syllogistically; for then it would plainly appear that that text serves not his purpose, who in his second conclusion will *not assert that the promise of saving grace is made to the naturall seed of beleevers*; and yet that text speaks of the promise of Christ, and saving Grace by him. However *I* remember this was Doctor *Prideaux* his manner in *Oxford*, to require the disputant when he urged a text to read it, and then to gather his argument from it; and this *I* ever took to be a bringing of light, and not *raising a dust about an argument*. *And I* shall still professe it to be a very irksome thing to me to answer an authour that will not doe so, and till Mr *Marshall* doe it, shall censure him as one that takes not the way to clear truth, but to darken it with multitude of words, among which a man shall have much adoe to find the *medium* and the conclusion.

Mr *Marshall, pag.* 247. accuseth me of *slurring, plundering, darkning the arguments of my adversaries*. If he had told me wherein he had done me a pleasure, that *I* might know how to amend it, but if he mean (as his words *pag* 134. [*to bring in so many imaginary senses, thereby to darken an argument*] import) in that *I* tell him his conclusions and speeches may have many senses, and desire him to set down what sense he means, it is a conceit scarce sober, sith it is plaine that distinction and distinct expression is rightly

rightly called by Logicians *lumen rationis*, and is the onely way to enlighten, not to darken speeches. And therefore all that are able in dispute, make this their chiefe businesse to distinguish termes, or things that differ; and then set down their conclusions, and frame their arguments and answers, which is the thing I would have Mr *Marshall* doe: Nor is my pretending obscurity in *Marshall a kind of art to make what cannot plainly be answered*, as Mr *Geree* conceives, *vind. pedobap. ch. 1. sect. 3.* but a means to find out the force of the argument, that I might give it a plain answer.

Whereas I had framed the fifth argument in my exercitation thus: *That which in succeeding ages in which it was in use, was in force. 1. As a tradition not written. 2. Out of imitation of Jewish circumcision. 3. Without universall practise. 4. Together with the errour of giving infants the Lords Supper, and many other humane inventions under the name of Apostolicall traditions, that is deservedly doubtfull, but such is infant-baptisme: Ergo,* Mr *Marshall pag. 251. 252.* tells me, *this is a poor argument.* And yet such arguments have been accounted after other arguments from Scripture of great moment against Papists and Prelates, in rejecting of ceremonies. But how doth Mr *Mar.* answer this? He *denies the major*, which hath been accounted good in other points. And then because I make severall proofe of the severall parts of the *minor*: he repeats my words as if I had made a severall argument from each branch, and to make a shew of their weaknesse, puts in another argument and conclusion then mine, as like, with this inference: *Ergo, we are not bound to observe it, Ergo, it was not a duty*, which were none of my conclusions. And then layes, *This kind of arguing is almost as wild as that which the schooles call a baculo ad angulum, and the boyes in the schoole would stamp and hisse at such an inference.* I profesle if I should in schooles repeat my opponents arguments as Mr *Marshall* doth mine, I should *allow the boyes in the Schooles to stamp and hisse at such a practise*. Mr *Marshall pag. 124.* hath these words. *You still goe on in your wonted equivocation of the word Covenant of Grace, taking it onely of the Covenant of saving grace, not including the externall way of administration with it.* This I said above, I did because I love to speak plainly without equivocation, but it seems to Mr *Marshall* that which I count plain speech without equivocation,

cation is equivocating with him. But what a ridiculous charge is this? It's equivocation when a word is taken in various ſenſes: Is it equivocation in me to take the word *covenant of grace onely of the covenant of ſaving grace?* This is like as if a man ſhould be charged with ſpeaking nonſenſe, becauſe he ſpeakes good reaſon in right language.

But I hope by this time the Reader doth underſtand who hath uſed ſophiſtry in diſputing, I or Maſter *Marſhall*.

What I ſaid of the *Aſſembly, pag.*27. of my *Examen*, I did it not *to caſt filth in their face*, as Maſter *Marſhall* conſtrued it; but as a brotherly intimation of my feares and apprehenſions to make them cautelous, whoſe wiſe and faithfull deportment in that great truſt repoſed in them is of great moment to the whole Chriſtian Church. Of whom I profeſſe I am ſtill jealous out of Love to them, that eſpecially in this matter they are not ſo ſenſible as they ſhould be of the truth of God, and the good of the Church. For which jealouſie, and for what I ſaid *about waſting of time about inconſiderable things comparatively*, I ſuppoſe I am able to give a ſufficient account. And this I ſpeake meerly to awaken them, and to prevent that inconſideratenes through an *inordinate* paſſion, or ſuch like cauſe uſually befals ſuch meetings, and is the cauſe of much woe to the Church of God. Be it well or ill taken *liberavi animam meam*, I have freed my owne ſoule.

§ 16. Of Mr *Marſhals* untrue charge againſt me, as if I reſted on *Grotius* in ſetting down the tenent of Antiquity upon occaſion of which the tenent of Antiquity is againe examined, my judgment of their doctrine vindicated, Mr. *Marſhals* new allegations anſwered, and my diligence to find out their tenents manifeſted.

There are ſome other things wherewith Mr *Marſhal* endeavors to render me a ſuſpected perſon, pag.29. of his defence. *I cannot but wonder, why you (who pretend to be familiarly acquainted with the ſecrets of Antiquity) ſhould have ſo much correſpondency with them who are not likely to helpe you with any certaine intelligence. Hugo Grotius is the ſtrongeſt ſtake to ſupport your tottering hedge; and ſure I am Grotius was a friend to the Socinians; and it is well knowne what they thinke of Baptiſme.* To this I anſwer, it is untrue that I any where *pretend to be familiarly acquainted with the ſecrets of Antiquity*. I ſay, *ſo farre as I can by ſearch find it is thus and thus*, but never did take upon me familiar acquaintance with the ſecrets of Antiquity. It ſeemes Maſter *Marſhal* had the helpe of his friend, and ſo there was a *Colledge to anſwer my Booke*; yet after he and his friend have done all they could in this point, it doth not yet appeare but that I was in the

right

right, to wit *that Infant baptisme is not so ancient as is pretended.* For he hath not yet acquitted the treatise of questions *ad Orthodoxos* from bastardy; nor hath he answered that which I said *that the words and whole scope of Irenæus*, lib. 2. c. 39. *shew that the place is not meant of Baptisme*: but with a new device, such as it concernes the authors conscience to looke to, when he is told *the words and whole scope shew that the place is not meant of Baptisme*; in which I chiefely alleaged *the words*, the answerer saies nothing to that, but maimedly sets downe my words thus *In the last place you labour to prove that it is not meant of Baptisme from Irenæus his scope in that place.* And then sayes *that though the scope be so, yet the words prove the question in debate before us.* Which is a manifest abusing the reader, never answering the reason *I* gave from the *very words and whole scope, that they could not be understood of the rite of Baptisme.* And for *Origen* all that is yet brought cannot acquit the passages alleaged from suspicion of being suppositicious, considering that *Origen* is taxed for *Pelagianizing*, whereas those words are point-blanke against them, which being observed by me, the answerer thought it wisedome to say nothing to it. And for the rest of the testimonies Master *Marshall* brought, *I* did confesse *Nazianzen, Cyprian, Augustin, Hierom, Ambrose* mention Pædobaptisme, but never upon Mr *Marshal's* ground federal holines, but upon a supposed necessity to save the *I*nfant from perishing.

Master *Marshall* it seems rests much on Augustines words, that he saith. *Hoc Ecclesia semper habuit, semper tenuit, hoc a majorum fide accepit, hoc usque in finem perseveranter custodit*; He puts it therefore in the Title, pag. 55. of his Defence, and pag. 9. quotes for these wordes *Augustin. Serm.* 15. *de verbis Apost. I* have read over that Sermon *tom.* 10 of his workes againe and againe and find not those wordes there, nor any to that purpose, *I* have also read Sermon 14. *de verbis Apostoli*, which hath the title *de Baptisme parvulorum adversus Pelagianos*, and *I* find not there those words; onely these *I* find there. *Sanctus Cyprianus est quem in manus sumpsi antiquus Episcopus sedis hujus, quid senserit de Baptismo parvulorum, immo quid semper Ecclesiam sensisse monstraverit paululum accipite, I* deny not but that those wordes may be in Augustine, but if Master *Marshall* had given me more

certaine direction where to find them. I might then perhaps have given a more direct answer. However for these reasons I conceive litle cause to be moved with those words. First, because I find not that *Augustin* tooke it to be the tenet of the Church from any other ground, then the Epistle of *Cyprian*, 59. *ad Fidum*, concerning which he saith that *Cyprian hath shewed how the Church hath always held it*, both in the words above cited *tom. 10. Serm. 14. de verbis Apost. & tom. 7. lib. 2. de peccat. merito & remiss. c. 5. &c.* And yet he that reads that Epistle of *Cyprian* shall find *Cyprian* onely declaring the determination of the Councill of 66 Bishops there mentioned, but nothing of the Churches always holding it. Secondly, The famous story of the likelihood of cheating *Augustine* and the rest of the *African Bishops* with a supposititious Canon of the *Nicen Councill* by three *Roman* Bishops to confirme Appeales to *Rome* from *Africa* in the case of *Apiarius* doth me thinkes shew, that *Augustin* might easily be mistaken about the tenet of the Church. Thirdly, The many speeches in *Augustin*, as Epist. 118 and elsewhere, and others of the Ancients, about Easter, Lent-fast, Episcopacy, infant Communion and other traditions which are not credited by Protestant, nor some of them by some Popish writers doe cleare him from arrogance, or impudence that should say there is no good reason to give so much credit to this large assertion of *Augustin* (if it be his) as Master *Marshal* and some others seem to give to it. Fourthly Those words of *Augustin tom. 7. de peccat. merito & remissione*, lib. 1. c. 34. *Optime Punici Christiani baptismum nihil aliud quam salutem & sacramentum corporis Christi nihil aliud quam vitam vocant. Unde etsi est antiquum error, & Apostolica traditione quae Ecclesia Christi in totum tenet propter baptismum, & participationem Dominici mensae, non solum non ad regnum Dei sed nec ad salutem, & vitam aeternam pueri quenquam hominum pervenire*, do me thinkes evidence that *Augustin* sometimes called that the Churches tenet, which he gathered by conjecture from the practice of the African Christians knowne to him. But it will be said the Pelagians did not deny infant baptisme to have been the practise of the Church. I answer, nor do I deny that it was in *Augustins* time the practise of the Latin and Greek Church to baptize infants in case of necessity,

but that it was ſo from the beginning, and alwayes in the Church we do not find the Pelagians yeelded, yet did they not perhaps queſtion it, either becauſe they were carried away with that erroneous rule that what they ſaw every where practiſed, and found not when it began to take that for an Apoſtolicall tradition, or becauſe of the tyranny of the preſent cuſtome, which *Auguſtine* himſelfe ſomewhere confeſſeth, that though he miſliked, yet *liberius improbare non audeo.* But ſaith Maſter *Marſhal* pag. 55. *I cannot but conceive it likely, that Auguſtines Eccleſia ſemper habuit, ſemper tenuit, ſhould ſway as much with the intelligent impartial Reader, as Maſter* Tombes *his non ſemper habuit, non ſemper tenuit* I grant it ſhould and much more, yet the Authorityes, and reaſons I bring ſhould be *I* account ſufficient to weigh downe *Auguſtines* teſtimony.

I had ſaid the determination mentioned by *Cyprian Epiſt.* 59. *ad Fidum, as farre as I can by ſearch find, is the ſpring head of Infant baptiſme.* Maſter *Blake* in his Anſwer to my letter, *pag.* 6. *I deſire to know what colour of truth you can put upon theſe words.* *I* anſwer, the words are true without any colour put upon them. For *I* did not deny that *I* found *Infant* baptiſme practiſed before, but that the determination of that council was the ſpring head, that is as Examen, *pag.* 16. the firſt determined rule, or Canon, by force of which it hath ſince continued in a ſtreame, and this is true.

Having formerly ſearched for *Auſtines* words ſo often alleaged for the practiſe of *Infant* baptiſme, upon the publiſhing Maſter *Blakes* booke *I* found them, not as Maſter *Marſhal* quotes it, *Serm.* 15. *de verbis Apoſtoli*, but as Maſter *Blake* cites it, *Ser.* 10. And upon reading of them, the thing that *Auguſtine* ſaith *the Church alwayes had, held and keeps*, ſeems not to me to be the practiſe of *Infant* baptiſme, unleſſe by conſequence (which in matter of hiſtory is not ſo cleare a proofe) but the doctrine of originall ſin in *Infants*, which *Pelagians* denyed, not the practiſe of baptizing *Infants*. For the words immediately before are *nemo ergo vobis ſuſurret doctrinas alienas.* And theſe words are onely a paſſage in a Sermon *ad populum*, in which uſually there is not ſuch exactneſſe, as in other workes; & among thoſe Sermons, which are not out of all queſtion whether genuine. But that the Reader

may

may judge of this testimony, I will set down the words as I find the. *Nullus hominum in ipsa quae ex Adam defluit massa mortalium, nullus omnino hominum non aegrotus, nullus sine gratia Christi sanatus. Quid de parvulis pueris, si ex Adam aegroti? nam et ipsi portantur ad Ecclesiam. Et si pedibus illuc currere non possunt, alienis pedibus currunt ut sanentur. Accommodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur: ut quoniam, quod agri sunt alio peccante pragravantur, sic cum bi sani sunt, alio pro eis confitente salventur. Nemo ergo vobis subripiat doctrinas alienas. Hoc Ecclesia semper habuit, semper tenuit: hoc a majorum fide percepit: hoc usque in finem perseveranter custodit. Quoniam non est opus sanis medicus sed agrotantibus. Quid necessarium ergo habuit Infans Christum, si non agrotat? si sanus est quare per eos qui eum diligunt medicum quarit? Si quando portantur Infantes, dicuntur omnino nullum propaginis habere peccatum, & veniunt ad Christum: quare non eis dicitur in Ecclesia, qui eos opportant ad Ecclesiam, Auferte hinc innocentes ipsos non est opus sanis medicus, sed male habentibus: non venit Christus vocare justos sed peccatores? nunquam dictum est sed nec aliquando dicetur.* Which last words shew that *Augustine* spake these things not as an *Historian* from good records, but as in popular Sermons is wont, out of conjecture from common practise in his time. Certainly the last words *Augustin* could deliver on no other ground: This testimony then hath a weake *basis*. And me thinkes the testimony of *Chamier panstrat: Cathol. tom.4.* lib.5.c.15.§19. *Denique hunc morem quis non videt ejus temporis esse, cum vix millesimus quisque baptizabatur non adultus, & in Catechumenis diligenter exercitus* might serve to ballance *Augustines* testimony inconsistent with so many likelihoods to the contrary. Which testimony of *Chamier* Master *Marshall* might have vouchsaf'd to have taken notice of, though it was but in the Margin of my Booke.

Nor hath Master *Marshall* or his friend yet it proved baptizing of Infants of beleevers, by reason of federall holinesse taught by the Ancients. Master *Geree* puts a passage of *Tertullian de anima*, cap. 39. *Ex seminis prærogativa procreari sanctos* in his frontispeece, and Master *Marshall conceives me sick of it. I* answer, I blesse God no truth makes me sicke, it would make me well to

see pædobaptisme proved either of Scripture, or primitive Antiquity. But for this testimony of *Tertullian* my stomacke was quickly eased of it, as finding not onely by reading, *Delacerda* his note on it, but also by considering the occasion and words going before that *ex seminis prærogativa* imports not federal holines, but holinesse, by reason of the freedom from that unholinesse in their procreation, which the infidels children had from the many grosse idolatrous superstitions, by which they were defiled, and as it were dedicated to the Devill. And I conceive *Hieromes* words to *Paulinus*, *Epist.* 153. cited by Master *Blake in his answer to my letter*, pag. 57. expounding thus *Tertullian, asserens sanctos dici fidelium filios, quod quasi candidati sunt fidei & nullis idololatriæ sordibus polluantur*, shew that in *Tertullian* the prærogative of seed, notes onely freedome from pollutions of Idolatry, at or before their birth, not covenant holinesse, and the word *candidatos fidei*, the same with *designatos sanctitatis* prove that they were holy in expectation, because in hope and intention believers, and so to be baptized. And though I find *Tertullians* words somewhat obscure, as all his writings are; yet in that he cals them *designatos sanctitatis* (which seems to be meant of baptisme) not onely *ex seminis prærogativa*, but also *ex institutionis disciplina*, which Master *Marshall* himselfe interprets *of their education*, pag. 73. of his defence, it seems plaine to me, that this place proves that *Tertullian* makes their Christian education the antecedent to the baptisme of beleevers children in his daies: and so this place makes against Master *Marshals* tenet not for it.

It is true, the Ancients doe allusively call *baptisme circumcision*, as they do the *Lords Table the Altar*, *the Lords Supper the Sacrifice*, *the Presbyters Priest*, *the Deacons Levites*; nor do I deny that they say *circumcision was a type of baptisme*, (which Protestant writers grant not) and that they thereupon *make baptisme succeed circumcision, and they argue for baptizing of Infants from circumcision*, this I granted in my *exercitation and Examen*. But yet I thinke neither Master *Marshall* nor his friend can shew that they argued thus, the Children of *Abraham* were circumcised by vertue of the Covenant, *I* will be thy God and the God of thy seed, therefore the children of beleevers onely are to be baptized by vertue of the Covenant. *I* find that they argued thus from

circumcision, *circumcision was the remedy against originall sinne, and the male that is not circumcised, shall be cut off from his people, so Baptisme is the remedy of originall sin, and by reason of it, the unbaptized infant dying, shall bee damned*. But *I* thinke if Master *Marshals* friend could, he would have shewed that they argued from federall holinesse of infants of beleeving parents, to the capacity of Baptisme; this *I* yet think is a late device, no elder then *Zuinglius* as *I* said in my *Examen*. And so my *hedge is not yet tottering*, but rather Mr *Marshal's* hedge, whereby hee feneeth Infant-Baptisme either from Antiquity or Scripture is already so broken down, that a mean Scholler may goe through it, and if any truth-searching Scholler bee satisfied by Mr *Marshals* writing, it is to me an amazement. 2. As for that which he saith, that *Grotius is the strongest stake in my hedge*, meaning in point of antiquity, therein Master *Marshall* is much deceived. For, 1. the chiefe stake in my hedge in point of antiquity is the observation upon what ground the Ancients taught Infant-Baptisme, which was not Covenant-holines, *but supposed necessity to save the child from perishing; and the supposed power that Baptisme hath to give grace*, which *I* gathered from *Cyprian*, *Augustin*, and others, but do not remember that *I* received it from any but by my own observation. 2. My hedge was in some sort made in my *Exercitation* before *I* ever took notice of any thing in *Grotius* about paedobaptisme, which was about the time *I* began to frame my *Examen* upon occasion of Mr *Thomas Goodwin* his citing his *annotation* upon *Matth.* 19. 14. where *Grotius* is so farre from *being a stake in my hedge*, that Doctor Homes, *pag.* 146 saith, that *for* Grotius *his own opinion it is clear and full for Infant-Baptisme upon that* 19 *of Matthew v.* 14. and therefore *I* suppose his testimony is the lesse to be suspected in this matter. *I* confesse that *Grotius* put me in mind of that of *Gregory Nazianzen*, which I find in the relation of his life, that though his Father were a *Greeke* Bishop, yet he remained unbaptized, till being sent to *Athens* to study, being at sea he was in danger of drowning: and being perplexed, that he was likely to dye being unbaptized, he resolved to be baptized when he came to shore. Mr *Marshall* askes *how I prove his Father was a Christian when he was born?* To this I answer, that I had thought Mr *Marshall* had not been ignorant, that this instance of *Gregory*

Nazianzen's Father is brought by many Protestant writers against the Papists that deny marriage to the Clergy, to prove that then Bishops were married, and did use their wives. If Mr *Marshall* please, he may read what *Chamier panstrat: Cathol. tom. 3. lib. 20. c. 13. §. 10.* sayes of his father and mother.

I also found in *Grotius* the instance of *Chrysostome*, which I confesse I took upon his word as wanting books and time to read so much as was necessary to examine the matter, *Grotius* not directing whence he had it. But if that instance do not hold, the instance of *Hierome* is plain, whom *Erasmus* in his life proves out of his own writings to have been born of Christian parents in *Pannonia*, yet was baptized at *Rome*, whither he was sent to be taught the learning of that age.

The testimony of the *Councill of Neocesarea* I did not remember till *Grotius* put me in mind of it; but I trusted not to his quotation only, but found the same in *Osiander* his *Epit. Eccles. Hist. Cent. 4. lib. 1. c. 22.* at the yeare 312. with this note; *Non intelligo quid sibi posterior hujus Canonis pars velit.* As for the words they are so plain, that Mr *Marshals* evasions are but shifts. For though it be true that the *Canon* was only about children in the womb, yet the reason of their not baptizing, is not *either because they were not yet born, or Surelies could not undertake for them*, but because *in the confession in baptisme, every ones free choice is shewed.* Which plainly declares that *Councill* held that none were to be baptized, but such as shewed their own free choice by confession. As for *Balsamon* and *Zonaras* it is true that I have not read them but taken their testimony from *Grotius*, because the testimony of the *Councill of Neocesarea*, ancienter then the first *Nicene* was the thing alleaged, *Balsamon* and *Zonaras* were only glossers; yet *Mr Marshall* sayes nothing to *Zonaras*, and what he brings in answer to *Balsamons* glosse is nothing to the purpose. For neither did *Grotius* nor I say that *Balsamon* denied Infant-Baptisme according to his own opinion, but that *from that canon Balsamon and Zonaras, do infer that an Infant cannot be baptized because it hath not power to choose the confession of Divine Baptisme*, which is all one with that which *Mr Marshall* himselfe saith, *pag. 31. There is required of him that would professe himselfe a follower of Christ (as Zonaras expounds the last words of the Canon) a free election:*

or

or (as Balſamon hath it) there is required of every one in Baptiſme his own promiſe, which an infant in its mothers wombe cannot doe. And can an infant out of the mothers womb do it? ſo that it is plain even by *Mr Marſhals* own explication of the *Canon*, that that *Council* held that thoſe were only to be baptized, that could make a promiſe themſelves. *I* doubt not but that this *Councill* allowed Baptiſme of infants, as *Nazianzen* did in caſe of danger of death, but *I* think it is plain that out of that caſe they allowed not the baptiſme of an infant, no not though a beleevers infant; till the child could make its own confeſſion: as appeares from their ſcrupling the baptizing of the mother converted now with child, leſt it ſhould be taken to reach to the child in the womb, and from the generall reaſon, *that every one manifeſts his own free choice in confeſſion.* And *I* am perſwaded that this was the true ſtate of Baptiſme in thoſe dayes, in the Greek and Latin Church; that they did baptize all ſorts of infants whether of beleevers or unbeleevers, in caſe of danger of death, leaſt they ſhould periſh for want of it; in which caſe Lay-perſons did baptize: and *Auguſtine contra epiſt. Parmeniani, cap. 13. lib. 2.* ſaith, *ſi autem neceſſitas urgeat, aut nullum, aut veniale delictum eſt.* But otherwiſe they baptized not ordinarily, till they came to years to make their own confeſſion. The caſes of *Nazianzen*, *Auguſtine*, and *Hierome*, *Conſtantine* the great, and others; and their ſolemn baptizing onely at Eaſter and Whitſuntide, which is obſerved in the Rubrick of the Engliſh Liturgy, me thinks ſhould abundantly ſatisfie men concerning this truth. I cited likewiſe *Grotius* his ſpeech *of many of the Greekes, who in every age even to this day, doe keep the cuſtome of deferring the Baptiſme of little ones, till they could themſelves make a confeſſion of their faith.* For which words though he cite no Authour, yet I preſume *Grotius*, who is even by *Spanheimius*, often ſtiled *vir ſummus*; would not have ſaid it, unleſſe he had ſome ground for it. Mr *Marſhall* ſayes, *I might bluſh for juſtifying the Anabaptiſts, in ſaying that the Ancients, eſpecially the Greeke Church have rejected the baptiſme of infants for many hundred yeares*; meaning in the firſt ages after Chriſt. But as yet, neither Mr *Marſhall* nor his friend have ſhewed me ſufficient reaſon why I ſhould retract it. For what he brings out of *Photius* and *Balſamon*, men of much later ſtanding about the later Canons.

Canons, and Imperiall lawes of the *Greeke*; and one of the 8 Canons concluded in *Carthage* against the *Pelagians*, requiring infants to be baptized; proves not, but that the *Greeke* Church rejected baptizing of infants many hundred of years in the first ages; nor doth it overthrow that of *Grotius*, *that many of the Greekes* (he doth not say the *Greeke* Church) *in every age to this day doe keep the custome of deferring the baptizing of little ones, till they could themselves make a confession of their faith.* Yea, the lawes brought by Mr *Marshall* rather prove it. For why should lawes be made for it, but because many did neglect it? And the story out of *Balsamon* about captives of Christians, rather shewes that some were not baptized, when little ones even among Christians, because they determine if there were no witnesses to prove their Baptisme, though children of Christians, they should bee baptized.

As for *Grotius* his *being a friend to the Socinians*, it is nothing to me, who knew not *Grotius* nor his wayes, nor ever pleaded for him. Yet I remember I have read that though he was accused thereof long agoe by *Ravensperger*, hee was justified by *Vossius*, and what ever *Rivet*, *Maresius*, *Laurentius*, charge him with, yet his works have a place among the learned, and may be read and made use of *cum judicio*, at least as the works of Papists, Lutherans, Prelatists, &c. who yet may be tainted with errours. Even *Theophilus Philokyriaves*, *Leonardiensis*; if I mistake not Master *Marshals* friend, doth in the very title page of his *Dies Dominica*, and in the book make use of *Baronius* his testimony in his *Annals*, an authour and work as much excepted against as *Grotius*. Nor doe I find that in that wherein I made use of *Grotius*, *he hath deceived me*; *or I or he wronged the truth*, *or our Reader*.

Mr *Marshall pag.* 54. of his *Defence* saith, *that he perceived I have made great use in this controversy of an Arminian booke commonly knowne by the names of censura censurae.* Whereas I never read the book or made any use of it, till I read this passage in Mr *Marshals Defence*. But since *I* confesse *I* have read chapter 23 of it, and am by that *I* find there the more confirmed in that truth, wherein *I* concurre with that Authour: though the truth is the chiefe light *I* had for antiquity in this matter, was some little reading of my own, and that which *I* read in *Vossius* his *thesi* 3. *de pado baptismo*.

But because Mr *Marshall* hath accused me as *having correspondencie with them who are not likely to help me with any certain intelligence*, that it may appeare that *I* used what diligence *I* could to get most certain intelligence when *I* applyed my selfe to answer Mr *Marshals* Sermon, *I* presumed to write this ensuing letter, to that famous learned Gentleman, Mr *John Selden*, of the *Inner Temple*.

Clarissime Vir,

INter theologorum placita hac obtinent, baptismum Ioannis & Christi circumcisioni Judaica succedere, ejusq; locum occupare: atq; inde padobaptismi ritum deduci. Mihi verò cum de padobaptismi origine, tum de successione baptismi in locum circumcisionis an vera tradant Theologi isti, gravis diu insedit dubitatio. Baptismi enim institutum longè aliud esse à circumcisione, & padobaptismum in Ecclesiis Christianis nonnisi in seculo post Apostolos secundo obtinuisse plurima suadent. Inter alia verò istud urget, quod legerim alicubi (quanquam libris jam spoliatus locum judicare nequeam) baptismi ritum fuisse satis notum ante Joannis Baptistæ *tempora in admissione Proselytorum aut Discipulorum apud Judæos, & inde frequentatio Pharisæorum non de novitate ritus sed de authoritate baptizantis quærentium,* Joannis *Evangelii cap. 1. Com. 25. idem innuere videtur. Et forsan* [illegible] *apud eundem cap. 3. Com. 25. ad usurpationem ipsius ritus spectabat. Padobaptismum verò ignotum fuisse primævis Ecclesiarum Christianarum temporibus asserit Ludovicus Vives comment in Augustini de civitate Dei, lib. 1. cap. 27. Quapropter vir ornatissime, super istis apicibus doctrina successione scilicet baptismi in locum circumcisionis, & padobaptismi origine, te (cujus peritia in rebus & scriptis Hebraicis & Ecclesiasticis, veritatis amor, animique candor satis spectantur, & latè prædicantur) consulendum duxi. Placeat itaque clarissimi tua mihi quanquam obscuro* [illegible] *tamen, tanquam* [illegible] *super istâ re animi sententiam tui impertire. Et quoniam sat scio te plurimis iisque gravissimis negotiis occupari responsum tuum seu pluribus, seu paucioribus verbis tempore à te ipso posito expectabit.*

Londini ex ædibus Rectoris Ecclesiæ Eastchurch dictæ in vico ejusdem nominis Augusti 14. 1644.

Dignitatis vestræ observantissimus,
JOANNES TOMBES.

Though

Though the answer was no other then a reference of me to the books I might meet with in Stationers shops, yet I conceived this advantage I had by it, that what I found in books extant might be the more safely relyed on, and that my diligence to discover the truth would be the more apparent, for which I denied my selfe rest; and without recompense from men, layd out more then my estate could beare.

§ 17. Of my opinion about excommunication, Church-government, the admission unto all ordinances, my former conformity, alleaged to alienate mens minds from me and my writings.

But M. *Mar.* seems ready to catch at any thing that may make me suspected, and so bring my writing out of credit; & p. 78. of his *Defence*, thus he speaks. *I am misinformed by good friends who know & love you very well if your self incline not this way to baptize any, whether Turks or Heathens, who onely would make a profession of their faith in Iesus Christ, & then admit them to other ordinances, & not have them excommunicated à sacris, but onely à privato consortio, though their lives should prove scandalous.* To which I say, that I deny not, but that in private conference lamenting the sad condition of these nations, that are likely to cut one anothers throats about the differences between *Presbyterians & Independents*; I have said that I doubted whether ever excommunication *à sacris*, or the *Presbyterian* or *Independent* Ecclesiasticall government, would be proved to be *Jure Divino by Christs appointment*. And I confesse that I take it to be but a matter of prudence, whether each congregation have it's compleat power and order within it selfe, or that it bee ordered in some things by an assembly of select persons out of divers congregations, and whether congregations and pastours be fixed, or unfixed. And I doubt whether the power *of the keyes*, *Matth.* 16. 19. be any other then doctrinall, whether *Matth.* 18 15, 16, 17, 18. contain any other direction then about particular injuries between brother and brother, or *let him be to thee a Heathen and a publican*, be any other then shunning familiar converse: whether 1. *Cor.* 5. 2. *the mourning that the incestuous person may be taken away from among them*, was any other then upon solemn fasting and prayer by the whole Church of *Corinth*, out of a holy zeale to Gods glory by Anathema curse or imprecation, to imprecate the vengeance of God upon him for the injury hee had done to God, and the Christian profession; that he might be taken away from them by God, and whether *the delivery to Satan* were any other then an act of Apostolicall power, or such as like them

had power over unclean spirits tending to the taking away his naturall life, as *Molinæus in his Fates*. And *I* conceive the Apostle *verse* 9, 10, 11, 12. of that chapter, proceeds from that particular occasion to generall directions concerning the declining society with them that are vitious; which directions are manifestly concerning arbitrary and voluntary society in civill things, such as in a sort in some case they might afford to infidels, and then concludes. *And ye shall put away from among your selves that wicked one*, which as *Ainsworth* observeth on *Deut.* 17. 7. are the same words that the *Greeke* useth, *Deut.* 17. 7 and in like manner, *Deut.* 22. 21. 22. 24. noting the event of executing judgement by killing, whereby the guilty person and the guilt of his transgression was removed from them. And in reference to the incestuous person it notes the consequent of *their mourning that he might be taken away from them*, *v.* 2. not by such a processe as is either used in Episcopall Courts, or Presbyteriall Consistories, or Congregationall meetings (though *I* think this last way comes nearest to it of any of the three) by convening, trying, hearing witnesses, and then pronouncing a judiciall sentence according to the determination of one or more by plurality of votes, but by a solemn detestation of the fact, mourning for it, and with joint commotion and concurrence of spirit complaining of it to God, and imploring his vengeance to cut him off, and so to vindicate his own name and people. Which *I* conceive the Lord did then in an extraordinary way, when they had no Christian *Magistrate* or other power to avenge that injury to God and his people, in that Church which was endued abundantly with speciall gifts, 1 *Cor.* 1 7. 5. 12. 1 *Cor.* 14. Which fact, *I* for my part doubt how it can be made the foundation of an ordinary meer Ecclesiasticall judgement, with jurisdiction as superiours that claime authority without speciall gift, in the time wherein a Christian *Magistrate* is ready to execute judgement on such offendors, any more then the fact, *Judg.* 20. of the whole congregation of *Israel*, in avenging the fact of the men of Gibeah, when there was no King in *Israel*, might be drawn into example for an ordinary practise when they had Judges, much lesse how hence may be concluded any such thing, as power of suspension from the Lords Supper for every emergent scandall so judged by a congregation, or con-

had grega-

gregationall Presbytery. Nor doth the Church loose by having a Christian Magistrate, if that jurisdiction be wanting; such I suppose it is better provided for by the constant care of a christian Magistrate, if conscientious in executing judgement: if not, such censures have been seldome executed with conscience, or good effect. And though it be, that many magnifie the vertue and benefit of their juridical excommunication, yet the best intelligence I have, makes me question whether it hath not been rather an engine of much harme, as being used rather against dissenters in opinion, and opposers of profit, then men openly vitious, managers of that censure generally shewing themselves irreconcileable to them that dissent from them, but favourable enough to vitious living. Nevertheless I deny not, but that there is a discipline proper to the Church, as namely in case of erroneous doctrine, and superstitious practise, contrary to the christian faith or worship according to the practise, Acts 15. and command, Tit. 3. 10. Rev. 2. 14. 20. and in case of vitious life according to the scriptures, 1 Tim. 5. 20. 2 Thess. 3. 6. 14, 15. 1 Cor. 5. 9, 10, 11. And if any assembly of Ministers and Rulers bee set up for the better discovery of such, that a person be not charged with those evills upon uncertain reports; I think it agreeable to Gods will, 1 Tim. 5. 19. And if it happen that any such facts be perpetrated as are like to that of the incestuous person: I doubt not but the whole Church may and ought to discla me the person so offending, and to exclude him from all brotherly communion, because I conceive so much was done to the incestuous person, as I gather from 2 Cor. 2. 6, 7. yet herein they did not act as Judges that had power of jurisdiction over him, but as Physicians out of charity seeking to cure him. And I suppose in the manner of doing these things, we have not certain precise direction from Gods word, but that we are left free by God to order such things though pertaining to christians as christians by alterable rules of prudence. And this farre I have thought good to expresse my self in this matter, because of Mr. Marshalls words tending to render me suspected as if I did monstri aliquod alere, nourse some monster.

As for my opinion about baptizing, I have publiquely declared when I examined whether to visible Church-membership were necessary visall faithy in the judgement of Church officers, that

by profession sufficient to it, I mean a profession of repentance and faith in Christ, which is *serious, sober, free, and understanding*; but denied that it is necessary there should be a further probation by trying mens spirits, so as to satisfie the particular congregation or Church-officers; that a person be admitted to Church-membership, and the Lords Supper. I confesse such triall is requisite in admitting into speciall function, or intimate society; but not to communion in worship. And my opinion is, that as much is required to make capable of baptisme, as of the Lords Supper; and that being admitted to the one, if rightly performed, they are not to be debarred of the other, for want of a further triall of their spirits. And though I never said that *by rectifying Baptisme, all the abuses I mention following pædobaptisme would be removed* (for I did not make pædobaptisme the sole or principall cause of them, that is mans corruption, which will fall into those or the like in some measure, if pædobaptisme were removed) yet it is true which I said in my *Examen, part. 2. §. 7. the only way to further reformation, is to begin in a regular way, as the purging of that Ordinance of Jesus Christ, to wit Baptisme.* Even as though all ignorance and superstition were not removed by removing Latin Service, yet that was the onely regular way to begin at the removing it. And it is easie to conceive, that forasmuch as the grosse ignorance of people is much occasioned by their baptizing afore they know, that if they were not baptized till they knew christian Religion, as it was in the first ages, grosse ignorance in christian professours would be almost wholly reformed, and for christian walking, if baptisme were administred with a solemn abrenunciation, profession and promise by the baptized in his own person, & upon that were baptized, I doubt not but it would have more aw on mens consciences than many other means used or devised, considering how in the primitive times men differred baptisme for feare they might not enjoy their lusts, and they were counted by some as guilty of inexpiable crime that fell away after baptisme: and on the other side, infant-baptisme is the ground upon which innumerable people ignorant and profane harden themselves as if they were good christians, regenerate, and should be saved without holinesse of life, never owning or considering any profession or promise made for them as theirs.

Thus

There have been other suggestions hinted by Mr *Gerve*, but amplified in clancular whisperings concerning my former conformity to ceremonies and Episcopall government, which are carried about in private to render me a person suspected, and to lessen the credit of my writing, the chiefe part of which I have answered in my Sermon intituled *Fermentum Pharisæorum*, and the time, end, necessity, manner, and circumstances in doing what I did, being pleas sufficient to acquit me, and the things not belonging to the present cause, but being fitter for private audience. I will trouble the Reader no further with my Apology, assuring my selfe that setting aside this opinion of pædobaptisme and common infirmities, my life, labours, doctrine even in the judgement of those that dissent from me, and knew me, will abundantly answer for me against all clancular whisperings whatsoever.

§ 18. Of the vanity of Mr Ley's vaunt concerning the deadly wound given to my cause, and the contrary demonstrated by a briefe going through the principall points about this argument, as they have hitherto been disputed. As about Acts 2. 39. Rom. 11. 16. 1 Cor. 7. 14. Colos. 2. 12. Matth. 28. 19. Acts 16. 15. Matth. 19. 14. &c.

And concerning my two treatises, notwithstanding Mr *Ley's* censure, pasted perhaps afore he had compared mine and my Antagonists writings together; I may rather say, *that by my two treatises there is such a wound given already to Infant-baptisme, that however men may play the Mountebanks and skin it over, it will never be cured at the bottome.* For in point of antiquity it still stands good which I asserted; *That Infant-baptisme is not so ancient as so pretended, as now taught, is a late Innovation*; that a great number of those that fought reformation in the thirteenth Century, opposed infant-baptisme; that the doctrine of Anti-pædobaptisme neither undermines Magistracy, Ministery, Lords day, nor any true interest of the infants of believers, that the argument from the Covenant to the Seale, is either a tautology, or invalid without a command, that the Covenant made with *Abraham*, *Gen.* 17. was a *mixed Covenant* having in it not onely promises of spirituall benefits common to all believers, but also peculiar promises concerning things temporall; that *Acts* 2. 39. being meant of Christ and saving benefits by him; as *Master Marshall* confesseth cannot serve *Master Marshals* turn to prove his second conclusion which he denies to be meant of the promise of saving grace, as if it were made to believers and their naturall seed. As for *Master Marshals* paraphrase, which he calls *argument*, *pag.* 189. 190. of his *Defence*; I think it to bee most absurd in that it makes the promise, *Acts* 2. 39. when applyed to the Fathers to be

be meant of justification, when to the children of outward administrations, nor so expounded are the words true: there being no such promise. That *Rom.* 11. 16. &c. proves not that there is the same Church state in the Churches of the Gentiles, that was in the Jewes, so as that the Infants of Beleevers should by vertue of naturall generation be reckoned as visible members, forasmuch as now the Church is not nationall as it was then, nor gathered as God did the Jewish Church by taking the whole nation for his people in one day, but now the Church of God is gathered by preaching up and down, some in one place and some in another in succession of time; That 1 *Cor.* 7. 14. speakes not of federall holinesse, but matrimoniall; yea if the reason of the lawfulnesse of the living of two persons together in disparity of Religion, be taken from the vertue of faith in the one party, not from the relation of husband and wife, as Mr *Marshals* exposition makes it, the *medium* of the Apostle to prove the lawfulnesse of the living of a beleeving wife with an unbeleeving husband, will as well prove the lawfulnes of the living of a beleeving fornicatrix with an unbeleeving fornicator; as may appeare by a syllogisticall analysis of the Apostles argument: the major whereof is this, according to Mr *Marshals* exposition. *That man and woman may lawfully dwell together, notwithstanding the unbelefe of the one party whereof one is sanctified by the faith of the other for begetting of a holy seed*; this is manifestly the force of the Apostles reason after his exposition. Nor is it necessary to insert [*being husband and wife*] sith the sanctification is not ascribed by him to the relation of husband and wife, but to the faith of the one party, as the proper cause of it. And by Mr *Blake Birth*. priviledge, *pag.* 21. *Holinesse in the seed, is a fruit or result of faith in the parent*. Now the assumption; *the unbeleeving fornicatour is sanctified by the faith of the beleeving where for the begetting a holy seed* Master *Marshall* denies not, but *balkes* only; telling me pag. 163 of his *Defence*, *he could name Divines who are no whit inferiour to my selfe, who conceive that a beleever even then when he commits fornication with an infidell, doth so remove the barre in the unbeleeving party, as that the child is (in the beleeving parents right) to be reckoned to belong to the Covenant of Grace, and the Church of God*, which is in his sense to be sanctified; and it must needs be granted, for *positive causes*

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positive effects, if the quality of faith be the cause of that sanctification, the sanctification followes in one, as well as the other.

The conclusion then followes from Mr *Marshall* exposition, *that the believing fornicatrix may fill bed after conversion with her unbelieving fornicator*; for they are still sanctified for the begetting of a holy seed; and the children so begotten are federally holy, it being *Gods rule in that case*: if Mr *Marshall* say true, *parvis aequitur melioremparem*. But this is so absurd a thing that I believe Mr *Marshall* himselfe will when he understands it, quit his chiefe hold, and the judicious reader explode the exposition of 1 *Cor.* 7. 14. of federall holinesse.

And for the third conclusion of Mr *Marshall*, he hath not yet proved that the *rite of Baptisme was appointed by Christ to succeed into the room, place, and use of circumcision: or that a command concerning circumcision, should be a command concerning Baptisme*; yet my exposition of *Colos.* 2. 11, 12. is acknowledged right by Mr *Marshall*, and consequently his inference overthrowne, as I laid above. As for that which I alleaged that *Baptisme was an old rite among the Jewes in initiating Proselytes*, to shew that baptisme in exact speech doth not succeed circumcision, but is a continuation of an old rite to another purpose; as in exact speech the Lord doth not succeed the Passeover, but is an old rite used at the Paschall supper among the Jewes, and continued by Christ to another purpose; Mr *Marshall* catcheth at it as a proof for Infant-baptisme, because *then the Proselytes children were baptized*. pag. 25 c. But the answer to it is easie. For though the rite of Baptisme was an old one continued by *John Baptist and Christ*, yet I say *it was to another purpose of use*, as I shew, *pag.* 89. 90. of my *Examen*, *then of another nature*, as Mr *Lightfoot Harmony*, *part.* 1. *pag.* 139. and was used according to another rule then among the Jewes. For they did not baptize Jewes either elder or younger as the same learned men I cited confesse, but onely the Gentiles because they were uncleane; and they were initiated by sacrifice as well as baptisme, with many other differences from both the Jewish and Christs Disciples baptized Jewes as well as Gentiles, without sacrifice.

Baptisme and the rite of eating bread and drinking wine through old rites among the Jewes yet used as another end, and after another rule by Christians.

As for Mr *Marshall* fourth conclusion, he confesseth, *pag.* 128. *that the formall reason of the Jewes being circumcised was the co-*

The command confeſſed to be the formal reaſon of circumciſion by Mr *Marſhall*.

mand, which if true, it is the diſtinguiſhing and conſtituting reaſon, *quæ poſita ponitur res, non poſita non ponitur*; ſo that the Jewes ought to be circumciſed becauſe of the command, without a command what ever were their intereſt in the Covenant or Church-ſtate, they were not to be circumciſed. Now this is as much as need be to overthrow Mr *Marſhals* argument, which is to prove that infants are to be baptized preciſely by vertue of intereſt in the Covenant without a command, becauſe as hee ſuppoſeth the Jewes infants were circumciſed meerly by vertue of the Covenant; for ſo the analogy or proportion in his reaſoning muſt hold. The Jews infants were in the Covenant, and therefore were to be circumciſed; *Ergo*, it muſt be ſo with beleevers children now in Baptiſme; where the formall reaſon is ſuppoſed to be the Covenant: but Mr *Marſhall* both *pag.* 92. & *pag.* 182. confeſſeth *the formall reaſon is the command*; and therefore though the Covenant be put, yet if the command were not put, circumciſion of infants had been no duty, but a will-worſhip: and by parity of reaſon it is ſo in baptiſme: infants are not to be baptized barely by vertue of Covenant-holineſſe without a command, which is the main thing I contend for.

Circumciſion a priviledge proper to the Jewiſh Church ſtate.

As for the fifth concluſion of Mr *Marſhall*, that which I anſwered continues ſtill, that *circumciſion though it were a priviledge to the Jewiſh Church, as the Arke, Tabernacle, high Prieſt, Temple were, belonging to that nationall Church-ſtate, to have themſelves and infants circumciſed; yet it was a priviledge proper to that time not now to continue*: as the Apoſtle, *Gal.* 3. & 4. *Heb.* 9. & 10. ſhewes, it did not belong to the ſubſtance of the Covenant of grace common to Jewes and Gentiles, and ſo neither is it or any thing in the room of it any more a priviledge to us now then ſome houſe the room of the Temple, ſome chief Biſhop in the room of the High Prieſt, &c. And therefore I ſay ſtill, that this argument is *indeed of no weight, but among vulgar and non-ſyllogizing capacities*, and that Divines that uſe it do but flatter the people by it, and that if the reaſon be good, it overthrowes our compleatneſſe in Chriſt, in whom we have [illegible]cumciſion, Arke, Temple, Prieſt, all, and as I ſaid in my *Exercitation, it is the very egge out of which moſt of the Popiſh ceremonies were hatched*; viz. this, becauſe they thought wee muſt have priviledges as the Jewes, and

and therefore muſt have ſomething like that they had.

Mr *Marſhall* pag. 195. of his *Defence*, ſpeaketh thus, *Firſt for the point of will-worſhip I ſhall deſire you to prove this concluſion, That all things belonging to Chriſtian worſhip even in the circumſtance of it, the time, the age and ſtate of the perſons to whom the ordinances are to be applyed, muſt be expreſly ſet down in the new Teſtament; if you prove not this, you ſay nothing to the purpoſe, for this is our very caſe.* To which I reply. That I owe not Mr *Marſhall* ſuch ſervice, as to prove what he ſhall like another *Euryſtheus* injoyn me: I have *pag.* 111. *pag.* 152. of my *Examen* ſyllogiſtically ſet down my argument to prove Infant-Baptiſme will-worſhip, it belongs to him to tell me what he denies in my ſyllogiſme, that I may prove it, though I have already done it, and ſhall doe more fully when he tells me what he doth deny: but it is a meer ſhift for him to impoſe on me the proofe of a Propoſition I owne not, and not tell me what he denies in my own ſyllogiſme. This is contrary to the rules of diſputation I have been acquainted with, yet if Mr *Marſhall* ſhall declare that he holds the ſubject of baptiſme to be but a circumſtance, I ſhall be ready to oppoſe him therein further; and ſhew that the point in difference is not the bare age or ſexe, but qualification of perſons to be baptized, yea the ſeaſon and main uſe of Baptiſme.

No command about the Iewes Sacraments now in force.

As for Mr *Marſhals* principle for his virtuall command I have ſhewed above, that when he ſhould have brought all Proteſtant Divines avowing this maxime, that *all the commands and inſtitutions of God about the Sacraments of the Jewes, bind us as much as they did them in all things which belong to the ſubſtance of the Covenant, and were not accidentall to them:* in ſtead of this he allegeth another thing, that Proteſtant Divines make *the ſame generall nature, and and uſe of our Sacraments, and the Jewes Sacraments, and argue thereupon from one to the other*, which is quite beſide the buſineſſe. For the maxime is of commands about the Sacraments, and they are all about the rituals or adminiſtrations, and concerning commands about the Sacraments, binding us as the Jewes, he produceth not one command binding us, or one Proteſtant avowing it.

As for the command, *Matth.* 28. 19. when I said, *μαθητεύσατε ſignifies to make Diſciples, but no where are infants ſaid to be diſcipled,*

Infants not Diſciples, as Matth. 28. 19. is meant.

pled, Mr *Marſhall* tels me *that ſame learned criticks ſay that* [illegible] *anſwers to an Hebrew phraſe among the Rabbines, of admiſſion of ſchollers that they may be taught*; which though I beleeve not, yet if it were granted ſerves not Mr *Marſhals* turn, unleſſe he can ſhew that infants were ſaid by them to be thus admitted ſchollars. Then Mr *Marſhall* referres me with a blind direction to *Spanhemius*, whom I have conſulted, and I find many abſurdities in that learned Authours words *dub. Evang. part.* 3. *dub.* 27. This in effect he ſayes *that* [illegible] *containes not the act the Diſciples were to doe, but the end of their ſending*, which I think is ſo abſurd that it needs no other refutation then the mention, and then that they might [illegible] *without teaching them*; whereas he himſelfe ſayes, *non ſignificat ſolum docere ſed & Diſcipulos facere*, ſo that according to him it includes teaching and ſomewhat more, and *equipollet* [illegible] *Jo.* 4. 1. which was by teaching, and the parallell place, *Mark* 16. 15. is *preach the Goſpell to every creature*.

Baptizing houſholds inferres not infant-baptiſme.

I had ſaid in my *Examen, that the ſpeech of baptizing* Lydia's *houſhold*, Acts 16. 15. *muſt be underſtood by other places which when they expreſſe the baptizing of the houſhold, they expreſſe alſo the beleeving or receiving of the word by the whole houſhold, and by the frequent* [Mr *Marſhall* alters it into ſometimes] *uſe of the word, which is to put the houſe for the people of growth in it.* Mr *Marſhall* ſaith, *who taught you it muſt be ſo interpreted?* I anſwer, *Auguſtin lib.* 3. *de doct. Chriſt. c.* 26. *ubi autem apertius ponuntur ibi diſcendum eſt quomodo in locis intelligantur obſcuris; Chamier panſtrat. Cathol. tom.* 1. *lib.* 16. *c.* 6. and all thoſe Divines among which I think Mr *Marſhall* is one, that ſay we muſt expound one text by comparing it with others that are like. To that I ſaid, that [*houſe*] is frequently taken for the grown perſons in it; Mr *Marſhall* ſaith, *it may very well be granted, and hurts not me, unleſſe you can prove it muſt be ſo meant.* Though I think I proved it muſt be ſo meant, yet it is enough to ſhew that Mr *Marſhall* cannot prove from the baptizing of houſholds an example of baptizing an infant, ſith the word houſe may be taken (as Mr *Marſhal* ſaith, *may very wel be granted*) for the grown perſons in that houſe.

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As for Mr *Marſhals* ſecond argument, becauſe there was an equivocation in it, and in one ſenſe the *major* muſt be denied, in another the *minor*; and if the *major* be underſtood in one ſenſe, the

rather in another; there are foure termes, and the syllogisme is naught. To this Mr *Marshall* makes no reply in a logicall form, but tells us in a loose discourse, *that forasmuch as there is no infallible ground of certainty, but only of charity, that any grown person to be baptized hath actually the inward grace, and so in charity we are to conceive of believers infants, because Christ said*, Mark 10. 14. *Of such is the kingdome of God, they are to be baptized.* So that in his *Defence* Mr *Marshall* alters his argument which he set down in his Sermon, concluding not from a capacity of inward grace to Baptisme as he did then; but from the judgement of charity that they have actually the inward grace, which he seems to count sufficient for Baptisme. Mr *Geree* his reasoning is to the same effect: *vindic. pædobapt. ch. 1. sect. 7.* and is thus formed by him into a syllogism, *where we have evidence for judgement of charity, that there is the grace of the Covenant, there we may set the seal of the Covenant. But we have evidence for the judgement of charity, that in infants of believers there is the grace of the Covenant. Ergo,* Of this syllogism I deny both *major* & *minor*. *Acts* 10. 47. doth not prove the *major*. For the Apostle there did not baptize upon a judgment of charity of what was latent, but from a certaine sense of their magnifying God, and the gift of the holy Ghost; nor was *Simon Magus* baptized because in the judgement of charity hee had the grace of the Covenant, but because he professed the faith, which was certain to *Philip*. And this was *Master Marshall* doctrine in his Sermon, pag. 47. where he confesseth *that the Apostles charity or charitable conjecture was not the ground of their admitting them to the ordinance, but the profession and confession of the party made according to the word, which they were bound to rest in.* And therefore I see not how Mr *Marshall* can count a judgement of charity sufficient for Infant-baptisme, without crossing himselfe in his first Sermon. For my part I doe not think a Minister ought to be ruled in baptizing by his own judgement of charity (which is oftimes very uncharitable to those that deserve best) but by certain knowledge of true sanctification by extraordinary revelation, or of the parties profession of the faith by other meanes, either of which is sufficient, not both necessary. Nor do I *require of infants more assurance then of grown men*, but the one of repentance and faith in either. Yet, as when one being required to

We have no evidence for judgement of charity concerning infants, nor is a judgement of charity to be our rule in administering Baptisme.

no bring no more then a servants testimony for the grant of a thing, if he bring the masters hand and seale without the servants testimony and the thing be granted; he that grants it doth require no more then the servants testimony: so when I say, if shewes of repentance and faith be exhibited, I will baptize, and I will baptize upon extraordinary revelation, that an infant is a beleever: I doe not require more assurance of an infant then of a growne person, when I say, if the infant professe the faith, I will baptize, if God witnesse for it that it is a beleever I will baptize, neither goe I by judgement of charity, but certainty either of revelation or profession, which neither *Master Gerse* nor *Master Marshall* can make good of all the infants of beleevers. But saith *Master Gerse there's evidence in charity to judge that the children of beleevers have the grace of the Covenant.* To this I answer, the evidence for judgement of charity is to be taken from a persons own deeds according to the rule, 1 *Cor.* 13. 7. *charity beleeveth all things, capacity of grace* is common to all persons on earth, and therefore is no ground to baptize one more then another. That *some infants have been actually partakers of inward grace, as Mat.* 19. 14. *Luke* 1. 15. *Jerem.* 1. 5. yeelds nothing to prove any judgement to be right that it is so in any other, but onely that it may be so. *Infants of beleevers are not under the Covenant of Grace or within the externall administration of it, by vertue of Gen.* 17. 7. *Deut.* 30. 6. they speak of more then externall administration, and must be understood of the elect which the Apostle denies to have ever by God assured to the naturall seed, *Rom.* 9. 8. 15. no judgements of charity that the infants of beleevers are under the Covenant of Grace can be deducted from these texts, the most is conjecturall hope that it shall be so, which experience shewes to miscarry often, therefore these things yeeld not a warrant for infant-baptisme. Doctor *Homes* argues from *Matth.* 19. 14. that *baptizing did in nature succede imposition of hands*, which is false; nor doth *Heb.* 6. 2. prove it. Nor is his argument good, *Infants had the greater Christs blessing, therefore they had or might have the lesse, to wit Baptisme*; which reason if good, it would follow they might have the Lords Supper, be ordained Ministers: for these are lesse then Christs blessing.

§ 19. Of Master *Hussy* his pretended satisfactory answer to my exercitation.

Afore the printing of this Apology, I met with and read a book of

of one Mr *William Huſſey* a man unknown to me ſaying by a ſhort treatiſe of his which I have ſeen, and he intitles it *ſatisfaction to Maſter Tombes his ſcepticall exercitation*: and in his Epiſtle to the Reader he ſaith, *and here I will turn ſceptique with Maſter Tombes.* If I ſhould give him the title of *fantaſticke* in requitall of the title of *ſcepticke* he pins upon me, I could give better reaſon for it then he brings for his impoſition of that new title on me; but it is enough for me to clear my ſelf. *Gel. l. 11. c. 5. noct. Attic.* ſayes, the Pyrrhonian Philoſophers were called *Sceptickes, that is, ſeekers and conſiderers, becauſe they determined nothing, but were alwayes in conſidering and ſeeking*; but *Maſter Marſhall* thinks me guilty rather of too much ſelfe-confidence. Yea in this point though *I* did as *I* conceived befitting me then, propound my thoughts in the diſputation with my brethren in the miniſtery, and in my *Exercitation* to the Committee of the Aſſembly under the term of doubts; yet in my *Examen I* aſſert them as poſitions, and therefore that authour doth unworthily intitle my *Exercitation ſcepticall*, or me *a ſcepticke*: which is in effect if he underſtood what he ſayes, to accuſe me as adhering to nothing as certain in matters of ſenſe, reaſon, or faith. But concerning the book though he intitle it ſatiſfaction; and the licenſer ſayes [*finding it to be in his judgement ſolid and judicious*] and *I* am pretty well acquainted with the humour of men, who are ready to cry up any thing as ſatiſfactory, which they affect; yet *I* beleive the Aſſembly will not conceive his book ſatiſfactory, nor theſe paſſages following to be ſolid and judicious. As that in his Epiſtle to the Reader he calls *Baptiſme the ſeale of the proffer of Grace*, pag. 3. *I anſwer, that was an eſpeciall priviledge of the Jewes that they had their civill lawes from God, but what lieth upon a nation as a duty that it may require of all, and cuts off them that refuſe. And this is implyed in the Commiſſion, when Nations ſhall covenant to be Diſciples, which may be done by a part for the whole, then are ſuch as are in commiſſion from Chriſt commanded to baptize and teach the whole nation, ſuch as are in authority may covenant in a nationall way for the inferiour ſort, and juſtly require all externall performances from them, ſuch as baptiſme and ſubmiſſion to the preachers*, pag. 8. *And what a parent can doe over his child in matter of duty, that may the parents of the country, the Magiſtrates require*

of

of the nations. God requireth it of them, they may put all nations to schoole to Christ. Now, what if some of them be too young to learne, yet if they be under the discipline of the Master they are Schollers? as may appeare in many little children that are set to schoole to keepe them safe, and from wantonesse, before they be of capacity to learne, many have a Hornbooke given, more for a playgame then a booke, yet are they Schollers, because under the discipline and correction of the Master; is it not therefore great reason, that a Christian should dedicate his childe to Christ, to be partaker of the blessing and discipline of Christ? pag. 5. And certainly words could not have been invented that could have required the Ministers to baptize all the World, Infants and all, willing or unwilling; so that any would see they might be taught, and submit to the precepts and discipline of Christ, then to expresse it by the word nation and disciple. pag. 12. Abrahams seed must be divided into equivocall and unvocall; equivocall seed Christ, for that he was not like Abraham, he was of Abraham, but ex parte according to the flesh. Rom. 1. 3. He was the promised seed, not the seed unto whom the promise did belong, as the seed of Abraham. pag. 43. That which we argue from receiving of families, and from the Apostles commission to baptize nations is, that nations may make Lawes for their whole nations to be baptized; and if the major part of a nation do according to their duty receive baptisme, and undertake for the whole nation to submit themselves to become Schollers of Christ, they may justly compell by any penalty to joyne with them in the externall worship of God. This therefore is it which is drawn from the commission directed to the Disciples for the baptizing of nations, that nations may act as nations, and families as families; that is, that the more principall parts must act for the residue, the magistrates for the nation, the master of the family for the residue, the magistrates for the nation, the master of the family for the family; otherwise it cannot be said to be the act of the nation, or of the family, though a post factum may be historically related to avert. Speed a nation that is done without a due all consent, to shew the universality of a spreading evill: yet, where a duty so charged upon a person, it cannot be orderly received without a nations consent. pag. 44. He that keepeth any servant that will not be baptized, is not a good Christian: it is true, all men of discretion ought to con-

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teaching: whereas he himſelfe ſundry times reads it better, make *Diſciples of all nations baptizing them*, and it is vainly alleged that [by] *is implyed in the participiall expreſſion*, any more then *verſe 9.* ἀπήντησεν αὐτοῖς λέγων must be expounded hee met them by ſaying, or *Matth.* 27. 55. [illegible] they followed by miniſtring unto him; and I ſaid juſtly, *Examen* pag. 137. *this conceit is ſo abſurd, that I preſume none that hath any wit will maintain it*, though *Maſter Huſſey* ſay page 6. *I thinke if ever a man were out of his wit, it was here*: but I ſhall be willing the Aſſembly judge whether of us two need ſayle to *Anticyra* to purge our braines. As for his anſwer to my book though I conceive it *Lettice fit for ſome lips*, yet in my apprehenſion it containes a fardell of miſtakes, in Logick, Divinity, and ſometimes in Grammar, but moſt of all of my meaning, and the ſcope of my words, and force of my reaſons, which being diligently compared with his book, are a ſufficient reply to it. And therefore though hee conclude with a challenge to me, yet he muſt pardon me if I make more account of my time then to caſt it away in refuting ſuch wild notions as he hath vented, except I ſhall have ſo much ſpare time as to write a booke to make ſport with, wiſhing neverthelesſe that *Maſter Huſſey* had ſome ſchoole of Divinity as he deſires, that he might bee either better fitted to write, or learn to be ſilent.

§. 20. The Epilogue of this Apology concerning the reaſon of the enlargement of it, the Authors preſent eſtate and future intentions.

I have been larger in this matter then I intended at this time, that I might ſhew the vanity of Mr *Bayes* vaunt, and however God diſpoſe of me, doe my indeavour to cleare the truth in this thing, and to prevent perſecution of it through the provocation and exaſperation of ſpirit towards Antipædobaptiſts, which ſince theſe writings have been publiſhed, hath many wayes diſcovered it ſelfe. If the Lord ſpare me life, liberty, and meanes, and it bee found neceſſary, I may either more briefly or more largely reſcue my treatiſes from their hands, who have ill handled them and perverted the truth. In the mean time this which is already ſaid might ſerve a judicious reader to anſwer the writing of my Antagoniſts though no more ſhould follow. Mr *Mar.* book it appears from *pag.* 51. 222. 227. was contrived by divers: I beleeve the ableſt of the Aſſembly. I wiſh it were declared whether the Pædobaptiſts would ſtick to that work or any other. I heare there are more yet to be printed, if the aime be to oppreſſe me with number,

or

or to leave this evaſion, that [illegible] unſatisfied, yet [illegible] they be not anſwered; and ſo to uphold the errour ſtill (which is a way of Jeſuites) I doubt not but God [illegible]. What hitherto is objected againſt my two Treatiſes and Appendix, I doubt not but with Gods aſſiſtance to anſwer. Afore I could finiſh this Apology, I have taſted the fruits of Mr *Marſhals* and Mr *Geree* accuſation in a meſſage from the Benchers of both Societies of the Temple; *that though they acknowledge my life and labours among them unreproveable, yet by reaſon of the publiſhing of my treatiſes they cannot continue me here.* It was foretold me, that ſome of the aſſembly would not give over till they had outed me hence. *I*f any of them have diſſwaded the people from hearing me, though they cannot ſhew that *I* have preached any other thing then Goſpell truth; if they uſe any arts to withdraw the people from me, I wiſh them to conſider how they can acquit ſuch actions from the ſin of making ſchiſme, and ſtopping the courſe of the Goſpell for their own ends, not permitting any to preach the Goſpell without concurrence in opinion with them, when as *Paul* rejoiced that Chriſt was preached; though it added affliction to his bonds, *Phil.* 1. 18. what my deſire was in the *Prologue of my Examen*, is ſtill, that we *may give one another the right hand of fellowſhip, and ſtand faſt in one mind in the truth of the Goſpell, and cleare the truth of God to the people whoſe eyes are upon us.* I may call God to witneſſe that my ayme in making and publiſhing my Treatiſes, was the benefit of the Aſſembly by making knowne to them reaſons why the Doctrine of the *Directory* ſhould be better examined, which would be their honour: if they diſclaim me, reject me, repay evill for good, I hope God will help me to bear it, and to love them ſtill, and joyn with them in promoting the work of Chriſt; notwithſtanding I meet with diſcouragements where I aſſured my ſelfe greateſt encouragement.

To conclude; as the caſe now ſtands, I know not into what corner of the land or world God may carry me, nor how *I* may be accommodated to publiſh any thing more either in this of *I*nfant-baptiſme, or any other point of ſacred knowledge; it is not a little comfort to me that *I* have framed this *Apology*, it ſhal be my witneſſe in time to come that *I* have ſought unity with truth; and as *I* have made it my buſines to preſerve purity of doctrine, ſo *I* ſhal ſtil

FINIS.

A POST-

A Postscript, wherein is a reply to Mr. Blakes answer to my letter.

§. 1. The occasion of this postscript.

BE pleased to take notice, that whereas I say p. 27. of this *Apology*. *Master* in his *Epistle to Bishop Andrewes* (if my memory deceive me not) confesseth to have seen the ancient Apostolicum symbolum, meeting since the printing of that passage, with the booke I find that in that Epistle he expressly confesseth it to have been *Symbolum Apostolicum privatum*, but *Bishop Andrewes* saith, he had put out that which therein he had affirmed *de Symbolo Apostolico*. Whence my mistake of memory conceiving he had said it there, which he had elsewhere, but altered it in the Epistle. 2. That though I had seen most of the later part of Mr. *Blakes answer* some dayes before, yet I had not the whole booke till *May* 31. after which time the sixth sheet of this *Apology* was printing off, and therefore I cannot give there so large advertisements on it, as I desired to doe; yet I have thought it convenient to say this much in this straight of time, as not knowing how I may be hereafter inabled to write any more.

§. 2. Of Mr. *Calamy* and Mr. *Vines* their wrong judgement of the dispute, Mr. *Blakes* book, and my discussing the points.

The Booke is ushered with a preface of Mr. *Calamy*, and Mr. *Vines*, in which they say. *The weight of Infants to baptisme is carried strongly by Evangelicall arguments, of legitimate consequence that make as much well understood.* To which I say, that Master *Marshalls* first argument is accounted the strongest, and that is far from being *Evangelicall*, as hath been shewed above.

They say *The practise of the Church in all ages in baptizing Infants is cleared by such undeniable testimonies of credible witnesses,*

see, that he that doth not see it may well be called Strabo, *that is, a squint eyed.*

How true this is the Reader may perceive by the Doctrine of Master *Marshalls Sermon*, and this *Apology*. The best or rather only witnesse of ancients for such a practise is *Augustine* concerning whom how little reason there is to count his speech authorizable hath been before declared here, and in the Examination.

They say of the *Birth-priviledge* of Master *Blake*: *where thou shalt find the question so truely stated, and set upon the right Basis, and so well fortified, that though there hath been a dust raised (by some who have a better faculty to raffle and intricate an argument than to wind it off) yet there is not the least wing of it rooted.* To this *I* say, the state of the question hath small difficulty, little or no disagreement between me and Master *Marshall*, and Master *Geree*, and *I* thinke the like of others. If by the *Basis* is meant Master *Blakes observation pag.* 3. of the *Birth-priviledge*, *A people that enjoy Gods ordinances, convey to their issue a right to be reputed of a society that is holy, to be numbred among those that are holy.* This observation is ambiguous, it may be true in a sense, that it so happens frequently; but if it be meant in this sense, that they convey by their generation of them a right of visible Church-membership, and title to the initiall seale, as it is usually called it is not true; which onely serves for the purpose. Now the wings by which that observation is fortified out of the new Testament, (wherein the strength lyes) are *Acts* 2. 38. 39. *Rom.* 11, 16, 17. 1 *Pet.* 2. 9. *Gal.* 4. 29. *Gal.* 2. 15. 1 *Cor.* 7. 14. now for three of these to wit 1 *Pet.* 2. 9. *Gal.* 4. 29. *Gal.* 2. 15. they flye of themselves, the first expressely being spoken of them onely *that beleeve*, v. 7. the second to wit, *being born after the flesh*, cannot be understood as importing a priviledge or benefit, it being spoken of persons to the worser sense, and causing a casting out of the inheritance; the third is meant not of a Jew allusively so called, but of *a Jew by naturall generation*, opposed to a Gentile, and so cannot be said of the children of believing Gentiles; nor can all Master *Blakes* words keep them from running out of the field. The text *Acts* 2. 39. if it be understood (as it must) of the promise of saving graces by Christ cannot be verified of any but those that are called, which it being confessed to limit the first

branch

branch of the Proposition, and the last, you, and as many as are of your off; it is to meet against reason and truth that it should be left out in the middle, that is, that when it is said *the promise is to you, and to all that are afarre off*, &c. it should be asserted in that branch that is between, *the promise is to your children, whether believers or not.* Of *Rom.* 11. 16. 17. I have said sufficiently before. Of 1 *Cor.* 7. 14. somewhat also before, and intend more in this postscript. If Mr *Cobbet* and Mr *Vines* accuse me of *railing & lying*; and *railing* and *intricating an argument* (which I imagine they doe because *the railing & lying* is Master *Marshalls*) they are answered in this *Apology*. My entring into the lists with Mr *Marshall* was not out of choice at, *valuing my self*, as they mistake, but out of necessity, and thereto by providence of God. How well I have acquitted my selfe may appeare by the bringing of Mr. *Mr Marshall* to many concessions which overthrow his chief argument. Whether this answer of *Master Blake* be *sinewy for argument*, I hope in time to examine. I conceive that to put the question upon the right *Basis*, is to examine whether the formall reason why the Jewes were circumcised, were their interest in the Covenant; whether there be the same Church-state now that was then? whether any command about the Jewes Sacrament now binds us? But I leave to Mr. *Blake* to answer.

Mr. *Blake* chargeth me with defect and neglect of charity. For the former I doe not take my writing to discover it, what I shall deprehend I have failed in, I shall I hope confesse to God, and to Master *Blake* when we meet. My not speaking to *Master Blake* was, because I presumed *Master Marshall* had acquainted him with the thing, and the reason of printing my Treatises as they were is declared above. Why I would not take upon me the place of opponent in the dispute with my brethren I gave the reason, because the argument would presently lead them to oppose, this being all my argument against future-baptism that I could well urge in dispute, that it is not appointed by God, and so presently upon one or two syllogismes they must become opponents again, *affirmans incumbit probatio*; I sent not my *Exercitations* to my opponents because I was advised to send to the Committee named in the *Postscript* of my *Epistle*, the rest is answered in the *Apology*.

To

To the point of antiquity in *Ch.* 2. I thinke not needfull to adde any more here. To the third chapter *sect.* 1. Master *Blake* because I said *Examen pag.* 144. *there I mention, that you may see what stuffe Padobaptists do feed the people with*, doth thus argue against reason, and charity inferre, that *I brande all the Ministers of Christ that ever held Infant-baptisme*, whereas my speech being indefinite should in such a contingent matter have been interpreted only as equipollent to a particular proposition, as the words were ment onely of that *Author*, and such as delivered like doctrine, with particular exception of Master *Marshall*, and many others there named. Passion I confesse was in me sometimes in writing my *examen*, a mixt passion of griefe, and indignation, that Preachers of the Gospell should be so hard, as then I found, and saw likely would be more, to their dissenting brethren upon such weake reasons. But such *censoriousness* professed and practised as Master *Blake* imputes upon me I deny.

§. 4. They that deny Infant-baptisme need not teach that Infants perish.

To the second section I answer, that I still conceive, *they that deny Infant-Baptisme, and grant original sinne, are not constrained to say that Infants perish in their birthes*. It is true as Master *Blake* sayes, they that will hold a certainty of the salvation of such Infants, they must maintain a promise or covenant to them, but such a covenant I deny to be made as assures salvation to the Infants of beleevers: and I have proved at large *Examen pag.* 3. §. 4. there is not such a Covenant. If that *Gen.* 17. 7. be produced, I have proved that it was particularly spoken of *Abraham* and expounded *Rom.* 9. 8. not to be meant of his carnall seed, but Spirituall, and therefore till it be proved that all Infants of Beleevers dying in Infancy, are *Abrahams* Spirituall seed, that promise will not inferre the certainty of their salvation. Therefore, this is my judgement: that God will have us to suspend our judgement in this matter, & to rest on the Apostles determination, *Rom.* 9. 8. But they that hold that there is no certainty of their salvation, and not necessary to hold a certainty of their perdition, for there is a *medium* between both, a hope though not certain, yet probable and comfortable, that the children of beleevers dying in their Infancy are saved; taken from some generall indefinite promise of the favour of God to the parents, and the experience that in all

of

ages hath been had of his mercifull dealing with the children of his ſervants; all which cannot be ſaid of the *Infants of Infidels*; though on the other ſide we muſt not ſo exclude the Infants of Infidels, as to affirme that none of them are ſaved. For though the Gentiles were *without hope*, *Epheſ.* 2. 12. in reſpect of the body of them, yet now and then God called ſome, as *Rahab* out of the viſible Church, and therefore we may not determine univerſally that out of the viſible Church there is no ſalvation at all; but leave this to Gods free-will. It doth not hence follow, *the heathens have equall hopes of ſalvation with Infants of Chriſtians.* For though they have not hopes from their innocency in themſelves, or certaine intereſt in Chriſt, yet they have more probable hopes of intereſt in Chriſt upon the grounds forementioned. And thus is that ſection anſwered.

§ 5.
Of my cenſure of Maſter *Blakes* producing *Gal.* 4. 29 for the birth priviledge.

The fourth chapter is about my cenſure of his argument from *Gal.* 4. 29. as containing very groſſe paſſages. He accuſeth me as one *that exerciſed not very ingenuous dealing*, becauſe I bring but one branch of the *medium* in his argument, and yet call it his *medium*. But ſith I intended not a full anſwer to him, but to Maſter *Marſhall* it was enough that I onely recited that in which was indeed the ſtrength of his argument, which was that *birth after the fleſh* aſcribed to *ſome now*, *Gal.* 4. 29. imports a *privilege, title, or Church-intereſt to ſome in the Infants of the Church of Chriſtians*. In ſaying this was very groſſe, I ſayed no more then that which was right: the Apoſtle oppoſing perſons borne after the fleſh, to them that are borne after the Spirit, to be caſt out, and not to inherit. But ſayes Maſter *Blake, you ſhut out the literall ſenſe of birth after the fleſh, both from the hiſtory, and parallel, and bring an allegoricall ſenſe wholly, when the contrary in the text is evident.* I anſwer, I ſhut not out the literall ſenſe from the hiſtory, but from the parallel; and that is ſo farre from being contrary to the text, that it is expreſly ſaid, theſe things are *ſpoken by an allegory*. But he further objects: *you make birth after the fleſh, and birth of the ſpirit, two contradiſtinct ſpecies of births, that both cannot be incident to one man, whereas it is the diſtribution of a ſubject according to its ſeverall adjuncts.* I anſwer, I make them not onely contradiſtinct, but alſo contrary; and *I deny that it is a diſtribution of a ſubject according to its ſeverall adjuncts.* For then the

the ſame perſon ſhould be both borne after the fleſh and after the ſpirit: which I would call Maſter *Blake* to be very abſurd, but that I would give him no more occaſion to ſay I do *inſult, whoop, and jeere*, which he unjuſtly chargeth on me. And for that he ſaith, that *Iſaack was borne after the fleſh*, (though it be true, he was ſo in the two ſenſes Maſter *Blake* mentions which are nothing to this place of the Apoſtle) it is untrue in the Apoſtles ſenſe, for then he ſhould be the child of the bondmayd; not by promiſe, a perſecutor to be caſt out not to inherit, and a type of legall juſticiaries belonging to the covenant in mount *Sinai*, for all theſe things are true of him that is borne after the fleſh, *Gal.* 4. 22, &c. *But the Apoſtle doth not ſay, that they are caſt out; there was onely a command of caſting them out.* As if Gods *decrees were not fulfilled*: if they were not caſt out, why doth the Apoſtle alleage that text? *But they are in the Church, otherwiſe they could not be caſt out.* I anſwer, I deny not but legall inſtitiaries may be in the viſible Church, as *Iſmael* in *Abrahams* houſe; though the Apoſtle make the parallel only in the caſting out that they might not inherit, but if Maſter *Blake* would gather any thing hence for his purpoſe, he muſt prove that the Apoſtle makes ſome to be in the viſible Church, by vertue of being borne after the fleſh as their prerogative, which is as wide from the Apoſtles meaning, as Eaſt & Weſt. But ſaith *Maſter Blake where I pray you do I make ſuch Abrahams ſeed? it is no groſſe errour of mine, but a groſſe device or calumny of yours.* I anſwer, his words [*if there yet remaine in the boſome of the Church children borne after the fleſh, ſo that diſtinction of births* (*as applied to* Abrahams *ſeed*) *ſtill hath place amongſt beleeving Chriſtians*] ſhew that he applied birth of the fleſh to *Abrahams* ſeed, elſe why are thoſe words put in [*as applied to* Abrahams *ſeed*] but to ſhew a double ſeed of *Abraham*, one borne after the fleſh, which is all one with the Apoſtle as legall inſtitiaries, another borne after the ſpirit, which is all one as beleevers? ſo that this is Maſter *Blakes* tergiverſation, not my calumny.

§. 5. Of my cenſure of Maſter *Blakes* producing *Gal.* 4. 29 for the birth privilege.

§. 6. Of the neceſſity of my taking paines in my *Examen* to find out the meaning of Mr. *Marſhals* ſecond concluſion by reaſon of the ambiguity of his expreſſions.

§. 6. In The fifth chapter Mr. *Blake* complaines, that I take *more paines then needs to find out Maſter* Marſhals *meaning in his ſecond concluſion*, and after. *And indeed I never ſaw a learned man ſo run himſelfe into a maze needleſly, as you in this diſcourſe doe, being at a*

ſtand,

ſtands, you ſay, whether Maſter Marſhall *meanes in covenant of grace] or outward ordinances, as though theſe two were oppoſite, and priviledge of ordinances were not of grace, or that ſaving grace could be had, in Gods ordinary way, without this priviledge.* To acquit my ſelfe of this imputation, I ſay, that it was very neceſſary to take that paines I did, to bring my ſelfe out of that ſnare which I had not run my ſelfe into; but the confuſedneſſe and ambiguity of Maſter *Marſhals* expreſſions lead me into. Maſter *Marſhall* had made this the antecedent in his firſt argument, *The Infants of beleeving parents are fœderati, or within the covenant of grace*; This I conceived to be the ſame with his ſecond concluſion, though againſt the rule of diſpute he varies the terme [*fœderati, or within the covenant of grace*] into this, [*he would have to be accounted his, to belong to him, to his Church and family, and not to the Devils*] which I do not take to be equipollent. This neceſſitated me to ſhew the many ſenſes of his words, and to take paines to find out his meaning; elſe I knew not what to deny, or what to grant. Now, to cleare the matter; when it is ſaid, *Infants of beleevers are fœderati, or in the covenant of grace*, this may be underſtood three wayes. 1 *They are in the covenant of grace* by their owne act of covenanting, becauſe they promiſe the performance of the condition on their part; and this ſenſe is manifeſtly falſe; and yet when Maſter *Marſhall* ſayes *they are to be accounted covenanters*, he ſpeakes as if he meant ſo. For what is a covenanter but he that makes a promiſe? 2 They are in the covenant of grace by the adminiſtratours act, becauſe he gives them the ſeale of the covenant; but then the ſecond concluſion ſhould be, they are baptized or to be baptized, now this being the ſame with the antecedent of Maſter *Marſhals* firſt argument, his argument muſt be thus; Infants of beleevers are baptized, or to be baptized, *ergo* they are to be baptized, which is meerly to trifle: and yet as *I* ſhewed above, this is the effect of Maſter *Marſhals* arguing, who will have his ſecond concluſion, and antecedent underſtood *of the outward covenant*, as he cals it. 3 They are in the covenant of grace by Gods act of promiſe, and this is that which Maſter *Marſhall* ſhould have ſaid, if he would have ſpoken plainly without equivocation, God by his promiſe to the *Infants* of beleevers puts them in the covenant of grace, or he accounts them

in the covenant of grace, becauſe he hath promiſed grace to them, and not have ſaid God would have them accounted his by us, by giving them the outward covenant, as he calls it. Now, if he affirme this, that God hath promiſed grace to *Infants* of beleevers, this grace is either ſaving grace, or outward ordinances. But ſaith Maſter *Blake these are not oppoſite, but ſubordinate*. Be it ſo, yet they are diſtinct, and the promiſe of the one is not a promiſe of the other: the promiſe of the Word and Sacraments, is not a promiſe of the Spirit. Now here was the doubt, whether Maſter *Marſhall* affirms a promiſe of ſaving grace to beleevers *Infants*, or of outward ordinances. *I* ſaid neither was true, yet the former was more agreeable to his meaning. To prove this *I* alleaged, that though ſometimes Maſter *Marſhall*, Maſter *Blake* and others ſpake more warily, (in which *I* dealt candidly with Maſter *Blake*, reciting his expreſſe words full enough for the purpoſe) yet *I* ſaid moſt of Mr. *Marſhals* and others expreſſions, and one expreſſion of Maſter *Blake* ſpake as if they meant that God had made a covenant, or promiſe of *ſaving grace*, and to prove it to be their meaning, produced their allegation of theſe texts, *Acts* 2.39. *Gen.* 17.7. *Matt.* 19.14. which are to be underſtood of ſaving grace, and that otherwiſe the ſeale would be put to a blanke, and that Maſter *Blake* ſaith, *God promiſes to be their God in covenant to him and their ſeed, which people in covenant have a promiſe from him of the Spirit.* Now what ſayes Maſter *Blake* to this, he denyes not that theſe texts ſpeake of a promiſe of ſaving grace, but askes me *how they are meant, whether abſolutely or indefinitely?* and then faſtens upon me an aſſertion that is none of mine, and *I* beleeve wrongs Maſter *Blackwood* too. But here is Maſter *Blake* goes from the buſineſſe, and inſtead of a reſpondent becomes a poſer. *I* proved theſe texts alleaged by them for *Infants* being in the covenant of grace ſpeake of a promiſe of ſaving grace, and therefore if Maſter *Marſhall* meane not that the covenant of ſaving grace is made to a beleevers child, theſe texts are alleged to no purpoſe by him. This is no place to anſwer Mr. *Blakes* impertinent queſtions; which he propounds to me as ſuppoſing that becauſe *I* ſaid, *the texts were plainly ſpoken of ſaving grace*, therefore *I* had affirmed, the Jewes and all their ſeed had an abſolute promiſe of ſaving grace. Let Maſter *Blake* tell us

whether

whether in alledging *Gen.* 17. 7. *Acts* 2. 39. for infants of believers being in the Covenant, he understand not those texts of a promise of saving grace, which is all *I* there contend for. As for *Mat.* 19. 14. it is plainly meant of the kingdome of glory; *Luk.* 18. 16, 17. *Mark* 10. 14, 15. And for the speech *of fouling* [illegible] *blanks, &c.* Whether it be true or false it was not materiall to my purpose, but whether it shew that the users of it assert a promise of saving grace to beleevers. Mr *Blake* upon a mistake, that *I* had set down sundry things as my assertions chargeth me as *using Bellarmines arguments*, and sets down his own answer out of *Amesius*, besides the businesse who onely alleaged other mens speeches to shew their meaning. As for his own speech he endeavours to make it good, which for present was not excepted against, but onely alleaged to to shew that even Mr *Blake* asserts a promise of saving grace to infants of beleevers, for a promise of the Spirit is such. But saith Mr *Blake*, *Some promises doe suppose a condition: such is the promise of the Spirit in those I understand it, as you may see in Christs words* John 7. 39. *in the Apostles words*; *Ephes.* 1. 13. To which *I* say that it is true of the speciall gifts of the Spirit, or the increase, or comforts, or assurance of the Spirit; as *John* 7. 39. *Ephes.* 1. 13. they suppose a condition; but if hee meane it of the regenerating work of the Spirit, (as the words lead me to conceive he meant) then the promise of the Spirit hath no condition, as Doctor *Twisse* proves in many places, particularly, *The Synod of Dort and Arles*, &c. *part.* 3. *Sect.* 6. and it is cleare, for if God have promised regenerating grace upon condition, that condition must be performed either by himselfe or by the person to whom it is promised; if the condition be to be performed by himselfe, it is all one with an absolute promise; if by the person to whom it is promised, then something may be done by a man that may procure Gods grace, and so *gratia Dei datur secundum merita nostra*, which is *Pelagianisme*. Now they that say the Covenant of grace in respect of saving graces is made to a beleevers seed, must either exclude the first promise in the Covenant of grace, *Heb.* 8. 10 *of writing Gods lawes in their hearts*, without which he is not their God, or else hold that promise absolute, & so al infants of beleevers must be regenerate & saved. Yet that this is the common doctrine, that beleevers children have a promise of saving graces, is manifest

seth in that from hence they assert the certainty of their salvation if they dye in infancy, not considering that if God have made such a promise to a beleevers seed, it will as well assure the salvation of a beleevers seed in old age as infancy; sith in old age they are their seed, and the promise in respect of regenerating grace, which brings with it all the rest, must needs be absolute. And therefore the promises *Deut.* 30. 6. *Isa.* 54. 13. and such like must be restrained to the elect as our Saviour doth: *John* 6. 45. & *Gen.* 17. 7. is expounded by *Paul*, *Rom.* 9. 8. I had said Mr *Marshals words must be understood as the words of the Directory, the promise is made to beleevers and their seed*, which is to be meant of the promise of saving grace. Mr *Blake* conceives *the meaning to be of the promise mentioned, that they are the grace promised*, but I perceive he did not or would not understand my words: I did not speak of the word [*promises*] in the direction for petition that Mr *Marshals* conclusion must interpreted by it, but of the word [*promise*] in that assertion in the doctrinall part, [*the promise is made to beleevers and their seed*,] which cannot be interpreted of the thing promised, but Gods act of promise, which is said to be made, to wit by him before the promised is obtained. So that this new devise will not serve the words of the *Directory*.

I had said, *And that in the Covenant* (Gen. 17. 7.) *should be a promise to us beleeving Gentiles* (which words Mr *Blake* leaves out in the repetition) *that to our seed should be conferred visible Church-privileges, &c. is but a dream, &c.* to this saith M. *Bl. This objection riseth up against God himself, rather then any one of your adversaries.* But how this should rise up against God, Mr *Blake* neither doth nor can shew: Mr *Blake* seems to runne to his old shift, that God promiseth Church-priviledges upon condition. If so, *Cede conditionem.* Let Mr *Blake* set down that condition, and I doubt not but either to force him to confesse that the reason of the preaching the Gospell to some & their being visible members, is something in man which will be *Pelagianisme*, or else Gods promise is absolute; and so God not keeping it shall be guilty of Faith-breaking. *Master Marshall, pag.* 127. of his *Defence* acculeth me that *I sometimes say that* Gen. 17. 7. *was a promise peculiar to* Abraham, *at other times it was at the utmost to be extended no further then to* Abraham Isaac and Jacob, *to have their posterity (as born of them)*

belong to the visible Church. But Master Marshall wrongs me, I have neither of these Propositions in either of my Treatises; what I conceive of it I have set down plainly, Examen. pag. 2. 3. But Master Marshall would have the promise I will be the God of thy seed to import visible Church-membership to infants, to be the naturall seed of every beleever. 1. because the Covenant you speak of is now fulfilled: but if that were the motive, yet it follows not, that the promise belongs to every beleever as Abrahams seed, no more then it follows, the promise, Matth. 16. 19. was made to Peter, by reason of his confession, verse 16. therefore it was made to every one that confesseth as Peter did. 2. How else should Proselytes children have Church-membership. Answ. Not by vertue of that promise, but by vertue of Gods commandment, Exod. 12. 48. To his third reason I have often answered and proved, that Deut. 30. 6. Esai. 44. 3. Ier. 32. 39. must be meant of the elect, else how did God keep that promise when he did not circumcise the heart of Davids and Jeroboams children? Master Marshall pag. 126. puts this upon me, that I say, God made this promise to Abraham, Isaac and Jacob, to be their God, and theirs only. But I doe not remember that I say so any where, nor that the Scriptures layes so though I meet with promises somewhat like it, Gen. 26. 24. Gen. 28. 4. 14. But these promises so farre as they pertain to their naturall seed, were peculiar to them, and pertain not to every beleevers, and his naturall seed. For how can the Gentiles be Abrahams seed, but by Faith. From all which I conclude, there is not a promise either of saving grace or Church-priviledge made to the seed of beleevers, and so they are not certainly in the Covenant of grace in respect of Gods act of promising.

Master Blake says, Where will you find those that remembred that God was their rock and the high God their redeemer, if they were not stedfast in his Covenant? Psalm. 78. 35. 37. These were a people within Covenant. I say this to it, that by his covenant is not meant Gods Covenant or promise to them, but their Covenant to God; or rather Gods commands called metonymically his Covenant.

Master Blake saith, And where I pray you doe you find those words that christianity is hereditary? Those are no words of mine but a supplement of yours. I answer, these words are Master

Blake's

Blakes Birth-priviledge, pag. 6. The priviledges which in families or nations are hereditary are conveyed from parents to poſterity, and the child of a noble man is noble, ſo the child of a chriſtian is a chriſtian, and this is all one as to ſay *chriſtianity is hereditary*.

I paſſe by the vindicating of two ſpeeches of mine in this chapter, becauſe *I* muſt haſten.

To the ſixth chapter *I* have ſpoken ſo much as is needfull before.

§. 7. Of the Corinthians doubt. 1 Cor. 7. 12, 13, 14.

In the ſeventh, *Maſter Blake* accuſeth me for abuſing *Maſter Thomas Goodwin*, but there is no abuſe at all; for my words onely make uſe of *Maſter Goodwins* expreſſion, which *Maſter Blake* denies not to have been his, but that he altered it, which may be unwitting to me. But for the thing *I* ſtill ſay that the *Corinthians* doubt was not about their children. For that which is the doubt is to be the concluſion of his argument that reſolves it; but that which the Apoſtle ſpeaks of the *Corinthians* children, it is plain by the argumentative particles [*elſe were*] is a *medium* of a ſyllogiſm, as *Mr Blake* page 37 denies not, and *a medium probationis is per notius, therefore it was not the thing in doubt*. Beſides ver. 15, 16. following, pertain to the reſolution of the doubt *verſe* 12, 13, 14. which ſhewes that they are all a continued reſolution of the ſame doubt, without any ſuch immethodicall interpoſition of the reſolution of another doubt, as *Mr Blake* imagines.

As for the occaſion of the ſcruple, ſith neither of our opinions is any other then a conjecture, *I* let it paſſe. One paſſage of *Mr Blakes* in theſe words, *And I pray you ſpeake whether you doe beleeve, that the Corinthians tooke it for a common received principle, that if a man had an adulterous wife, that his children were legitimate, and not baſtards; for it muſt be, if your opinion paſſe for a reaſon. I* know not how he collects from my words; *I* ſay, that the Corinthians took it for certain that their owne children were holy, that is legitimate; and *I* ſay the force of the Apoſtles argument lies in this Propoſition, that all the children of thoſe parents, whereof one is not ſanctified to the other, that is, doe not lawfully couple together are unclean, that is illegitimate; and that the Apoſtle ſaith, the unbeleeving huſband is ſanctified to the wife, that is, is lawfully uſed by his wife becauſe hee is her huſband, as if he had been holy; out of which, all the engines of *Mr Blakes* wit cannot extort the inference he puts on my opinion.

In the ſecond ſection Mr *Blake* ſaith, that *I heard* before Mr *Goodwins* Lectures of inſtrumentall ſanctification. *It is likely ſo;* yet *I* profeſſe *I* did never heed or know it ſo as to take notice of it till *I* heard Mr *Thomas Goodwin* uſe the phraſe. Mr *Blake* to my firſt argument againſt inſtrumentall ſanctification, ſaith, *I ſhould aſk is this argument of yours of as great force againſt your interpretation of a matrimoniall, as ours of an inſtrumentall ſanctification?* I anſwer no; for they that cannot beget children may be ſaid to be ſanctified matrimonially, that is, may lawfully come together; but not inſtrumentally ſo as to beget a holy ſeed, which is Maſter *Blakes* ſenſe. For they that by age or accidentall inabilities cannot be ſanctified for generation, cannot beget children either by Covenant or legitimate. Mr *Blake* addes. *The ſanctifying by the beleeving party here mentioned, reſpects the iſſue which you confeſſe in grounding a legitimation of iſſue upon it.* I grant where there is iſſue, the holineſſe of it depends on the ſanctification: but where there is ſanctification, it is not alwayes ſuppoſed there is iſſue, or that there may be iſſue; to the begetting of which, they are inſtrumentally ſanctified. Mr *Blake*. *This ſanctifying (whether inſtrumentall or matrimoniall) hath its influence upon the ſeed, ſuch a brand lying upon all the iſſue, where there is iſſue (be it baſtardy or gentiliſme) were enough to conclude againſt ſuch marriages, the principall end of marriage being fruſtrated.* He ſuppoſeth it ſeems, that uncleanneſſe is here meant, which is ſuch a brand on the iſſue as is enough to conclude againſt all ſuch marriages. This is very right, but I ſubſume that brand in all the iſſue where there is iſſue, which were enough to conclude againſt all ſuch marriages is baſtardy, not gentiliſm. For baſtardy in the iſſue proves the ſuppoſed marriage not to be right, but gentiliſme in the iſſue concludes nothing againſt the marriage: *Ergo*, the uncleanneſſe here is baſtardy, not gentiliſm. And thus he hath unawares given the *medium* of an argument againſt himſelf. To my ſecond argument for matrimoniall ſanctification, he ſaith, *I know you cannot ignorantly, and therefore I feare you wilfully miſtake; the meaning is, you may come together, for all the ſeed you begat are holy, infallibly, and neceſſarily holy; as the ſeed of Infidels (neither parent beleeving) are neceſſarily & infallibly unclean; ſo that here is a future certainty, and not a contingency; & it is not poſſible to imagine a more fixt and determined anſwer.* Yet

1 Cor. 7. 14. is not meant of inſtrumentall ſanctification and federall holineſſe.

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which I ſay I am ſure Mr *Blake* is miſtaken, whether ignorantly or wilfully, I determine not; for he ſpeaks of certainty of the holineſſe of the children in the latter part of the verſe, whereas the queſtion is whether inſtrumentall ſanctification for the begetting a holy iſſue, of which the ſanctification in the firſt part of the verſe is expounded, be contingent or no; and this I am ſure is true, and therefore their lawfull living together for preſent according to Mr *Blakes* expoſition ſhould be taken from a future contingent, which *Chamier* truly counted abſurd, though as happy a Logician as he was, he foreſaw not how it ſerved againſt himſelfe. *Bernardus non vidit omnia.*

To my third argument he ſaith, *Here you beg the queſtion and reaſon flat againſt the Apoſtle. That ſanctifying which the Apoſtle mentions is a reſult of the faith of the believing yoke-fellow; the unbeleever is there ſaid to be ſanctified, but not the believer; the beleever under ſanctifying in any ſenſe can be* [illegible] *of the Apoſtles argument.* I anſwer, I beg not the queſtion, who ſuppoſeth what he ſhould prove; Mr *Blake* doth not, nor can ſhew I doe ſo, nor doe I *reaſon flat againſt the Apoſtle*; the Apoſtle no where ſaith the ſanctifying is the reſult of the faith of the believing yoke-fellow. If it were ſo, an unbeleeving fornicatour might be ſaid to be ſanctified by his beleeving whore, as well as a husband by his believing wife. The unbeleever is ſaid twice to be ſanctified, becauſe the doubt aroſe from his unbeliefe; but the faith of the beleever is not at all expreſſed, to ſhew that the faith did not ſanctifie, but the relation. But if it were meant of inſtrumentall ſanctification, it would come from Gods deſignation, not the faith of the one party. For whoſe inſtrument ſhould he be that is ſanctified for begetting a holy ſeed but Gods? now to this nothing is anſwered, and ſo this argument ſtands good againſt Mr *Blake*.

To my fourth argument he ſaith, *Underſtanding the Apoſtle of inſtrumentall ſanctification, not of federall holineſſe, the propoſition* [their children could not be holy without that ſanctification] *is moſt true, neceſſarily and univerſally true, as the iſſue of ſuch a birth, they are federally unclean and unholy; if afterwards by grace they are changed, this is no fruit of their birth, of which the queſtion is in this place, but of the Goſpel work in their ſoules.* To which I ſay the queſtion is not here what is the fruit of birth, but how the

Propoſition can be [illegible] underſtood of federall holineſſe, yet [illegible] ſacramentall ſanctification. And I ſay it is moſt certainly falſe; for every child of both unbeleeving parents are federally holy. But ſaith Mr *Blake*, they are not ſo at their birth. Therefore is nothing to the purpoſe, ſith the Propoſition hath not thoſe words in it, nor the Apoſtle. The Apoſtles reaſon ſuppoſeth it cannot be at any time. And yet it may [illegible] certaine that the child of two unbeleevers may be federally holy at birth whether it be underſtood of election, inherent holineſſe, or outward holineſſe, if God pleaſe to work and declare it. But the iſſue of them that are not lawfully conjoyned as husband and wife, cannot be made legitimate by God because it is contrary to the definition of legitimation, which is a ſure conſequent upon birth by the lawfull copulation of lawfull husband and wife.

To my Analyſis of the Apoſtles argument, Mr *Blake* ſaith the laſt words, *elſe were, &c.* may be a medium, *and a refutation of another abſurdity*: but that cannot be, ſith it is an argument, and that is never drawn from the thing in doubt, [illegible], and that *ab abſurdo* which they would not yeeld, but the contrary was certain to them.

Mr *Blake* miſlikes not my forming the *Apoſtles* argument, but he excepts againſt the Propoſition I conceive the Apoſtles ſpeech preſuppoſeth, which is, *All the children of thoſe parents whereof the one is not ſanctified to the other, are unclean.* To this ſaith Mr *Blake*, *I appeale to your ſelfe, whether the words of the Apoſtle, by you rightly laid down, doe depend upon that Propoſition which you draw from hence.* I anſwer, it doth. Mr *Blake*, *Is the Apoſtles major Propoſition of parents in generall, or of one parent beleeving, and one other unbeleeving in particular?* I anſwer, it is of an unbeleeving husband and wife. And yet the Propoſition muſt be muſt be of all parents which muſt prove it, as he that will prove, if an Engliſhman be noble he is honourable, muſt prove it by this univerſall or generall, All noble men are honourable, and not yet in, all Engliſh men noble; for then the antecedent and conſequent would be all one: whereas the Propoſition proving muſt be larger then the Propoſition proved; elſe we might conclude, [illegible] [illegible]. To ſay, if the unbeleeving husband were not ſan-

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ctified by the wife your children were uncleane, is all one with this. All the children of the unbeleeving husband not ſanctified to the wife, are uncleane. Mr *Blake* ſaith, *The truth of the Apoſtles ſequele depends on this Propoſition; All the children of an unbeleever are unclean, unleſſe for generation, he or ſhee be ſanctified by a beleever.* I deny it; for the termes *for generation by a beleever* are added by him, not in the Apoſtle; and ſo he changeth the termes. Yet it is to be noted that though the Apoſtles *major* be of husband and wife in particular, Mr *Blake* makes the Propoſition on which it depends of unbeleevers in generall, and ſo by his own practiſe juſtifies me againſt his owne exception. 2. The Propoſition Mr *Blake* layes down as upon which the *major* in the Apoſtles ſyllogiſme depends; *All the children of an unbeleever are unclean, unleſſe for generation he or ſhee be ſanctified by a beleever,* is falſe; and ſo is that which he ſaith after. *All thoſe that are borne of unbeleeving parents, and one of them not ſanctified in the other, are out of the Covenant of grace, yea the other is falſe too*, according to Mr *Blakes* opinion, *unbeleeving parents never beget children by birth-priviledge holy.* For children born of infidels brought into *Abrahams* family had right to circumciſion, and ſo were by birth-priviledge holy in Mr *Blakes* ſenſe. Mr *Blake* tels me, the Apoſtles Propoſition according to my interpretation is this. *All the children of an unbeleever are baſtards, except in generation he or ſhee be ſanctified by a beleever.* But this I deny: I have ſet down the Propoſition according to my interpretation plainly enough already.

My alleaging *Chamiers* words againſt his opinion was no *jeare*, but a right way of uſing an authors reaſons againſt another, againſt his own opinion. And that I did rightly, for theſe Propoſitions according to *Chamiers* explication are included in the Apoſtles reaſon; *Omnes nati ex iis parentibus quorum alter non ſanctificatur in altero ſunt extra fœdus gratiæ. Nunquam parentes infideles gignunt liberos intra fœdus gratiæ futuros.* The adding [*futuros*] was neceſſary, becauſe their being in the Covenant of grace is after their begetting; if I had ſaid, *qui fuerunt aut ſunt intra fœdus gratiæ,* Mr *Blake* would juſtly then have had exception againſt me as not rightly ſetting down *Chamiers* conceit: now thoſe Propoſitions of *Chamier* are falſe; and conſequently his explication according to

his

his own grounds. The putting in [*aut fornicatores*] was, becauſe I would include both explications of the forepart of the verſe, both that of matrimoniall, which I conceive was *Beza's*, and that of inſtrumentall ſanctification. The uſing of the term *ridiculous*, was no more a jear of *Chamier* then his uſing of it a jeare of *Auguſtin*. But my Antagoniſts are ſo touchy, that expreſſions that are not ſo much as motes in other mens eyes are beames in mine.

§.9. Of M. B*lake's* miſallegation of *Gal.* 2.15. which was the text he choſe for his *birth-priviledge*.

To the exceptions of Maſter *Blake pag.* 30. I ſay, though I did not keep his words, yet I keep the effect of them. If he uſe not the term *Covenant of grace*, yet I ſuppoſe he will not deny he meant that which uſually Divines expreſſe by it in this point, though Maſter *Blake* thinkes the word *Covenant of grace cannot be found in his treatiſe for baptiſm*, yet if he pleaſe he may find the word *Covenant of free grace*, *pag.* 14. of his *birth priviledge* uſed to that purpoſe I aſcribe to him where he ſaith, *the holineſſe he maintaines is from the Covenant of free grace to all the faithfull, and their ſeed.* My explication of the meaning of the Apoſtles words Maſter *Blake* ſayes *is almoſt the ſame with his in terminis.* Then I have not wronged the Apoſtle, and it followes the Apoſtle cals himſelfe a *Jew by nature, as tied to keep the law of Moſes.* Now I called it a dreame to make *Gal.* 2.15. 1 *Cor.* 7.14. *every way parallel*, they neither agreeing in ſcope, occaſion, words, nor matter, which are diſſimilitudes enough. I grant his ſenſe of the word *nature*, and that the Apoſtle there ſpeakes of himſelfe and other Jewes as in reputation more holy then the Gentiles, becauſe of their intereſt in circumciſion and obſervance of *Moſes* law, but this was proper to the Jewes in that Church-ſtate, who had prerogatives peculiar to them. Maſter *Rutherfurd Dues right of Presbyteries.* chap. 4. ſect. 5. pag 192. *That they had prerogatives above us is cleare*, Rom. 3.1,2,3. Rom. 9.4. But I deny that, *a holineſſe of birth flowing from a parent beleeving, and in Covenant is aſſerted*, 1 Cor. 7.14. The term *ſinners of the Gentiles* is not all one with *uncleane*, 1 *Cor.* 7.14. But the chiefe thing he brings that text for, is to prove that our children have a Covenant holineſſe becauſe they are to be comprehended under the firſt member of the diſtinction *Jewes by nature*. I wondered at this his collection, but it ſeems Maſter *Blake* takes the term *Jewes* not pro-

perly for people ſo called becauſe borne in Judea, or of Jewiſh deſcent, but alluſively as *Rom.2.28,29.* But Maſter *Blake* doth not obſerve that the terme *Jews* alluſively taken is a term common to all godly people, or beleevers, whereas here Jew is taken as oppoſite to them that are of the Gentiles; and the denomination of a Jew alluſively taken is not from nature or birth, as here Maſter *Blake* rightly expounds the word *nature*, but from faith, as the term *ſeed of Abraham*, and the *Iſrael of God*, and the term *circumciſion Philip.3.3.* ſo that Maſter *Blakes* owne expoſition overthrowes his owne inference. But then ſaith Maſter *Blake*, our children muſt be under [*ſinners of the Gentiles*] and ſo they *are aliens, dogs without hope, &c. Epheſ.2.12.* I anſwer, our children are of the Gentiles, who were ſinners, and as the Apoſtle ſpeaks *Epheſ.2.12. at that time* that were before their calling *ſtrangers from the Covenants of promiſe, &c.* But it doth not follow that he that ſaith our children are of the Gentiles, who were once ſtrangers from God, and ſo called ſinners according to their condition then, muſt hold that they are ſo now. The moſt godly beleever now is under the ſecond member of the diſtinction, being born of Gentile parents, and yet not as the Gentiles were then, ſtranger from Chriſt. Maſter *Blake* is moſt vaine in ſaying, *that by my tenets there remain more hope of the ſalvation of a Chriſtians Infant then of Naaman*, I acknowledge no ſuch matter, nor doth any ſuch thing follow from my words, which are plaine and true; Maſter *Blake* ſhould, if he would have dealt fairly, have ſhewed out of which words, and how that followes which he obtrudes on me. Which I ſaid *the Jews birth-priviledge as Jews* [illegible] *to the Covenant of grace*, I meant the ſame with the Apoſtle, *Rom.9.8* yet they had this benefit by their birth that they were among the people of God, had the priviledge of circumciſion according to the Church-ſtate then, were to eat the paſſeover, come into the *inner* court of the Temple, had the law, Chriſt was to come of them, *Rom.9.4,5. Rom.3.1,2,3.* and yet many of them not children of the promiſe. The Covenant of grace being made by God doth promiſe to all and every perſon to whom that Covenant is made, that he ſhall be effectually wrought upon. I ſaid, *the outward priviledge of circumciſion belonging to the Jewes, did not ariſe from the Covenant of grace, according to the ſubſtance of it,*

but according to the adminiſtration that then was. My meaning was circumciſion was common to them which had no part in the Covenant made with *Abraham*, *Gen.* 17. neither an intereſt in the Evangelicall, nor houſhold promiſes made to *Abraham*, as for inſtance *Iſmael*: and therefore *I* ſay it did not ariſe from the Covenant of grace, or parents faith as the formall reaſon why Infants were circumciſed, but from Gods command according to that Church-ſtate that then he thought good to appoint. This being clear from *Gal.* 3. & 4. Maſter *Blake* interprets it, as if *I* had ſaid circumciſion was not a ſigne of the ſubſtance of the Covenant, and runs out in a large diſcourſe to prove the contrary; which toucheth not me who have expreſſely granted it *Exercit. pag.* 3. *Examen pag.* 39, *&c.* And it is a meer calumny in Maſter *Blake*, ſo to tell me *that I cloſe with the Jeſuites, and with high diſdaine ſhake off the doctrine of the Proteſtants.* But ſaith Maſter *Blake*, *pag.* 43. you ſay in your *Exercitation*, *pag.* 2. *The Covenant made with* Abraham *is not a pure Goſpel Covenant, but mixt.* In the ſame place I explaine my meaning, and prove it ſo fully, that I wonder that Maſter *Marſhall*, Maſter *Blake* and others are not aſhamed to except againſt it. What the Jeſuites ſay in this matter, or what the Proteſtants ſay againſt them, *I* have not time to examine. The thing, as *I* deliver it, is plaine according to Scripture, that there were ſome peculiar promiſes made to *Abraham*, *Gen.* 17. which are not made to every beleever. To tell us that *godlineſſe hath the promiſe of the life that now is*, 1 *Tim.* 4. 8. is nothing to the preſent purpoſe, for it doth not follow therefore that godlineſſe hath the promiſe of the Land of *Canaan*, or that Chriſt ſhould be every godly mans ſeed, &c. Mr *Blake* ſaith, *circumciſion was a ſeale of the faith of the parents*, but this is falſe, for then all & none but children of beleevers were to be circumciſed, which is not true; whoſe children ſoever they were, if in *Abrahams* houſe, if bought with money of any ſtranger, they were to be circumciſed. *I* had ſaid, *circumciſion was a priviledge in that time of the Churches minority*, and this the Apoſtle delivers, *Gal.* 3. & 4. Mr *Blake* takes it as if *I* had ſaid, *the fruition of the promiſes in ſuch a latitude*, were onely a priviledge during the time of the Churches minority, and would have me give ſome Scripture or colour of reaſon for it, which is to impoſe on me the proving of that *I* af-

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firme not. I said, *he that will prove the birth priviledge of our children from the Jewes, must make our case the same, and subjecting us under the ceremoniall law.* This Master *Blake* puts into a formall proposition of his owne, a man of straw; and then denies it, the reason of my words is plaine, circumcision of Infants was from the pædagogy, or peculiar Church-state of the Jewes, as may be proved from *Gal.* 3. 23. *Gal.* 4. 1. 2. 3. and obliged to the ceremoniall law, *Gal.* 5. 3. therefore, they that from hence would draw the birth priviledge of our children, must make our case the same with the Jewes, and so bring us under the ceremoniall law. The rest of that section is vaine, and not worth a line in answer. I said truely, that the interpretation of 1 *Cor.* 7. 14. of legitimation is no more to be called a singular opinion then Master *Blakes*, and that I have proved by alleaging eleven Authors for it, and can do more.

§ 8. That 1 *Pet.* 2. 9. is meant of the Church invisible.

To the 8th chapter, what he sayes of Doctor *Wilson*, I assent to; he was a precious man, and my dear friend, whiin Master *Blake* shall demonstrate to me what passages in my *booke of scandals* are inexcusable, I shall endeavour some way or other to retract them. Why I did not alter one or two passages, that Doctor *Wilson* excepted against, I shall be willing to give Master *Blake* the reason, Master *Blake* is mistaken in that he saith that my friend of the Assembly that delivered my letter to Master *Marshall*, was the man that told me of the Committee of the Assembly, and advised me to present the reasons of my doubts to them; it was not he, but my reverend and deare Father in law. And that friend of mine of the Assembly, that delivered my letter to Mr *Marshall*, tells me that though he was desirous to have Master *Blake*'s book printed, that the point might be disputed; yet he did not approve many of his proofes: but by his speech with me lately, I conceive he did except at sundry of the same things which I did. But to the matter of that chapter. Letting passe the conference, and the occurrence therein, which was promised should not be divulged by any hearers, nor was there any exact record kept of it; the dispute is now brought to writing, the question is whether 1 *Pet.* 2. 9. prove a *birth priviledge of Christians, equall to the nation of the Jewes.* I deny it, and lay the words there are meant of the Church as it is invisible. And to prove this

1 I argue

2 I argue from the termes, *chosen generation, royall priesthood, holy nation, peculiar people*, or *a purchased people*, that is by Christs death, *Tit.* 2. 14. which cannot be affirmed of any other then elect and true beleevers, *ergo*.

2 From that which is said of them that were *called by God, by his power or vertue, into his marvailous light*, and *v.* 10. that *now had obtained mercy which they had not before*, which cannot be affirmed of any but elect persons, and true beleevers, *ergo*.

3 *It* is said, *v.* 7. that these persons *did beleeve*, contradistinguished to them that were *disobedient and stumbled at the word, to which they were appointed*, but such are onely the elect, *ergo*.

4 *v.* 5. They are said to *be built as living stones on Christ, a spirituall house, a holy priesthood, to offer up spirituall Sacrifice acceptable to God by Jesus Christ*, which can agree to none but elect persons, and true beleevers, *ergo*.

But *the termes nation comprehends Fathers and Children*. Answ. The word nation, taken in these passages must be understood restrainedly of a spirituall people, as is plaine by considering that the Apostle *Gal.* 3. 8 sayes this is the Gospell, *in thee shall all nations be blessed*; that is, beleevers of all nations: else the Apostles collection *v.* 9. were not right. And so the word *Kinred* is used *Act.* 3. 25. compared with *Ephes.* 3. 15. the word *houshold Ephes.* 2. 19. But *they may be said to beleeve with a dogmaticall faith*. Answ. Those that do so never *come to Christ as living stones*, nor are *built a spirituall house*, which is proper to them that are made *an habitation of God through the spirit*, Ephes. 2. 22. But *the calling of a people is spoken of the ten tribes revolted. Hos.* 1. 10. *Hos.* 2. 23. *Deut.* 32. 21. Answ. However it be in the places to which the allusion is, it is certaine that here is meant such a *calling, as is from darkenesse to his marvailous light by his vertues or powers; which* therefor deserve to be *shewed forth*, and which they do *shew forth* that are thus called. And this is confirmed from *Rom.* 9. 24. 25. 26. which is manifestly said of them who were called *v.* 23. *vessels of mercy*; nor is this a denomination *a parte praetaniori*, for it is expressely said *even we were the same whom he called vessels of mercy*. And I still say that I wonder Master *Blake* would persist in maintaining so grosse an abuse of this Scripture: in which I hardly beleeve any approved writer joynes with him.

§ 11. Of precedents for womens receiving the Lords Supper.

Maſter *Blake* hath ſaid *no particular or precedent for the womens receiving the Lords Supper, more then for that of Infant-baptiſme.* I alleaged 1 *Cor.* 11.28. where I ſaid ἄνθρωπος comprehends both ſexes, To this Maſter *Blake* ſayes *ch.* 9. *if arguments from the Grammer uſe be of force, then circumciſion of females may be proved from John* 7.22. I reply, the ſubject matter of the command as well as the Grammer uſe of the word prove females to be included. Maſter *Coleman* an Aſſembly man, and an able linguiſt in his *male dicis, pag.* 32. hath theſe words. *But that I confeſſe is ſomething harſh, that he ſhould aske me where there is an inſtitution for women to receive the Sacrament, whereas* 1 *Cor.* 11. 28. *is as cleare for women as men.* Mr *Marſhall* to *Blake* in his anſwer to Maſter *Benjamin Coxe ch.* 7. *ſect.* 4. *pag.* 82. produceth many places where ἄνθρωπος is as much *quiſquam* any one, *Match.* 16.26. *Joh.* 3.27. & 7.46. *Gal* 6.1. &c. I alleaged for an expreſſe example of womens receiving the Lords Supper, 1 *Cor.* 10.17. & 1 *Cor.* 12.13. and this I did in the Pulpit at *Gabriel Fench-Church*, as Mr *Blake* tels me; and I had fit occaſion ſith 1 *Cor.* 10.17. was my text then, and this text is expreſſe without conſequence for womens receiving the Lords Supper, if [*we*] comprehend women as well as men, which Maſter *Blake* will not deny. And yet Mr *Marſhals* allegation to prove women virtually to be circumciſed in the *males ſerves* not for his purpoſe. I alleaged *Acts* 20.7. Maſter *Blake doubts whether it be meant of the Lords Supper, and if it be meant ſo he knoweth not how to avoid the Popiſh argument for Communion in one kinde; and that this yeelds a proofe onely by conſequence.* I anſwer, if women be comprehended under the terme *Diſciples, and breaking bread* be meant of the Lords Supper, as to me it ſeems certaine; becauſe it was the end of their cuſtomary meeting on the firſt day of the weeke, and therefore could not be any other breaking bread; then the example is expreſſe without conſequence, for womens receiving the Lords Supper. If Mr *Blake* know not how to anſwer the Papiſts, I wiſh him to read *Chamier panſtrat. Cathol. tom.* 4. *de Euch. lib.* 9. *c.* 2. §. 34. the Maſter *Blake* would bring *Acts* 2.47. *for example farre more formall and expreſſe then mine of Infant-baptiſme, and he tels me of a Syllogiſme. The Lord added to the Church daily ſuch as ſhould be ſaved,*

ſaved; Infants are ſaved; therefore ſome are the Baptized. A ſtrange ſyllogiſme, wherein the major terminus is not in the major propoſition at all, conſiſting of four termes; and ſo far as I can gather in ſecunda figura ex ambabus affirmativis. for the medium [ſaved] is the predicate in both premiſes, unleſſe the major is particular, and ſo it conſiſts ex meris particularibus.

§ 12. To ſay that God hath promiſed to be the God of every believer and his naturall ſeed is a new Goſpell.

I go on to the 11th chapter. I ſaid, that it is a new Goſpell to affirme that this is one of the promiſes of the Covenant of grace, that God will be the God of beleevers and their ſeed. To this Mr. Blake ſaith, A very light charge from that mouth which very lately preached it as a Goſpell truth; and now being ſuddenly otherwiſe perſwaded, can bring no other arguments than thoſe which are borrowed from Antichriſtian ſectaries, who are confeſſed ſubverters of the Goſpell. I anſwer, Maſter Blake cannot prove that I ever preached that Doctrine, I ſcarce thinke I did ever perceive it. Foraſmuch as I conceived that Doctrine directly contradictory to the Apoſtle, Rom. 9. 8. ever ſince in Oxford I examined Arminius his Analyſis of Rom. 9. Suddenly I was not perſwaded as I ſhew in my Apology before. I know not what Antichriſtian ſectaries he means who are confeſſed ſubverters of the Goſpell from whom I borrowed my arguments; I neither had them from Anabaptiſts, ſo called, nor Papiſts. Maſter Blake gives way to his paſſion in this charge. My arguments I have from Scripture, from the moſt learned Proteſtants, as he may ſee Examen pag. 8. 9. And though it be an old Goſpell, that God hath promiſed to be the God of Abraham and his ſeed, yet I ſtill averre it to be a new Goſpell, to ſay that God hath promiſed to be the God of beleevers and their ſeed. The Covenant with Abraham and his ſeed I find Gen. 17. 7. and the urging of this Covenant I deny not Exod. 32. 13. Deut. 9. 27. Levit. 26. 42. Exod. 2. 24. And though I ſay not that it contained onely the promiſe of Canaan, but grant it contain'd the promiſe of redemption by Chriſt, Luke 1. 73. yet I like not Chamiers ſaying, to call the promiſe of Canaan an appendant to the Covenant, ſith the Holy Ghoſt ſometimes ſpeaks otherwiſe; Pſ. 105. 8. 9. 10. 11. That Tertullians words de anima, cap. 39. ſpeak not of Zuinglius his foederall holineſſe hath been ſhewed before; and Eraſmus his gloſſe on Hierom which Maſter Blake cites pag. 57. ſaying that Tertullian calls them Candidates of the [illegible]

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binus & expellens baptismum, do me thinkes prove that Infants were not ordinarily baptized in his time. Nor do I thinke Master *Blake* can prove the Doctrine of Covenant-holinesse, out of *Justin martyr, Epiphanius, Augustine, Isidor. Pelusiota.*

§ 13. Of Mr *Rutherfurds* & Mr *Blakes* opinion about holinesse of a chosen nation, & mediate Ancestors profession intuling to Infant-baptisme, & the Independents advantage in this point.

I had said, that I gueste by some words of Master *Marshall*, Mr *Blake* and Master *Rutherfurd*, that to maintaine the baptizing of all sorts of persons in the Kingdome, as foundlings: Infants of Papists, whores, excommunicate persons; which is the ordinary practise; excepted against by Independents, that this assertion was upon the anvil: *that when a nation shall receive the faith, that is a great or eminent part; the governours and chiefe cities and representative bodyes shall receive the faith, that nation shall in like manner have all their little ones capable of baptisme, and counted visible members of the Church, as the posterity of the Jewes were in the time of that Church administration.* Mr *Blake* askes me, *in which of these words I pray you, can you find one word of that holinesse which you say is on the anvill.* I answer, to let Master *Blakes* words alone for the present, me thinkes Master *Rutherfurds* sound plainly as much; For if *notwithstanding the Father and Mother were as wicked as the Jewes, who slew the Lord of glory*, who did obstinately deny Christ; the children *were holy by the holinesse of the chosen nation*, which I conceive when the Ancestors are not included, must meane the body, or generality of the nation; then the assertion I set downe as theirs must follow: but this I did deliver but as my gueste, yet so as that I thought necessary to oppose it; and I say, it opposeth their owne grounds, who derive the title to Infant-baptisme from the Covenant, to a believer and his seed; but these are not the seed of believers, but the seed of them that deny and impugne the faith; and from *Covey* 14. of which Master *Blake* himselfe saith *pag.* 38. of his answer to my letter, *The truth of the Apostles sequel depends on this proposition, All the children of the unbeliever are unclean*, (that is out of the Covenant in his sense) *unlesse for generation to be on set be sanctified by a believer.* Which speech of Master *Blakes* I conceive plainly overthrowes Master *Blakes* position in the *birth-priviledge, pag.* 2. & 3. and Master *Rutherfurds* in the words before named. For *if all the children of an unbeliever are unclean, unlesse for generation to be or set be sanctified by a believer*, it will not

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be enough to ſay the *nation is holy*, or the mediate anceſtors were holy, ſith the Apoſtles poſition is of the immediate parents, about whoſe living together the queſtion was, and therefore ſaith, *elſe were your children unclean.* Mr *Blakes* anſwer here is a miſtake of the force of my reaſon, which was not from the term [*beleever*] in 1 *Cor.* 7. 14. but from this that by their own expoſition, they are unclean who are not borne of a beleever, therefore they cannot be holy either by holineſſe of remote anceſtours or the choſen nation, when the immediate parents are as wicked as the Jewes who crucified Chriſt. *I* ſaid the *Independents* had the advantage in this, and *I* am ſure they have againſt Mr *Blake* and Mr *Rutherford*, and *I* gueſſe that the Aſſembly were ſenſible of it, when they appointed in the *Directory the child to be preſented by the Father*, though *I* conceive that remedy will little or nothing rectify the abuſe. Mr *Blake* ſaith *it were worth enquiry whom I mean by officiating Prieſts.* I tel him, non-preaching Prieſts made by the Biſhops. Mr *Blake* ſaith, *your ſelfe were well aware, that every weapon that you lift up againſt this Proteſtant doctrine was forged on the Jeſuites anvill, and that in the whole conflict you were neceſſitated to borrow help from the Philiſtin Artiſts, when you were put upon it to ſay* page 13. *This is no undeniable Axiome, that, what all the Proteſtant Divines defend againſt the Papiſts, muſt be truth undeniable.* To this I ſay, I am well aware that this is a loud calumny, the contrary whereof is manifeſt by the many and beſt Proteſtant Divines I quote all along my *Examen*, and very ſeldome make uſe of a Jeſuite throughout my Treatiſe. Nor was I put upon that ſpeech I uſed, becauſe I borrowed help from Papiſts; but becauſe Mr *Marſhall* ſpake of his virtuall conſequence as undeniable, as if he had been *Doctor irrefragabilis*, and it is neceſſary when men goe about to bind men to the conſent of Divines in ſome Churches, that we freely claime our liberty, and not become the ſervants of men. Mr *Blake* ſaith *I doe not know one Proteſtant writer that hath declared himſelfe in this thing, but hath declared himſelf to be your adverſary.* I anſwer, none of the Antipædobaptiſts are my adverſaries in this; yet ſome of them are Proteſtant writers: in the point of expounding *Gen.* 17. 7. which is the chiefe hold for Covenant holineſſe, *Twiſſe, Bayne, Ames, Downame*, and many others are for me, in the point of expounding

1 *Cor.* 7. 14. *Camerarius, Melancthon, Muſculus, Oſiander,* are for me. Mr *Blake* ſaith but a little before, *pag.* 58. *Zuinglius in this kind went right, in which* Luther *his contemporary and oppoſite in this thing, is charged to be defective.* But ſaith Mr *Blake, I and you have entred into Covenant to the extirpation of Popery, and I would learn of you by what character or marks it may be now diſcerned.* I anſwer, not by this, that that is to be accounted Popery which all Proteſtant Divines oppoſe the Papiſts in; for then many things would not be counted Popery which are, nor any thing to be counted Popery till we knew all Proteſtant Divines oppoſe it, an endleſs, impoſſible buſineſs. But there is a ſhorter way then that, and it is that is to be counted Popery which is commonly known by that name, as the doctrine of the Popes ſupremacy, infallibility, the doctrine of the Maſſe, Tranſubſtantiation, Bread-worſhip, Croſſe-worſhip, Invocation of Saints, &c. Or if you will have a more fixed way, you may take that to be Popery which either the 39 Articles of the Church of England condemns in oppoſition to Papiſts, or is renounced in the Scottiſh negative Covenant, or Confeſſion in the yeare 1581 as I remember, or what the preſent Parliament of England in their late Propoſitions to the King, *Propoſ.* 7. would have Papiſts abjure. Mr *Blake* ſaith, *may we not require one other inſtance of a Popiſh truth ſtanding againſt an Orthodox errour, beſides this our controverſie?* That from *Gen.* 17. 7. 1 *Cor.* 7. 14. or any other Scripture Covenant-holineſs of beleevers infants cannot be proved is as well a Proteſtant truth, as a Popiſh; An *Orthodox errour is, oppoſitum in appoſito.* Be it that we cannot aſſign any one thing for truth in which Proteſtants generally oppoſe Papiſts; yet my ſpeech is good, *that this is no undeniable axiome, that what all the Proteſtant Divines defend againſt the Papiſts, muſt be truth undeniable.* He that will not ſubſcribe to this, muſt make the Proteſtant Divines doctrines againſt Papiſts, equall to the holy Scripture.

§. 14. Of the word [*nations*] Mat. 28. 19. how to be taken.

In the 11th chapter *Sect.* 1. Mr *Blake ſubſcribes to my interpretation, and concluſion, but doubts the premiſes on which I build it to be ſcarce ſound, the reaſon he gives is, becauſe I have expounded make Diſciples out of all nations, whereas the verb is tranſitive, and the noune in the accuſative, and therefore it is boldneſſe in me to change it, that in ſtead of making I may underſtand* [illegible]

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ſom as I liſt of that text; whereas Mr Blake conceives agreeable to prophecies, Pſal. 2. 8. &c. that the whole of the nation is appointed to be diſcipled, and to be baptized, and ſo infants to be comprehended. I anſwer, my boldneſſe was no other then Beza's, annot. on Matt. 28. 19. μαθητεύσατε, id eſt diſcipulos mihi facite ex omnibus gentibus. The new annotations on the Bible annot. on Matth. 28. 19. teach] Go make Diſciples of, as John 4. 1. all nations] not Jewes alone, but Gentiles alſo; Acts 10. 34, 35. 47. nor do I any thing contrary to Grammar, as the verb is tranſitive, ſo it is uſed tranſitively by me, and it hath an accuſative caſe after it, to wit the noune confeſſedly included in the verb that is made from it, and which I think none will deny to be the ſame with [illegible] uſed John 4. 1. and then all nations muſt either be put by appoſition [illegible], or with the Prepoſition [illegible], I ſtand not upon it whether be taken, but I conceive it more agreeable to the ſenſe, and to the language to expreſſe it in the latter way. But then the whole of the nation, and ſo infants will not be excluded. I anſwer, it is true, nor can they be included. For the making Diſciples all nations is by teaching them, or by preaching the Goſpell to them; as the word μαθητεύσατε is expreſſed, Marke 16. 15. (which no man I think will have the face to deny to be the ſame with this) not onely Maſter Marſhall himſelfe thus expreſſeth it in his Sermon pag. 35. that they ſhould teach the heathen and the Jewes and make them Diſciples, and then baptize them, but Mr Blake ſubſcribes to this my interpretation, by preaching the Goſpell to all nations, make them Diſciples. pag. 63. So that Mr Blake muſt needs exclude infants, except he can make them Diſciples by teaching or preaching the Goſpell to them. And for the prophecies he brings, I marvaile he is not aſhamed to produce, Pſal. 72. 11. Pſal. 86. 9. to prove that the whole of the nation even infants muſt be included, Mat. 28. 19. as if it were foretold that the whole of the nations even infants ſhould come and worſhip before God. Pareus in his Commentary on Matth. 28. 19. ſaith truly, totum mandatum eſt de baptizandis omnibus gentibus, hoc eſt ſacramento baptiſmi initiandis & conſignandis omnibus iis qui Chriſto nomen dederint.

§. 15. Of M. Rutherfurds and Mr Blakes and mine opinion concerning the rule to know who are baptizable.

In the ſecond ſection of chapter 14? Maſter Blake ſaith, I had thought no man had equall'd Bellarmine in taking paines to find a

knot in a Bull-rush. But I have shewed above that Mr Rutherfurd hath made a knot, needfull to be untyed. I say, *there can no rule be assigned whereby to know when a nation is a beleeving, chosen, discipled nation, giving right to baptize infants of that nation when not.* Mr *Blake* askes, *doe you mean rules so cleare and plaine that no difficulty or case of conscience can occure; that needs enquiry in observation of it.* I answer no, but such rules as are so cleare that a case of conscience may be resolved by them. M. *Blake* accuseth me as not rightly setting down his argument, because I set not down the conclusion right: *I put the conclusion thus, and therefore the infants to be baptized, whereas I should have added: and the nations being discipled, then infants as part of the nation are to be baptized.* To shew the causlesnesse of this exception, Mr *Blake* pag. 20 of his *lamb-priviledge* had said thus; *The infants of any nation make up a part of the nation, and the nation where they came was to bee discipled,* but set not down his conclusion, and therefore I conceiving he meant to infer thence that infants were comprized in those words, *baptizing them, Matthew 28.* put down his conclusion thus, *and therefore the infants to be baptized.* Mr *Blake* would have *discipled* put into the conclusion. But I conceive still *discipled* should not be put in the conclusion, and the premises were set down by himselfe, and therefore I did him no wrong. For his argument in form must be thus. They who are part of a discipled nation are to be baptized, infants are part of a discipled nation, therefore infants are to be baptized; any man may see that *discipled* should not be put in the conclusion, sith it is in the *medium, quod non ingreditur conclusionem.* Now let his *major* Proposition stand, and I will subsume upon Mr *Blake's* ground; Infidels of growne yeares are part of a discipled nation, for they are part of the nation; and if the nation be discipled, they are part of the discipled nation; therefore by Mr *Blake's* reason, Infidels of growne yeares are to be baptized. Mr *Blake* at last *pag. 67.* sets downe his rule, in these words, *they are baptized by vertue of a priviledge from their parents, not from the nation,* which is plainely to renounce Mr *Rutherfurds* assertion. I confesse if my first argument against the assertion I conceive Mr *Rutherfurd* may be answered, then the rest will be easily answered as Mr *Blake* truly obserues, *pag. 68.* In answering my 3d. Mr *Blake* saies, *However they wished*

parents

parents are now brought in this dispute? I answer because it was the term *Mr Rutherford* used in his assertion: not to shew my allowance of the baptisme of infants of parents not wicked, nor out of agreement with *Mr Thomas Goodwin* in this. *Mr Blake* page 69. *indeavours to prove by my tenet there can be no rule set down to know that any man is baptizable, because he conceives I hold onely true believers before God, members of the invisible Church, vessels of mercy, redeemed ones are the onely disciples to be baptized; but who are such, cannot be known.* Ergo, *by my opinion none are to be baptized.* M. *Blake* indeavours to gather that to be my opinion out of my words, which are brought in *obscure calls*, against their intent, nothing to his purpose. *I say that Mr Marshals words in this sense are good, believers of every nation are the peculiar people meant*, 1 Pet. 2. 9. *and this is meant of the invisible Church, and that God hath not chosen simply the nation of the Gentiles, but a people out of them:* Revel. 5. 7. but doe *I* thereby expound *Matth.* 28. 19. as if [nations] there comprehended only such elect persons and true believers? or doe *I* any where say, that such only are Disciples and to be baptized? Why then doth *Mr Blake* not onely here, but after in another chapter to wit the 14 of his book pag. 95, 96. endeavour so fiftenly so absurdly that upon me, when he himselfe twice in this very book p. 24. 50. acknowledgeth, that he hath heard it from my own mouth, that baptisme is rightly administred to every professour of Christ. I say *pag.* 158 of my *Examen*, that infants being sanctified are believers, and disciples of Christ; but *I* no where say, *a sanctified person a believer, and a Disciple to be the same*, as *Mr Blake* untruly chargeth me, pag. 96. for *I* doe not make the termes reciprocall. Nor is that the advantage which *I* say the *Independents* have in this point, that the holinesse that is the ground for the administrator to baptize, must be *real* either indeed or charitably believed; but this is the advantage *I* conceive the *Independents* have, that whereas some will have children baptized though the parents be never so wicked: if they be a part of a believing nation, or their mediate Ancestours professed the faith, the *Independents* have advantage against them by their own plea; from *Gen.* 17. 7. 1 *Cor.* 7. 14. as *I* shewed above. *In* like manner *Master Blake* chapter 14. page 93. because *I* said that *Infants* may by

extraordinary power he made Disciples, as God made *John Baptist* leap in his mothers womb, and *Balaams* asse speak, inferres against all reason and candor, thus. *Now hold this is done by the omnipotent power of God, as usually as Christ saith and profession of it is wrought in them; as Asses are made to speak with mans voice, and children in the womb leap for joy at the sensible presence of one that speaks to their mother. These you joyn together, so that this is the comfort that you leave to parents when infants believe, make profession of their faith, asses speake, and infants in the womb learn a voyce and rejoyce upon hearing it, then their children may be sanctified, and dying in infancy saved.* But what spirit is *Mr Blake* possessed with that he so unbrotherlike perverts my words to make me odious? I say that infants are sanctified by extraordinary power, not by ordinary means as hearing the word, doe I therefore make this unusual? It may be done in every infant of a beleever for ought I say to the contrary. *But you make it an extraordinary work when you use this passage, both p. 134, & 158. extraordinary accidents make not an ordinary rule.* 'Tis true I use the passage in both places, but do not in either make the extraordinary accident to be an infants sanctification, but in the one an infants profession of faith, as the very words shew, pag. 134. and in the other the extraordinary revelation, as is easie to be perceived by him that reads, pag. 158 of my *examen*. And thus have I answered with sect. 2. cap. 11. the fourteenth chapter also of *Mr Blakes* book.

§. 16. About two suppositions ascribed by me to Mr *Marshal* and Mr *Blake* in my *Examen* page 130.

Sect. 3. chap. 11. Mr. *Blake* chargeth me of imposing this supposition on him, that he should strongly conceit this, *that Christ bid the Apostles baptize all nations after the manner that the Jewes did circumcise one nation*, my meaning was that he conceived that as God appointed the Jewes to circumcise parents professing faith and their infants; so he bid the Apostles baptize beleeving parents, and their infants: I did not intend to charge him with this conceit, as if he conceived that *Christ bids the Apostles set up circumcision*, as he seems pag. 73. to imagine, but that he conceived they were to baptize all nations, Fathers and infants in like manner as the Jewes circumcised Fathers and their infants. And this I conceive still must bee his meaning, not knowing what other *Covenant, and Covenant-imparting Sacrament* he could meane restrained to one nation, besides the Covenant, *Gen.* 17. and circumcision

cumcision appointed to the Jewes. But Mr. *Blake* tels me *that was my calumny to say he would have the commission*, Mat. 28. 19. *to be expounded by the precept of circumcision*, Gen. 17. *but mine is the precept or commission*, Matth. 10. 6. I answer, Mr. *Blake* would have the word *nations* Matth. 28. 19. to comprehend infants, and his reason is, because *the word nation was so taken, wherein the Covenant, and Covenant-initiating Sacrament was restrained to that one nation.* Now I appeale to any one whether in the commission, *Matth.* 10. 6. yea or in the whole chapter the word nation be taken as restrained to that one nation where their commission was first limited, nor is there any mention at all either of Covenant or Covenant-initiating Sacrament in that whole chapter, nor a word that shewes that the word *nation* in the Apostles commission comprehended infants. And therefore *I* could not divine more fairely then *I* did what Mr *Blakes* meaning should be in that obscure expression. But saith Mr *Blake you are not at the paines to make it appeare how the words of Christ were to the Apostles intelligible, if the word nation in this enlarged Commission, must bee taken in any other sense, and latitude then it was in their former limited commission when the Covenant and Covenant-initiating Sacrament was restrained to one nation.* To this *I* answer, *I* took paines *I* think sufficient to shew how it must be understood in my *Examen*, §. 13. and therefore *I* shew how it was intelligible to the Apostles. Many interpreters have expounded the word, none that *I* know of expounded it by *Mat.* 10. 6. The commission *Mar.* 16. 15. is the same with *Mat.* 28. 19. and so expounds it without running to *Mat.* 10. 6. The other supposition that *I* conceived Mr *Marshals* argument relied on is, *that the nation of the Jewes were discipled when circumcised.* This Mr *Blake* saith, *I put on him, but he disclaimes it.* The truth is, *I* did not put it on Mr *Blake*, but Mr *Marshall*; though the next words speak of Mr *Blake*: but not imputing to him the second, but the first supposition. As for Mr *Marv I* do not find him disclaiming it. And for that inference that M. *Blake* makes from my words, as if *I* conceived low thoughts of Mr *Blake* and Mr *Marshall*, because *I* say the conceit *that making Disciples, Mat.* 28. 19. *is to be done by baptizing them, is so absurd that I presume none that hath any wit will entertain it, now it is as absurd to say, that the Jewes were discipled when they were circum-*

ciſed, and therefore I conceive Mr *Blake and* Mr *Marſhall have not any wit.* But for this inference it is a farre fetched thing: *I* did not conceive the one ſo abſurd as the other, nor doe yet; and therefore *I* might impute defect of wit to the entertainer of the one conceit, and yet not impute it to Mr *Marſhal* and Mr *Blake*, for entertaining another conceit like it. Mr *Blake* excepts againſt me for ſaying theſe points had ſtrong hold in his mind, that baptiſme ſucceeds into the room, place, and uſe of circumciſion; and that the Covenant of the Goſpell is all one with the Covenant made with *Abraham*: *For he never uſed thoſe words, that Baptiſme ſo ſucceeds circumciſion, and therefore how could I know it to bee in his mind.* *I* anſwer *I* knew it by words equipollent which hee uſeth as *Birth-priviledge*, page 14. *what is objected againſt one, concludes againſt both: circumciſion and baptiſme are therefore by the Apoſtle promiſcuouſly taken; there being the ſame principall and maine end of both.* And this is evidence enough for what *I* ſaid. The other Propoſition he denies not to be in his mind.

§. 17. About arguments drawn from Analogy in poſitive rites and their invalidity: and the inſufficiency of M. *Blakes* rules.

Sect. 4. ch. 11. Mr *Blake* makes a digreſſion concerning arguments drawn from Analogy. And firſt whereas *I* had allowed for that which is naturall or morall in worſhip, an inſtitution or command in the old Teſtament as obligatory to chriſtians: upon this Mr *Blake* tels me, *there is the ſame reaſon and like liberty in arguing by analogy in poſitive as in morall precepts.* To this *I* reply, if the meaning bee that there is like reaſon of proving morall precepts from the old Teſtament as poſitive rites, it is moſt falſe and contrary to the 7th article of the Church of *England*, but if it be underſtood of the manner of proofe by analogy or reſemblance, then I deny that wee have any liberty at all to argue from analogy or reſemblance, to prove or make a dutie or command in morals or ceremonials, though *I* grant we may uſe analogy to inforce a duty before proved. For an argument to prove a thing to bee a morall dutie from the old Teſtament, muſt bee by proving the ſame thing, then to have been morall as Maſter *Cawdray* and Maſter *Palmer* endeavour to prove one day in ſeven for a Sabbath to bee morall and perpetuall, but an argument from analogy is from one thing to another, as like, for analogy or proportion is betweene, not the ſame but more things as like. As for the Apoſtles arguing, 1 *Cor.* 9. 9. 1 *Tim.*

1 *Tim.*5.18. the Apostle doth not by bare analogy conclude ministers maintenance, but from the Lords ordinance, 1 *Cor.*9.v.14. which ordinance *I* take to be that *Matth.*10.10. which ordinance the Apostle confirmes from common equity, which he proves by diverse instances, from *v.*7. *to v.*14. so that the Apostle doth not prove a morall duty by analogy between two different things, but from a generall maxime that *the labourer is worthy of his reward*, proved by sundy instances, inferres a particular truth concerning ministers. The argument 1 *Cor.*10.16.17.is to prove. that they which professe Christ, may not partake of the things of *Idols*, from this generall truth that they which joyn in the seruice of any God they hold communion with that God, and are one with those that worship that God, thus the Apostle proves by instances in the Christian, and Jewish services. So that this argument is from a generall truth proved by an induction of instances. That *Matth.* 12.3.4. is onely an instance to prove that sacrifice must give place to mercy: a ceremoniall to a moralll duty; not an argument from meer analogy or resemblance of things different. But what ever arguing there be in morals, certaine it is that no argument is good from bare analogy in ceremonials, or meer positives of the Jewes; to prove, thus it was in such a rite of the Jewes, therefore it must be so in such a rite of the Christians, there's no example of such arguing in the Scriptures, and therefore *I* said rightly *Examen pag.*29. *To me it is a dangerous principle upon which they goe that so argue, to wit, that in meer positive things (such as circumcision and baptisme are) we may frame an addition to Gods worship, from analogy, or resemblance conceived by us betweene two ordinances; whereof one is quite taken away without any institution gathered by precept or Apostolicall example.* Master *Blake would knowe who they be that do so*, *I* answer, Mr *Marshall* in his first argument, and five first conclusions, and virtuall command from circumcision; Master *Blake birth-priviledge pag.*15. and generally all that prove *Infant*-baptisme, by *Infant*-circumcision. For circumcision and baptisme, are meer positive things; baptizing of *Infants* is confessed not to have expresse institution gathered by expresse precept, or example in the new Testsand that which is alleaged, is either expresse, or no precept, or example at all: and if it were to be gathered by consequence from institu-

tion, or example Apoſtolicall in the new Teſtament, without the helpe of the precept of circumciſion there would be, for as much as it concernes my part, an end of the controverſie: therefore it is clear, they that argue from circumciſion to baptiſme, doe frame an addition to Gods worſhip, from analogy or reſemblance conceived by them, between two ordinances: whereof one is quite taken away, without any inſtitution gathered by precept, or Apoſtolicall example. But ſaith Maſter *Blake*. *It is not barely the analogy between circumciſion and baptiſme, by which we inforce the baptiſme of Infants, but the grounds of both circumciſion and baptiſm.* This is ſaid, but when the grounds are required, what are they but the analogy between baptiſme and circumciſion, that they are like; what's the reaſon of the one, is the reaſon of the other: and therefore what is done in the one, is to be done in the other? Now whence is this arguing but barely from the likeneſſe, which makes an argument meerly from analogy. If the argument were drawn from ſome thing proper to baptiſme it were another caſe, but being drawne from circumciſion to baptiſme, it is an argument meerly from analogy. If they reſt not on this, let them lay aſide this argument, and ſticke to precept or Apoſtolicall example in the new Teſtament. To ſhew the danger of this way of arguing, I thus reaſoned *Examen pag.* 29. *For if we may do it in one thing, why not in another? where ſhall we ſtay? They that read the Popiſh expoſitors of their rituals do know, that this principle hath brought in ſurplice, purification of women, &c. that I mention not greater matters. I deſire any Learned man to ſet me downe a rule from Gods word, how farre I may go in my conceived parity of reaſon, equity or analogy, where I muſt ſtay; when it will be ſuperſtition and will-worſhip when not; when my conſcience may be ſatisfyed, when not.* Maſter *Blake* in anſwer hereto, layes downe three rules. 1 *When parity of reaſon or analogy, doth not inſtitute any peece of worſhip, or the leaſt part of the ſervice of God, but onely helpes to a right underſtanding of the nature, uſe, end, extent of that which is inſtituted.* 2. *When in our reaſoning from analogy, from the right underſtanding of any inſtitution, or ordinance, we do not reſt ſoly on the analogy that we find with other commands, but have our further reaſon for confirmation.* 3 *When the analogy holds full proportion in that for which it is brought, ſo that nothing can*

fairely

fairely be brought against the one, but may be also concluded against the other. To this I answer. 1 That never a one of these rules is brought out of Gods word. Not the first, for there is neither declaration of such a rule, nor example to prove that rule. The proving of excommunicating of women from Miriams shutting out of the camp, *Numb.* 12.14. is not a Scripture collection, but a meer devise of men; the argument against nonresidence from *Ezek.* 44.8. is good after other arguments, but without other proofe is not convincing: and it is not in meer positive things but morall. The argument of the Apostle, 1 *Cor.* 9.13.14. is not from one positive rite to another, but from an ordinance of God agreeable to common equity in the old Testament, to illustrate an ordinance in the new Testament, about a morall duty of righteousnesse. The second and third rules are not set downe from any declaration or example in the Scripture. 2 I say these rules are very uncertaine, For no reason is given why they may not make a new worship, who may by their analogy extend it beyond the institution in the new Testament. yea, it will be alleaged by Papists, and others, that when they appoint Surplice, Purification, Organs, &c. they do not make a new worship, but adde circumstances to the ordinances of Christ. Yea, The second rule overthrowes all, For if we may not soly rest on the analogy, why at all? This is enough to shew that analogy hath no strength, that indeed it doth onely illustrate cannot prove; what is an argument by analogy, but an argument *a simili*? If analogy could prove, we might rest soly on it, without any other confirmation. It is true, many desire more arguments, but in truth if it be an argument that proves, we may rely on it soly though there be no other. The third rule likewise is uncertaine and vaine. For how shall we knowe when the analogy holds full proportion? when nothing can be fairely brought against the one, but may be also concluded on the other? when is the proportion full, if onely when *omnia sunt paria*; this can never happen in analogies between the rites of *Moses* and rites of *Christ*? If when there is a parity in many things, it will be uncertaine how many parityes will serve turne to make the proportion full; what force there is in an analogy when there are more disparities: And so for a rule to knowe when a thing is fairly brought, whether the rule be to be taken from Logicke, or the

judgement of the Learned. So that theſe rules are very uncertain. 3 It is alſo uncertaine whether theſe rules be ſufficient, whether there be no need of any more. For theſe rules will not exclude proofe of imparity of miniſters, Infant communion, &c by analogy. Or if they do the ſame aberration from theſe rules that diſproves the analogy for theſe; will be incident to the analogy for Infant-baptiſme. We may ſay Infant-communion, or imparity in the miniſtery is no more a new inſtituted worſhip, then *Infant*-baptiſme; they that alleage analogy for imparity of the Clergy, and *Infant*-communion reſt not ſoly on it; it ſeems to be brought as fairely with as full proportion in the one as the other. So that *I* conclude, not onely with Maſter *Rutherfurd proportions are weake proportions*, but alſo that in theſe poſitive rites, and inſtitutions they are no probations at all, but meer illuſtrations, and conſequently the argument for *Infant*-baptiſme from the analogy of *Infant*-circumciſion is a meer nullity.

The reſt of the *ſection* containes nothing but wrong inferences from my words; *I* diſtinguiſh between Evangelicall promiſes and promiſes domeſticall ſpecially reſpecting *Abrahams* family, *If this diſtinction may paſſe then* Abrahams *family had no Evangelicall promiſes* ſaith Maſter *Blake*, *you make* ſaith he, *an oppoſition between them*. But what ridiculous arguing is this? *It's* all one as to ſay, *If* gifts of grace and nature are diſtinguiſhed, then they that have gifts of grace, can have no gifts of nature. Thoſe things that are not *idem formaliter*, or *realiter*, may be in *eodem ſubjecto*. *I* oppoſe them, he ſaith, but how? not as contraries, but as *diſparata*, which is rather a diſtinction then an oppoſition. Becauſe I ſay, *circumciſion ſignified that* Moſes *Law was to be obſerved*, Gal.5.3. Maſter *Blake* excepts. *You are (it ſeems) of Mr* Blackwoods *opinion, that ſaith, circumciſion did not bring any grace to the Jewes, but was rather a yoke or a curſe*. Maſter *Blackwood* hath or may anſwer for himſelf. Mr *Blakes* inference from my words is a meer cavil. And that which he addes, that *I make frequent uſe of Bellarmines ſophiſtry* is a meer ſlaunder. That circumciſion ſignified the promiſe of the Land of *Canaan*, I had it not from *Bellarmine*, but if from any, rather from *Cameron* cited by me *exercit: pag.*4. or rather from *Gen.*17.8. *Pſal.*105.11. This is enough in anſwer to that ſection.

Sect.

§. 16.
That Mr Blake hath not proved that Infants are diſciples from *Mat.* 18.5. nor pertinently alleged, *Iſai.* 49.22.

Sect. 5. ch. 11. Maſter *Blake accuſeth me as not ſetting downe his argument rightly*, but the truth is, I ſet not downe the argument as it is in Maſter *Blake*, but as it was in Maſter *Marſhall*, whoſe very words I alledge, and that rightly. But Maſter *Blake* thinkes he formed it to better advantage. *From Matth.* 10.42. *Mark* 9.41. *compared, I eaſily gather to that belong to Chriſt, and to be in the name of Chriſt, and to be a Diſciple of Chriſt is one and the ſame thing*. But by his leave, if he ſhould meet with a punctuall reſpondent, he would and might deny his proofe. For all that he can prove from thence is, that the ſame perſons that belong to Chriſt, are diſciples of Chriſt; but it is not true alwayes, *quæ eidem ſubjecto conveniunt ſunt eadem formaliter*. He that ſhould ſay, he that receives my ſervant receives me; he that receives one that belongs to me, receives me; though he ſpeak both theſe of the ſame perſon, yet a ſervant, and one that belongs to him are not all one and the ſame thing: For there are other that belong to him, as wife, children, friends, beſides ſervants. And indeed to belong to Chriſt, and to be a Diſciple of Chriſt, are not one and the ſame thing. To be a Diſciple of Chriſt in all the places in the four Evangeliſts and Acts of the Apoſtles, ſignifyes no other then one that profeſſed Chriſt to be his maſter, and followed his Doctrine, as the Diſciples of *John*, the Phariſees, and others did follow their Doctrine; but many belong to Chriſt, yet uncalled, all that his Father hath given unto him, the Angels that are his Miniſters belong to him, and yet cannot in the Scripture acception be termed Chriſts Diſciples. But *I aſſume* ſaith Maſter *Blake, that Infants are of the number of thoſe who as Diſciples in Chriſts account do belong to him. Matth.* 18.5. I ſaid the word *παιδίον* notes not alwayes an Infant, for *Jairus* daughter, though twelve yeare old is called *παιδίον Marke* 5.41.42. and yet that age might be a patterne of humility; ſeldome are children of that age ambitious as the Diſciples, though they be oft impatient. *I* ſaid further that *Matth.* 18.5. is not meant of a little child in age, and that I proved from v. 3.4.6. But ſaith Maſter *Blake, he is indeed a child in underſtanding, that doth not ſee that your reference to v.* 3.4. *is wholly againſt you, for little child v.* 3.4. *is taken for ſuch a one as in age is a little child, elſe the ſpeech would be inept.* But Mr *Blake* ſhould have heeded my words better, I did not parallel the word

[*little child*] v. 5. with [*little child*] v. 3. 4. but the phraſe [*one ſuch little child*] with the phraſes, *viz. one that is converted, and made as a little child*. v. 4. *one that humbles himſelfe as a little child* v. 6. *one of thoſe little ones that beleeve in him*. But ſaith Maſter *Blake*, *Luke* 9. 48. it is τοῦτο τὸ παιδίον *It is true*, it is ſo. Neverthelesse *Beza* notes thus, *ſed & pro* τοῦτο τὸ παιδίον *hunc puerulum, fortaſſis legendum* τὸ τοιοῦτο παιδίον *hujuſmodi puerulum*: & Grotius τοῦτο *id eſt*: τοιοῦτο *ut apud Matthæum, quomodo & hic Syrus interpretatur. Tale eſt: amor omnibus idem.* That in *Matth*. 18. 5 a little child muſt be meant of a little child in affection, ſeems plaine to me by the terme τοιοῦτο *ſuch a one*, that it is not limited to that little child, the terme ἓν ſhews which is as much as *quempiam* any one. And me thinkes the meaning of the words ſhould be thus, whoſoever ſhould receive ſuch a one as is as meane and low as a little child receiveth me, as that which followes makes me conceive. For he *that is leſſe among you*, that is, though he were as meane as a little child, *ſhall be great*. But were it granted that it were meant of a little child in age, how doth it follow that ſuch a one is there a Diſciple? This, if any muſt be the proofe: He that is received in chriſts name, is a Diſciple. A little child may be received in Chriſts name *ergo* a little child is a diſciple But of this argument, *I* deny the *major*, a perſon might be received in Chriſts name, who was not a Diſciple, as thoſe that did miracles in Chriſts name and yet followed not Chriſt, *Luke* 9. 49. But if it were ſo that it could be proved, that the terme Diſciple is any where given to an *Infant*, (which neither Maſter *Blake* from *Matth*. 18. 5. nor Maſter *Marſhall* from *Acts* 15. 10. can ever do) yet it is certaine that a Diſciple *Matth*. 28. 19. is ſuch a one as is made by preaching the Goſpell, as is manifeſt from *Mar*. 16. 15. *John* 4. 1. And *I* wonder that thoſe very men that do in effect ſometime confeſſe this is not meant of *Infants*, when they anſwer the Antipædobaptiſts objection from *Matth*. 28. 19. as Mr *Marſhall* pag. 44. of his *Sermon*, *It is ſaid indeed, that they taught and baptized, and no expreſſe mention of any other*, that yet they ſhould by ſuch ſtrained and forced inferences go about to draw a command from *Matth*, 28. 19. for baptizing *Infants*, as if they might be called there Diſciples, contrary to the conſtant uſe of the word throughout the new Teſtament, and their own con-

fessionelf where. *Sect. 8. ch. 2.* Master *Blake* blames me for putting his reason from *Isai.* 49. 22. into the argument by it selfe, to my best remembrance, however it were after disposed in the *birth-priviledge*. But saith Master *Blake*, *the question here is not (as often your mistake it) whether this text proves Infant-baptisme, but whether it gives any intimation, that Infants in the dayes of the Gospell be any members of the Church visible, or included in any priviledges of the Covenant, as Christs Disciples.* I reply, The proving of that intimation tended to prove Infant-baptisme, and therefore those words were alleaged for Infant-baptisme; which was that I said, not a whit mistaking the question. Now saith Master *Blake* confutedly, that the words must needs be allegorical, why doth he expound the terme sons and daughters of Infants, and tell us that *their carriage of their little ones must be understood as where so there of the accesse of the Gentiles with their Infants to the Church of Christ.* For if the Carriage, and bearing v. 23. be allegorical meant of perswasions, exhortations, and such like acts, Infants could not be thus carried. And so Mr *Blakes* allegation is but an empty sound.

§. 19. of baptizing houshold: my censure of Mr *Blakes* speech concerning it.

Ch. 12. Master *Blake* goes about to justifie his speech that he used in his birth-priviledge, *pag.* 22. that *the practise is an houshold. He that followeth the precedent, must baptize houshold.* This speech I said, I marvaile much at it, and that it is very absurd, that I say no worse of it. Master *Blake* replies, *I suppose not why the terme of so much marvaile.* I answer the terme *wherefore*, with the words following expresse this reason plainely, viz. as I said before in houshold, were *Infidels*, if an houshold be the precedent to be followed; and he that followeth the precedent must baptize houshold without any other qualification; then when he baptizeth the beleeving master, he must baptize the unbeleeving servant, wife, &c. for they are of the houshold. Master *Blake*, *if you had any worse to say, I wonder that you had not spoke it, your best friends I believe will say, that you have sufficiently shewed your self abused in language.* Sure Master *Blake* knowes that a speech may be worse censured then by terming it very absurd, I might have called

ledge sophisticall, deceitfull, and that had beene worse. My best friends can finde no abusive language of any mans person, their speeches or arguments I censure in no more abusive language then usually Schollers do, and particularly Master *Gataker* doth Doctor *Ames*, and *Wotton* as I have shewed in this *Apology* above §. 5. Master *Blake* adds, *I onely say some more how and then I, as learned as you have deemed my words to be either absurd, or heterodox*. Be it so; yet affection may blinde their eyes. But let us examine the speech. I reasoned thus, if the precedent to be followed be a houshold, then those of the houshold are to be baptized either because of the houshold; if this be said, then the Infidell wife is to be baptized because of the houshold, or because they professe the faith; and then the precedent is not a houshold, but a professor of faith. To this Master *Blake*, *For suffice it to say, that wife and servant, as wife and servant were a capacity for baptisme: for my wife and servant were in these houshold they were baptized, else the Scripture would not have said the whole family was baptized. It is sufficient that Scripture mentioning baptisme of whole houshold, excepts none from a capacity of baptisme.* I reply, in that which he calls a full answer, there is no answer at all to my reason; for he neither denyes my disjunction to be sufficient, nor doth he tell us which member he will chuse in the *Dilemma*, for now he will avoid the consequent upon his choice. And therefore his learned friends, though they were ten times learneder then my selfe, yet in this are mistaken in acquitting either the former speech, or this answer, from absurdity. But let us consider what he saies. *It is sufficient that Scripture mentioning baptisme of whole houshold, excepts none from a capacity of baptisme.* I reply: Is this sufficient to make the baptizing of housholds the precedent, that is the patterne by which we may now baptize Infants, because Infants are not excepted? Then neither are Infidels excepted there; but all fooles or idiots (if any yours, and so are to be the precedent of baptizing. But wife and servant as wife and servant, are in a capacity for baptisme. Answer. It is not true, that wife and servant as wife and servant are in a capacity for baptisme, if [as] before] with reduplication, and [capacity for actuall regin, but as they are professors of faith. But if it be understood thus, as wife, that is in regard of wife and capacity in respect of future posterity,

then it is true of an Infidel, of any man shall we therefore make an Infidell, or a man ſimply the precedent of baptizing? I ſaid there's no reaſon why it ſhould not be ſaid as well, that baptizing *Samaria, Acts* 8. 12. the 3000 *Acts* 2. 41. all *Judea Matth.* 3. 5. ſhould be the precedent of baptizing of houſholds, *Acts* 16. True ſaith Maſter *Blake, if Samaria be comprized, all* Judea *is taken for ſome conſiderable numbers out of every part of* Judæa. So ſay *I*, the terme houſhold is taken *Acts* 16. for thoſe of the houſe that being of growne yeares profeſſed the faith. And ſo there's no precedent there for baptizing an Infant.

§. 20. About *Matt.* 19. 14. that by the Kingdome of heaven is meant the Kingdome of glory.

Chap. 13. Mr *Blake* paſſing over all that I ſay to Mr *Marſhals* ſecond argument, till pag. 145. concerning it tels me, *that I might have given Mr Marſhal leave to explaine his own argument.* And And I tell Mr *Blake* that ſo I did, and then did my part to ſhew what was faulty in it, ſo effectually that I conceive in his *Defence* he hath quitted it, and put another in its room, as weak as it, as I ſhewed above. But Mr *Blake thinkes it is ſufficient to make the argument good, that infants of believers have an acceſſe in Gods ordinary way of diſpenſation, whilſt infants*: Here is a new phraſeology, which ſerves for nothing but to puzzle, there is no face of an argument in it, and therefore I let it paſſe. To ſhew how uncertaine the argument is from from *Matth.* 19. 14. for infant-baptiſme I produced *Piſcators* reaſons to prove that it is not cleare they were infants that were brought to Chriſt. Theſe reaſons I did not ſtick to, and ſo need not own what is contradictory to my expoſition of *Matth.* 18. 3. before. The ſecond exception I took to the argument from *Matth.* 19. 14. I delivered onely doubtfully, and yet I conceived Mr *Marſhals* reaſon not cogent, for ſomewhat that Chriſt meant to teach by that Embleme of a little child could not be well reſembled by a ſheep, for though meekneſſe might, yet not docibleneſſe: I might have added that the ſimilitude or Embleme of a ſheep, had not ſo much *decorum* in it. But *I* ſtick not to that expoſition of not including thoſe infants, as conceiving not from Mr *Marſhals* or Mr *Blakes* reaſon, but from the circumſtances of the thing, that Chriſt intended ſome extraordinary bleſſing to them, and declaration concerning them. As for Mr *Blakes* gloſſe he puts upon my expreſſion [illegible] *It is his owne miſ*ſtake, not my conceipt that thoſe infants, or *infants of believers as*

infancy

infancy have no interest in Christ, but are without Covenant of grace, without God, without hope. But for that I said, boldly, that there is no certainty to conclude that they were infants of beleevers, I know it. Mr. Blake answers on certainty, because Christ was minister of the circumcision, Rom. 15. 8. sent to the lost sheep of the house of Israel, Mat. 15. 24. carried himself otherwise to the Canaanitish woman in behalfe of her daughter, verse 22, 23. If these had had no other interest, Christ would have been as facile to others as to them. I reply, Christ was minister of the circumcision, was sent to the lost sheep of the house of Israel, yet cured the servant of the Centurion, the Samaritan leper, the daughter of the Syrophenician. He carried himself strangely at first to that woman, to provoke her faith, and he pleaded against her not that shee was not a beleever, but that shee was a Canaanite: If this reason prove any thing it is, that the children's parents were Jewes, but that proves not they were beleevers; few of them beleeving on Christ, John 2. 23. Against the fourth thing I say of those children that were brought to Christ, that the speech [*of such is the kingdome of heaven*] is meant of the kingdome of glory, and that this is not common to all infants of beleevers, Mr. Blake excepts that it is meant of the visible Church, and of all infants of beleevers as such; now on this hinge turns the fifth exception also, and to the answer to the whole argument I determine the kingdome of heaven to be meant of the Kingdome of glory, and I thus prove it.

1 The Kingdome of God must be understood *Mark.* 10. 14. as it is *verse* 15. and *Luke* 18. 16. as *verse* 17. and *Mark.* 10. 23. is in both those, this I prove, because our Saviour from their estate infers a likenesse to them in others for the same estate; but *Mark* 10. 15. *Luke* 18. 17. can be understood of no other then the Kingdome of glory, the proposition being false, being understood of the visible Church, many proud men entering therein as *Simon Magus, Demetrius, &c.* ergo it must be understood of the Kingdome of glory.

2 From this that our Saviour directs the speech *Mark.* 10. 15. *Luke* 18. 17. to his Disciples who were already in the visible Church, therefore the requiring a further condition to the Kingdome of glory then were meant not the Kingdome of glory.

3 The

5. The ſpeech *Marke* 10. 15. *Luke* 18. 17. is like *Matth.* 18. 3. but there it is meant of the Kingdome of glory as is ſaid before.

Diodate on Matth. 19. 14. *ſo farre are you deceived in thinking that children, by reaſon of their weakneſſe and contemptible qualities, are unworthy to be preſented unto me; that contrariwiſe no body is capable of my Kingdome unleſſe he be firſt by the ſpirit of regeneration brought into a ſpirituall eſtate to be like a little child in the order of nature.* The new annot. on the Bible on Matth. 19. 14. *ye have no reaſon to blame them for bringing children to me; for they may be ſuch as have intereſt to the Kingdome of heaven, as well as others of ripe yeares; and unleſſe you be like them, ye ſhall never come there,* &c.

But ſaith Maſter *Blake, Chriſt had never been ſo much diſpleaſed with his Diſciples for forbidding them, ſeeing their election and juſtification was to the Diſciples wholly unknown, they had a preſent viſible title, ſuch as the Apoſtles ought to have known.* I anſwer, The reaſon of Chriſts anger was their hindering him in his deſigne, not the knowledge they had of their preſent viſible title; this is but a dreame.

I added further, *that Chriſts action in this was extraordinary, and ſo no ordinary rule for baptizing by the Publike miniſtery.* Mr Blake would have me conſider how this will ſtand with that I ſaid before, *that they that brought the Infants might do it without faith in Chriſt, as the Meſſiah, upon the fame of his miracles, and account that he was a Prophet.* I anſwer, there is no oppoſition, they might conceive him to be but a Prophet, not the Meſſiah; and yet Chriſt might act as an extraordinary Prophet, and as the Meſſiah. Mr *Blake* ſayes, *this act of Chriſt is no direct precedent for baptiſme, but for Church-priviledges of which Infants are capable.* Marke this ſpeech, if [but] be adverſative, then Maſter *Blake* grants that Infants are capable of Church-priviledges, not of baptiſme, which overthrowes all his diſpute; but the truth is, this thing was done to theſe Infants, not by reaſon of any viſible title they had, or to enter them into any outward Church-priviledge, but to accompliſh by his bleſſing, their intereſt in the inviſible Kingdome of God by election.

Maſter *Blake* in the cloſe of this chapter ſayes, *if it were true, that pædobaptiſme had no more warrant then I admit, yet it were not*

are will-worship, but a misapplication of an instituted ordinance to a person. But I aske Master *Blake*, whether Infant-Communion were not will-worship? whether baptizing of bells were not will-worship? and yet these are but misapplications of an instituted ordinance to a wrong subject. We have the word *will-worship* but once, *Col.* 2. 23. and if it be taken in the worser sense, as Protestant Divines hitherto have done (though lately Doctor *Hammond* at *Oxford* hath written a booke to prove it to be taken in the better part for a commendable thing as a free-well offering) and have made it the sinne of the Pharises *Matth.* 15. 9. and especially non-conformists, who have made every invented ceremony will-worship, then much more *Infant* baptisme being worship it selfe, if it be not instituted, must be will-worship.

§. 21. That God seales not to every person that is rightly baptized, that his Covenant of grace belongs onely to the elect, that his Covenant is effectuall, and leaves it not to mans liberty to include or exclude himself.

Chapt. 15. Master *Blake* examines what I say, *Examen pag.* 164. about Gods sealing. Master *Marshall* spake of Gods sealing to the baptized; I said, God seales not to every one that is baptized, but onely to true beleevers: For his sealing is the confirming of his promise; but God promiseth righteousnesse to none but true beleevers. Master *Blake* answers. *You acknowledge baptisme to be in its nature a seale of the righteousnesse of faith, and to be of God, therefore in it God must seale to every baptized person, or else you must say they are not baptized.* I reply, I acknowledge baptisme of professome of faith to be of God, though they be not true beleevers; and I acknowledge baptisme in its nature to be a seale of the covenant of God, but not a seale actuall, but aptitudinall; that is, all right baptisme is in its nature apt to seale, as a garland hung out is to signifie wine to be sold, yet actually the one signifies so onely to the intelligent, and the other onely to true beleevers. And God never seales actually till a person be a beleever. I said, *As for the sealing by God upon condition persons accept the Covenant*, it is but a notion; the Scripture makes not Gods promise in the Covenant of grace conditionall in that sense. For Gods promise is for those he enters into Covenant with, that he will put his lawes in their hearts, and in their minds will write them, *Heb.* 10. 16. Master *Blake* answers. *If you will see this of the Sacraments as the words beare, then according to your opinion none ought to be baptized, but he in whose heart the law is written.* I answer him, By Gods sealing, I doe not meane every right administration of baptisme; for though that be in its nature apt to seale

the

the graces of the Covenant, yet actually Gods seales not but when it is administred to a beleever. *It may be called a right act of the* administratour according to Gods appointment, but not Gods sealing. *I* call Gods sealing onely when either by his spirit or oath, or outward rite, he assures his grace, as by circumcision to *Abraham, Rom.* 4.11. he appointed *Ismael* to be circumcised, but did not seale to him right confesse by faith. The inference Mr *Blake* makes from my words, *as if I held none baptizable, but those in whose hearts Gods law is written,* hath no colour, for I do not make the administratours baptizing, or, sith they will have it so called, sealing, to be Gods sealing. God appoints the word to be preached to many hypocrites, and the preacher that assures them of the promises doth it by Gods appointment, yet God doth not assure the promises to them. *I* do not make him onely baptizable to whom God seales, but him whom Christ appoints to be baptized, whether God seales to him or no. Master *Blake* urgeth me with Bellarmines argument, *if the Sacraments be seales of grace, they are often false, and God should be a witnesse to a lye, and role of the speech of some that have said, that this argument is unanswerable, unlesse we confesse that the seale of the Sacrament is conditionall.* *I* like not to call the Sacrament a conditionall seale, for that which seales doth assure, and supposeth the condition. In my apprehension, that which is called conditionall sealing is not sealing but offering, or propounding, or representing: but about this *I* will not contend. Yet in that sense *I* yeeld it to be a seale actually. *I* yeeld it to be a seale onely to beleevers, but *I* deny that because the Sacrament is in its nature a seale of grace, God doth seale alwayes when it is rightly administred. The nature of it is to be a seale aptitudinall, not actuall; and so it is easie to answer Bellarmines argument, without crossing my speeches. But be the Sacraments seales conditionall or absolute, actuall or aptitudinall, what is this to prove that *God seales conditionally in this sense, as if God left it to mans liberty, to whom he had sealed, to agnize or recognize that sealing or to free themselves if they please, and so nullify all, yea so as to afford them a while the favour, and priviledge of being in Covenant with him,* which Master *Marshall* conceived meant by his *conditionall sealing,* and *I* find not in his answer a denyall of it to be his meaning. Master *Blake* excepts a-

gainst a speech of mine, in which I say, That all the Sacraments of the Jewes are abrogated circumstance and substance in whole and in part: and askes me. *Is circumcision of hearts abrogated? Is all spirituall meat and drinke in Christ abrogated? Is Christ himself so abrogated?* I answer, not: but with all I say, these are idle questions as not crossing my speech, unlesse he can prove circumcision of the heart, spirituall meat and drinke, and Christ himselfe to be Sacraments.

Sect. 2. Master *Blake* would acquit this speech, *Gods Covenant of grace is common to elect and reprobates since symbolizing with Arminians*, by producing the speeches of *Paraus*, and Mr *Ball* who onely say reprobates are in Covenant with God externally, or God externally contracts with them, which is another thing. Gods Covenant of grace, is his promise of grace; and of this truly, Master *Marshall* in his defence pag. 117. *saith that those were baptized, to whom God yet never gave saving graces, and therefore never promised them, for had he made a promise, he would have performed it.* Master *Blake* makes the nature of a Covenant *an agreement between two parties, and saies, a promise or tender without consent, is no Covenant.* How then do children Covenant at baptisme, or enter into Covenant who yeeld no consent? He saith, *Gods tender of himselfe to his people is called his Covenant. Gen. 17. 7. 9.* But he doth not rightly call that a tender, which was more then a tender to wit a promise. Then he objects against himselfe, *that if Gods Covenant be such as he will not break, Jerem. 31. 32. and he hath promised to put his lawes in their inward parts, then they all to whom he makes a Covenant must be elect.* I answer saith he, *if we take the words exactly, as in the letter of the prophesy they run, then all must stand, in heaven above, and all edification ceases.* But this is *to no purpose.* The *Contraremonstrants* when they urge this place for effectuall grace, understand the words exactly. But how will Master *Blake* understand them? I have looked over almost two leaves in answer to this in Master *Blake*, and cannot tell how he will understand them; nor finde I that he gives any direct answer to the objection, but wanders in impertinences. Nor know I how he can answer the objection without overvaluing the argument for effectuall grace and perseverance in it. And the not touching one another there spoken of, is

ment of that obscure teaching which were under the Law.

Sect. 3. He intimates that I have misreported Master *Marshall*, but Master *Marshall* hath not himselfe denyed the sense I conceived of his *conditionall sealing by God to Infants*, the words are plaine enough in his Sermon, *pag.* 40. where he stiles of *Gods Covenant, and sealing, and Christs fruitfulnesse*, more like *Corvinus*, or the *Arminians*, then the *Scriptures* or *Confessions of us*: Master *Blake* accuseth me of *joyning with Independents, and that they will have none Church members, but elect, and no Church but that which is invisible*. But I believe he wrongs both me and them; me I am sure, for I always teach a visible profession sufficient for Church-membership, though I deny that every visible professour is in the Covenant of grace; and when they will have reall saints Church members, they meane not onely such as are so before God, but such as are so in the judgement of the Church. Though I thinke they are more rigid then they should be in their tenet, yet I thinke Master *Blake* wrongs them in this imputation.

Ch. 16. I told Mr *Marshall* that his speech of *Anabaptists condemning infants as out of the state of grace, condemning all the infants of the whole Church of Christ as having nothing to do with the Covenant of Grace*, till proved by some of their testimonies I should take to be but a false accusation. Mr *Blake* cals me Master *Marshall for a reall many words I took no further then the top of your lips*, remember *you say infant-baptisme is a corruption of the ordinance of baptisme; if infants be not only held from baptisme but their baptisme also a corruption of the ordinance, and there is no such thing as Covenant-holinesse to give them any title or interest, then they are out of covenant, strangers to the promise of God, and so the doom Ephes. 2. lyes heavy upon them.* How frivolous a justification is this of an expresse and deep accusation of men of a rash and bloody sentence as condemning all the infants of the whole Church of Christ, as having nothing to do with the covenant of grace, methinks a man that would accuse so expresly so many persons, and those christian brethren not to be contemned of so deep, so passion-provoking a charge enough to stirre up Magistrates and parents to expell and destroy such men, should produce better evidence for such a crimination, then such a farre fetcht consequence as Mr *Blake* here brings, to make it good

Of Mr *Blakes* unjust crimination of me as putting the children of beleevers out of the covenant of grace, and the epilogue of this postscript.

is neither my name nor peace more tenderly regarded by Master *Blake* then upon such light inference to accuse me so deeply? I had said to Mr *Marshall* that if the covenant of grace bee rightly understood, Mr *Marshall* excludes infants as much from the covenant of grace as I doe. As for Mr *Blake* not only page 24. of his Birthe priviledge, but also page 23. of his *answer to my letter*, he expressely maintaines that the *birthright to maintenance is from the covenant of free-grace to all in the faith, and their seed only entitles to outward priviledges*. How doth this stand with that which he asserts, *chap. 3. sect. 2.* of his *answer to my letter*, page 23. *that infants of believers have salvation if they dye in their infancy by vertue of the Covenant?* For if the Covenant onely entitle to outward priviledges how doth it entitle to salvation? So that to speak plainly, Mr *Blake* doth but play fast and loose, sometimes asserting a certainty of salvation from the covenant, sometimes onely a right to outward priviledges; and yet he and Mr *Marshall* stick not to declaim against *Anabaptists*, for not allotting salvation to the deceasing infants of believers from that covenant which Mr *Marshall* will not *assert*, pag. 116. *as it is a Covenant of saving grace to be made to believers and their naturall seed*, and Mr *Blake* saith, *onely entitles to outward priviledges. But we say*, saith Master *Blake* that *all infants and men of years for ought that we can find from any Scripture grounds are utterly lost that want all right of Baptisme*. He might say they are in danger to be lost by reason of originall corruption, not for want of right to Baptisme; but to say they are utterly lost is more then Mr *Blake* hath ground to affirme. I have often shewed that a right to baptisme is from the command of Christ, not from such covenant holinesse as Mr *Blake* asserts: salvation comes from Gods election and Christs redemption. It is a meer slander, and a groundlesse crimination, wherewith Mr *Blake* chargeth me, that the position he produceth out of my book, or any other he can produce doth inferre, that all the infants of the whole Church of Christ have nothing to doe with the Covenant of grace. I challenge him, with Mr *Marshall* and Mr *Blake*'s seconds Mr *Calamy* and Mr *Vines*, if they can to make that charge good; or else let Mr *Blake* and Mr *Marshall* retract it. As for Mr *Blakes* conclusion, I conceive his *Protestation* makes him deservedly the object of pitty, his motions carry a sting in the

tayl, to wit a false accusation, from which I doubt not but I have acquitted my selfe by this writing. The elogy the worthy member of the house of Commons bestowes on me, and the unrighteous censure of my learned nameless acquaintance I value not; bookes as meats relish differently with different palates, *pro captu lectoris habent sua fata libelli*: This apollogy will state me, and my writing better in their thoughts if they can & will understand the truth. If not, the same spirit that hath enabled me to beare greater burthens, I trust will enable me to bear these hard censures. I hope that *I* shall not be wanting to the overthrow of any errors, according to my ability; pædobaptisme I am more assured then ever is a great corruption, founded as now it is taught on very great errours, and of any service *I* suppose *I* can doe to God it is one of the chiefe which *I* ought to apply my selfe to, that it may be cleared to be an errour. *I* bear as much love and reverence to M. *Blake* as ever, he is not *despised* by me though his errours be freely censured. *I* aimed not either in the former or in this latter writing at any grievance to him, and should be sorry this controversie should make a separation between us, though *I* find by experience much estrangednes in many of my former acquaintance from me. And for encountring with Mr *Blake* for the truths sake *I* held my selfe necessitated to it by reason of Mr *Vines* and M. *Calamy* their former, and latter, as *I* still conceive; inconsiderate *plaudite*.

FINIS.

Errata.

PAge 2. line 24, *above*, read *about*. p. 30. l. 10. *sticks*, r. *strikes*. p. 33. l. 1. *And*, r. *But*. p. 40. l. 22. *Gen.* 7. r. *Gen.* 17. p. 50. l. 4. *Bermannus*, r. *Becmannus*. l. 5. 20. r. 2. p. 51. l. 3. *meerly*, r. *merry*. l. 36. *Iames* 1. *Iames*. l. 13. r. *upon what*. p. 53. l. 20. r. *than they who*. l. 21. *as*, r. *an*. p. 57. l. 13. *Marshall*, r. *Ball*. p. 59. l. 24. 57. r. 75. p. 67. l. 27. *crucifiers*, r. *crucifice*. *mind*, r. *mend*. p. 70. l. 12. r. *will be*. l. 15. r. *are the*. p. 72. l. 29. r. *examen*. p. 42. 64. 65. p. 75. l. 16. *dele And* M. Blake. &c. p. 77. l. 14. *which*, r. *this*. p. 80. l. 20. r. *inconsiderateness which*. p. 84. l. 33. *dele it*. p. 85. l. 2. r. *neither was*. p. 97. l. 25. 236. r. 170. l. 37. 128. r. 182. p. 98. l. 30. r. *house in*. p. 100. l. 32. *them confounds*. p. 101. l. 25. *sifes*, r. *sites*. l. 31. *dele first*. p. 102. l. 36. *cuts*, r. *cut*. p. 118. l. 20. r. *the thing*. p. 129. l. 5. r. *that they*. p. 140. l. 25. r. *positive rites as morall precepts*. p. 142. l. 9. *dele it*. p. 145. l. 1. margine. 16. r. 18. p. 148. l. 9. p. 149. l. 2. *precedents*, r. *subjects*.

THe Author of this *Examen* being (as I heare) a godly man, and of the *Presbyterian* judgement, though I am not of opinion with him (notwithſtanding any thing I have here read) viz. *That Infants are not the ſubject of Baptiſme*; yet the end of his writing, as I conceive, being the provoking of others to write, that ſo his arguments being anſwered, himſelfe and thoſe that are of his minde may receive ſatisfaction, I permit it to paſſe the Preſſe: Not doubting but ſince now (according to the deſire of many) it is knowne where the chiefe ſtrength of the *Catapædobaptiſts* lies, ſome will be found out in due time to encounter with it.

John Bachiler.

Blackmore

TVVO TREATISES AND AN *APPENDIX* TO THEM CONCERNING Infant-Baptiſme.

The former Treatiſe being an *Exercitation* preſented to the Chair-man of a Committee of the Aſſembly of DIVINES.

The later an *Examen* of the Sermon of Mr *Stephen Marſhall*, about *Infant-Baptiſme*, in a Letter ſent to him.

Prov. 23. 23. *Buy the truth, and ſell it not.*

Acts 8. 36,37,38. *And the Eunuch ſaid, See here is water, what doth hinder me to be baptized? And Philip ſaid, If thou believeſt with all thine heart, thou maiſt, or it is lawfull. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the Chariot to ſtand ſtill, and they went down both into the water, both Philip and the Eunuch, and he baptized him.*

Bernard. Serm. 66. *in Cantica.*

Irrident nos quia baptizamus infantes, quibus oramus pro mortuis, quia fragia poſtulamus.

Joan. Ludovic. Vives Comment. in Auguſtin. tom. 3. de civit. [illegible]

Nemo olim ſacro admovebatur baptiſterio, niſi adultus jam ætate, & [illegible] vet quid ſibi myſtica illa vellet aqua, & ſe ablui illa pateret, nec ſenſ[illegible] imaginem adhuc in noſtris infantium baptiſmis videmus. Nam re[illegible] ſans eo die natus, vel proxime, veluti ne baptizari, aqui[illegible] velle. Audio in quibuſdã Italiæ urbibus morẽ vetere manẽ[illegible]

LONDON, [illegible]

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Pag. 173. *That* Coloſ. 2. 11, 12. *proves not* Infant-Baptiſme.

ERRATA.

Treatiſe 1. Pag. 7. line 24. *rationals*, read *rationale*. p 9. l. 3 17. r. 7. p. 10. l 10. *Minor*, r. *Major*. p. 16 l. 4. *put ſuch back*, r. *put back ſuch* p. 22. l 38. dele ( ) p 18. margin r. 28. p. 29. l. 24. *baptiſme*, r. *baptiſme, may be ſupplied* p 34. l. 16. *as well*, r. *as well as*.

Treatiſe 2. p. 4. l. 19 *lived above*, r. *lived about* ſome. p 10. l. 7. *differing*, r. [illegible] p. 20. *hem*, r. *them*. p. 22. l 13. 40th, r. 4th p. 23 l. 3. 1622 r. 1522. l. 16. *Arian*, r. *Arrian* p 32 l. 29 *character*, r. *charter*. p. 40. l. 32. *ſtellare*, r *ſtell ari* p. 48. in the margin, *ſeminati*, r. *ſeminati*. l. 34 *words*, r *word*. p 52. l. 18 r. 6. p 58 l. 23. *thee*, r *bee*. p. 61. in the margin, 16. r. 19. p. 63 l. 6. *inviſible*, r. *inviſible*. l. 18. *viſible*, r. *inviſible* p. (78.) l. 13. *believers*, r. *unbelievers*. p 93. l. 21 *Analogy*, r. *Analogy in ſome other thing* p 97. l [illegible] *ſecond*, r. *firſt*. p. 111. l. [illegible] *which now*, r. *which is now*. p. 117. [illegible] in the margin [illegible] p. 133. [illegible] p. 163. l. 6. [illegible]

AN EXERCITATION ABOUT INFANT-BAPTISME;

Presented in certaine Papers, to the Chair-man of a COMMITTEE of the ASSEMBLY of DIVINES, Selected to consider of that ARGUMENT, in the yeers, 1643, and 1644.

With some few *Emendations*, *Additions*, and an *Answer* to one new *Objection*.

Translated out of *Latine*, by the Author.

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Qui per opera legis juſtitiam & ſalutem conſequuntur, Who follow after righteouſneſſe and ſalvation by the works of the Law. To whom *Baine* on *Eph.* 1. 5. p.139. anſwers. *Beſide, though the ſons of the fleſh may ſignifie ſuch, who carnally, not ſpiritually conceive of the Law; yet the ſeed of Abraham without any adjoyned, is never ſo taken.* But it is yet ſtranger to me, that which Mr. *Blake* hath, pag. 9. where he ſaith, "*That there yet remaines in the boſome of the Church, a diſtinction of the ſeed of Abraham, borne after the fleſh, and after the ſpirit. And that now by vertue of being born after the fleſh, ſome have a Church-intereſt.* And applies that of *Gal.* 4. 29. *Even ſo it is now, to children born of believing parents after the fleſh as having thereby title to Church-intereſt.* Which paſſages are very groſſe, though he makes this the medium of his fourth Argument. For, firſt, whereas the Apoſtle, by being *born after the fleſh*, means not infants born of believing parents, but thoſe that are under the covenant of Mount *Sinai*, that is, who ſought righteouſneſſe by the law, and not by faith: Mr. *Blake* means, by being born after the fleſh, birth by naturall generation of infants born of Chriſtian parents. 2 Whereas he ſaith, *that ſuch are in the boſome of the Church*; the Apoſtle ſaith, *they perſecute the Church, and are caſt out*. 3. Whereas he makes ſuch *Abrahams* ſeed, he therein joyns with *Arminius*, againſt the truth, and againſt the Apoſtle: for though the Apoſtle makes *Iſmael* to be the ſon of *Abraham*, and ſpeaks of him as *born after the fleſh*, whom he typically makes to repreſent legall juſtitiaries; yet doth he not call *Abrahams* ſeed ſimply ſuch juſtitiaries. 4. Whereas the *covenant of grace* is made the reaſon of baptizing infants, by alleaging this place for baptizing of infants; To be born of *Hagar*, that is, to be in the *covenant of works*, ſhould give a child intereſt into the Church of Chriſt. For my part, I can ſee no other conſequence than this, of that cloudy argument. The reſt of your explication of the firſt Concluſion, I let paſſe without any further animadverſions, as being unwilling *ſectare minutias*, to inſiſt on ſmall things, or to ſtand upon matters of expreſſion, where I think you mean right, and your words are likely to be ſo taken.

§. 3. f the mean- g of the ſe- d Con- ion.

YOur ſecond Concluſion is this. "*Ever ſince God gathered a diſtinct number out of the World, to be his Kingdom, City, houſehold, in oppoſition to the reſt of the world, which is the kingdom, city, and houſhold of Sathan; He would have the Infants of all who are*

" *taken*

"*taken into Covenant with him, to be accounted his, to belong to him,*
"*to his Church and family, and not to the Devils.*

This Conclusion you expresse so ambiguously, that it is a *Corbus-*
nus, a buskin that may be put on either legge, right or left, which
should not have been in the main Proposition, upon which the whole
frame of your Argument hangs. You say, "*The Infants of all who are*
"*taken into covenant with God, are to be accounted his*; but you tell
us not in what sense this is to be understood. For whereas persons
may be said to be accounted his, either before God, or *in facie Ec-*
clesiæ visibilis, in the face of the visible Church; 1. Before God, ei-
ther in respect of his election from eternity, or his promise of grace in
Christ, congruous to it; Or of their present estate of inbeing in Christ,
or the future estate they shall have. 2. *In facie Ecclesiæ visibilis*, per-
sons may be said to be accounted God's, either as born among his
people, and so potentially members of the Church, as being in a way
to be in time actuall members of the Church of Christ, or who al-
ready enquire after God, and professe Christ, though they do not well
understand the doctrine of Christian Religion, such as the *Catechu-*
meni of old were: or they are to be accounted his, in respect of actu-
all participation of Baptisme, and the Lords supper. 3. The account-
ing of them to be God's, may be either an act of science, or faith, or
opinion; and that grounded on a rule of charity, of prudence, or pro-
bable hope for the future. You do not declare distinctly in which of
these senses or respects, the Infants of all who are taken into covenant
with God, are to be accounted his; so that I am almost at a stand,
what to deny, or grant. It cannot be denied, but God would have
the infants of believers in some sort to be accounted his, to belong to
him, his Church and family, and not to the Devils, (which expression
I fear you use in this and other places, *ad faciendum populum*, to please
the people.) It is true, *in facie Ecclesiæ visibilis*, the infants of be-
lievers are to be accounted Gods, to belong to his family and church,
and not to the Devils, as being in a neer possibility of being members
of the church of God, by an act of opinion grounded on probable
hopes for the future: But to make them actually members of the vi-
sible Church, is to overthrow the definitions of the visible Church,
that Protestant writers give, particularly the Church of *England*,
Art. 19. who make the *visible Church a number of Christians by pro-*
fession: to make a member of the visible Church, to whom the note of
a member of the visible Church doth not agree; to make them visible
members

The answer of the Assembly of Divines to the reasons of the 7 dissenting brethren, p. 4. præcog. 1. *The whole Church of Christ is but one, though up of the called tion and congregation of who are called out of the by the preaching of the Word, professe the faith of Christ*

members, that are only passive, and do nothing, by which they may be denominated visible Christians. Yea, it will follow, that there may be a visible Church, which consists only of Infants of believers; for a number of visible members, makes a visible Church. It is also true, that we are not to account Infants of believers to belong to God, before God, in respect of election from eternity, or promise of grace in Christ, or present state of in being in Christ, or future state by any act of science, or of faith, without a particular revelation: for there is no generall declaration of God, that the Infants of present believers indefinitely all, or some, either are elected to life, or are in the covenant of grace in Christ, either in respect of present inbeing, or future estate.

Mr. Cotton. The Covenant of Gods free-grace, p. 31. 1. *Fifthly, it is ordered in regard of the persons to whom it is given*, Gal. 3. 16. *It was given to Christ, and in Christ to every godly man*, Gen. 17. 7. *and in every godly man to his seed; God will have some of the seed of every godly man to stand before him for ever.*

Against this passage I except. That when he saith, *that the covenant of grace is given in every godly man to his seed*; he expresseth himself in an unusuall phrase, so obscurely, that his meaning is not easily conceived. For when he saith, *it is given in every godly man*; If he meant as he said in the words next before, *in Christ to every godly man*, that every godly man should be to his seed, as Christ to every godly man: this were to make every godly man a mediator to his seed, as Christ is to every godly man, which would be blasphemy. If he mean that every godly man is a root of the Covenant, as *Abraham*, it is most false, sith this is proper to *Abraham* alone, to be the *father of the faithfull*, Rom. 4. 11. And the *root that beares the branches*, whether naturall, or ingrafted, *Rom.* 11. 16. &c. And when he saith, *it is given to his seed*, he speaks indefinitely, which may be understood universally to all his seed, which is most manifestly false; or else particularly, as the words following seem to import: But neither is this true, as shall be presently shewed. Nor doth he tell us whether the covenant of grace be given to the godly mans seed, absolutely as his seed; which if he affirm, then he must affirm the covenant of grace is given to all the seed of every godly man: for, *Quatenus ipsum includes de omni*, That which is said of any thing, as such, agrees to all that are such. Or whether is be given conditionally. Now it is true, that some promises do suppose a condition, as justification presupposeth believing:

And

and if this be the meaning, the Covenant of grace is given to every godly man, and in every godly man to his ſeed, if they do believe, then it is no more then the Covenant of grace is given to every godly man, and then it is but trifling to adde, *and in every godly man to his ſeed*, ſith nothing more is expreſſed, but what was ſaid before, nor any thing convayed from the godly man to his ſeed; ſome promiſes have no condition, as the promiſe of *writing Gods Laws in our hearts*, for if any condition be put, we ſhall fall into *Pelagianiſme*, that grace is given according to our merits. 2. That which he ſaith, he ſaith without any proofe at all, yea, contrary to the expreſſe words of the Apoſtle, *Rom.* 4. 11, 12, 13. *Rom.* 9. 6, 7, 8. *Gal.* 3. 7, 14, 29. who limiteth this promiſe, *Gen.* 17. 7. to the ſeed of *Abraham*, and the ſeed of *Abraham* he explains to be the elect, and believers only, whether of Jews or Gentiles, and thoſe of the Jews that are in that Covenant, not to be in that Covenant, becauſe *Abrahams* naturall ſeed (though God have more regard in his election and covenant of grace to *Abrahams* naturall ſeed, then to any other godly mans naturall ſeed that hath been ſince) but as his ſeed by calling. And for that which he ſaith, *God will have ſome of the ſeed of every godly man to ſtand before him for ever*, meaning this, as I conceive, of election and covenant of grace, or ſome ſtate conſequent upon theſe, it is but a bold dictate without proofe, impoſing on Gods counſell and covenant, eſpecially ſith God hath declared ſo expreſly after the Covenant, *Gen.* 17. 7. *That he will have mercy on whom he will have mercy*. Exod. 33. 19. whence the Apoſtle infers, *Rom.* 9. 18. an unlimited freedome notwithſtanding his Covenant to *Abraham*, *to ſhew mercy on whom he will*, any other being paſſed by: and therefore that promiſe was made good to *Abraham* in the calling of the Gentiles, *Rom.* 9. 24. *Rom.* 4 16, 17. yea, *John Baptiſt* ſaith, *That God could raiſe up children to* Abraham *out of ſtones*, Mat. 3. 9. And for the thing it ſelfe, it is not true, *That God will have ſome of the ſeed of every godly man to ſtand before him for ever*. For millions of godly perſons die childleſſe, as *Abel*, *&c.* millions that have children, yet their poſterity are rooted up. Were there not other godly perſons from *Seth* to *Noah*, beſides thoſe mentioned in the Genealogy *Gen.* 5. yet it is certain that none of their ſeed ſtood before God at the time of the Flood but *Noah*, and ſome of his. Is it not more likely that none of *Elies* children, or *Samuels* ſtood before God in Mr. *Cottons* ſenſe? Beſides, if that which Mr. *Cotton* ſaith were true, how is it that the Candleſtick

is removed quite from ſome people, and the naturall branches broken off, and the branches beſides nature, even of the wilde Olive, graffed into the true Olive? Then, ſuppoſe a godly man have but one childe, that childe muſt infalliby ſtand before God. It is ſaid indeed *Jer.*35.19. and Mr. *Cotton* ſeems to allude to it, *Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.* But this ſtanding before God is not meant of election to eternall life, and the covenant of grace, but of preſervation in the deſtruction of Jeruſalem, and being after the Captivity of *Babylon Scribes*, as *Junius annot. in Jerem.* 35.19. gathers from 1 *Chron.* 2. 55. and *for ever* is in many places meant of a temporall duration for ſome ages. This digreſſion will not be thought unneceſſary by thoſe that know how apt many are to ſwallow down ſuch mens dictates without examination. But I proceed.

Nor are we to account Infants of believers by an act of opinion according to a rule of prudence, by which the Sacraments are to be adminiſtred, to belong to God *in facie Eccleſiæ viſibilis*, in reſpect of outward profeſſion, as the *Catechumeni*, or participation of baptiſme and the Lords Supper, as compleat Chriſtians. And as for being accounted by an act of opinion according to a rule of charity to belong to God, it hath no place in this matter. For judging of mens preſent eſtate by a rule of charity, is when men judge of others the beſt, that their words and works may be interpreted to ſignifie, according to that of the Apoſtle, 1 *Cor.* 13.7. *Charity believes all things*: But infants do not ſhew any thing by words or works that may ſignifie their thoughts, and therefore in reſpect of them, whether they be good or bad, we can have no judgement, but muſt only ſuſpend our act of judging them. But if by judgement of chariry be meant, as ſome expreſſe it, conceiving a thing to be ſo, becauſe we know nothing to the contrary, then are we to conceive all infants to belong to God, yea almoſt all men in the world by the judgement of charity, becauſe for ought we know to the contrary, all may be elected. Wherefore I muſt either here ſtop, or elſe gather your meaning by your expreſſions in other parts of your Sermon, and the expreſsions of thoſe with whom I conceive you concurre in opinion; and therefore if I ſhould not exactly light on your meaning, you are to thank your ſelfe, but not to blame me. This is then that which I conceive you meane. That in the promiſe which God made to *Abraham*, *That he would be his God, and the God of his ſeed,*

as

as this promiſe comprehends Evangelicall bleſsings, the infants of believers are comprehended, and therefore they are *fœderati*, taken into Covenant with their Parents. And yet I am at a ſtand, whether, when you ſay they are taken into Covenant with their Parents, and that the promiſe, *I will be thy God, and the God of thy ſeed*, belongs to them in reſpect of Evangelicall bleſsings, you mean it in reſpect of ſaving graces, or the priviledge of outward Ordinances, though the latter is no more true then the former, yet it is leſſe dangerous, and ſometimes your expreſsions incline me to think you mean no more, eſpecially that which you ſay pag. 13. *Secondly, All true believers are Abrahams ſeed*, Gal. 3.29. *Theſe only are made partakers of the ſpirituall part of the Covenant*, nevertheleſſe, becauſe the moſt of your expreſsions carry it thus, that you conceive that God hath promiſed according to the Covenant with *Abraham, I will be thy God, and the God of thy ſeed*, to be the God of the naturall ſeed of believers, in reſpect of the ſaving benefits of the Covenant of grace in Chriſt, and your proofes tend that way. I ſhall oppoſe that aſſertion. But that I may not be thought to wrong you, or *cum larvis luctari*, to fight with a vizour, the reaſons why I conceive you mean, or at leaſt your readers are likely to take your meaning ſo, are theſe, you ſay pa. 8. *My firſt argument is, They are within the Covenant of grace belonging to Chriſts body, kingdome, family, therefore are to partake of the ſeal of his Covenant, or the diſtinguiſhing badge betweenthem who are under the Covenant of grace, and them who are not.* Pag. 9. You expreſſe your ſecond concluſion thus. *God will have the Infants of ſuch as enter into Covenant with him, to be accounted his, as well as their Parents*: You ſet downe the ſubſtance of the Covenant of Grace. pag. 10. to conſiſt in thoſe benefits, and then you often ſay, *The children are in the Covenant of grace with their believing Parents*: and pag. 31. You reject the aſſerting to the Infants of believers priviledges peculiar to ſome, and aſſert the priviledges belonging to the Covenant of grace, *which all that are in Covenant may claime*, which you ſay, *God made to Abraham, and all his ſeed.* Beſides, your Texts you produce tend to prove that, as *Acts* 2.39. &c. and you ſay, pag. 15. *They ſhall be made free of Gods City, according to Abrahams Copy, I will bee thy God, and the God of thy ſeed*, which in reſpect of us Gentiles, can have no other meaning, then in reſpect of juſtification, ſanctification, and ſalvation, & p. 16. ſpeaking of *Zacheus*, you

ſay, *Let him profeſſe the faith of Chriſt, and the Covenant of ſalvation comes to his houſe, for now he is made a ſon of* Abraham, *that is,* Abrahams *promiſe now reacheth him.* And pag. 26. *The proving of the two firſt concluſions gains the whole cauſe, if the Covenant be the ſame, and children belong to it, then they are to be owned as Covenanters.* pag. 37. *The whole Covenant of grace, containing all the promiſes, whereof this is one,* viz. *That God will be the God of believers, and of their ſeed; that the ſeed of believers are taken into Covenant with their parents. This is a part of the Goſpel preached unto* Abraham, *and the Apoſtles were to baptize them, that is, to adminiſter baptiſme as a ſeal of the Covenant, to all thoſe who received the Covenant.* And Maſter *Vines* in his Sermon, *pag.* 19. cals them *confederates with their believing parents,* and Mr. *Blake* pag. 16. *God promiſes to be a God in Covenant to his and their ſeed, which people in Covenant have alſo a promiſe from him of the Spirit.* Nor do I doubt but that your meaning is agreeable to the Directory, which directs the Miniſter at Baptiſme to teach *That the promiſe is made to believers, and their ſeed,* which promiſe, what it is, appears by the words following, *make this baptiſme to the infant a ſeal of adoption, remiſſion of ſins, regeneration, and eternall life, and of all other promiſes of the Covenant of grace.* And the truth is, although in ſome paſſages, (eſpecially Mr. *Blake*) you ſpeak more warily, as if you would avow only a Covenant for outward priviledges, as when Mr. *Blake* ſaith pag. 14. *This birth-right intitles only to outward priviledges,* yet in applying thoſe Texts, *Gen.* 17.7. *Act.* 2.39. *Mat.* 19.14. and others, you are inforced to expreſſe your ſelves, as if you meant the Covenant whereby ſalvation is promiſed by Chriſt, as knowing that thoſe Texts you produce, do otherwiſe ſpeak nothing to the purpoſe, being plainly meant of ſaving graces; and the Covenant now of the Goſpel is not of outward priviledges, as the mixt Covenant made with *Abraham* was, and therefore if there be not a promiſe of ſaving graces to Infants, they are not now under an Evangelicall Covenant of free grace, and that baptiſm ſeals only the promiſe of ſaving grace, remiſsion of ſins, &c. and therefore if there be not a promiſe of ſaving grace to infants, in vain are they baptized, the ſeal is put to a blank, as ſome uſe to ſpeak: And if that there be no covenant of ſaving grace, to no end is ſo much weight laid on this for the comfort of parents, and ſuch an Odium caſt on Anti-pædobaptiſts for denying it, and therefore I ſee not but your aſſertion, if you do not revoke your plea for pædobaptiſme,

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muſt be conceived thus : That God hath made a Covenant or promiſe of ſaving grace in Chriſt, not only to believers, but alſo to their ſeed, whom you baptize for this reaſon. "The Author of the little "book intituled Infants baptizing proved lawfull by Scripture, *pag.* "3,4 5. *Interprets the Covenant, I will be thy God, and the God of* "*thy ſeed*, thus, *I will be the God of every believer, and the God of e-* "*very believers ſeed in reſpect of outward Church-priviledges, to be* "*members of the viſible Church, partakers of baptiſme, &c. to the na-* "*turall ſeed, in reſpect of inward and meerly ſpirituall, to none but* "*true Saints, in whom the new creature is formed.* But I ſay againe [*Abraham*] or [*thee*] in that Covenant is put only for *Abraham*, and not for every believer. For ſith the Apoſtle plainly interprets believers to be *Abrahams* ſeed, *Rom.*4.13,16. *Gal.*3.29. to ſay *Abraham* is put for any believer, makes the ſpeech to have an inept tautology, *I will be the God of Abraham*, that is, of every believer, according to that Authors ſenſe ; and *I will be the God of thy ſeed*, that is, of every believer, according to the Apoſtles ſenſe. And that in that Covenant ſhould be a promiſe to us believing Gentiles, *That to our ſeed ſhould be conferred viſible Church-priviledges, to be members of the viſible Church, partakers of baptiſme, &c.* is but a dream, the Scripture no where explaining it ſo, and being ſo underſtood, were not true, there being many of the ſeed of believers, that neither *de facto*, in event, nor *de jure*, of right, have thoſe viſible Church priviledges, to be members of the viſible Church, partakers of baptiſme, &c. and if there were ſuch a promiſe, God could not take away the Candleſtick from the poſterity of believers, which he threatens, *Rev.* 2.5. George Philips, vind. of Infant bapt. p.37. Cals the Covenant, *an offer to become their God*, and all along ſuppoſeth infants under the Covenant, becauſe grace was offered in circumciſion; and they ſealed, becauſe it was offered. But the Covenant is not an offer, but a promiſe ; nor is a man under the Covenant of grace, or in the Covenant of grace, becauſe an offer is made, for then refuſers might be ſaid to be under the Covenant, but becauſe God hath promiſed, or performed to them. And if infants are to be baptized (which is his ground) becauſe the Covenant is offered to them in baptiſme, then in effect, it is to argue, they are to be baptized, becauſe they are to be baptized, which is nugatory. I have diſcuſſed this matter more fully, that I may ſhew you how doubtfull your ſpeeches are, and give you the reaſon, why I ſet down this as your concluſion to be denyed by me. *That the*

Covenant of saving grace in Christ, expressed Gen. 17. 7. *In these words* [*I will be thy God, and the God of thy seed*] *is made to believers and their naturall seed.* Now I will shew you the reason why I take this to be an error, and that very dangerous.

5. 4. That the Covenant of grace is not made to believers and their seed.

MY first reason is taken from the Apostle, *Rom.* 9. 6. &c. in which place this very Text that is now the apple of our contention, was brought into question; *Beza* thus expresseth the question. *Qui fieri possit ut rejectus sit Israel, quin simul constituendum videatur irritum esse pactum Dei cum Abrahamo, & ejus semine sanctum.* I deny not, but there was also some other promise included in that objection, to wit, some promise made to Israel, or the house of Israel, probably that *Jer.* 31. 33, 36, 37. for so the words *ver.* 6. *They are not all Israel which are of Israel*, do intimate.

But without question the promise made to *Abraham*, Gen. 17. 7. was one which was included in that objection. *Beza*, *Twisse*, *Ames*, and others, answering *Arminius*, call it the Covenant of God with *Abraham*, which was that *Gen.* 17. 7. and the very phrase of *Abrahams* seed, *In Isaac shall thy seed be called*, ver. 7. *The children of the promise are counted for the seed*, ver. 8. *Sarah shall have a son*, ver. 9. do evidently shew, that the promise objected to prove, that if the Jews were rejected from being Gods people, then God failed in making good his word, was, that promise to *Abraham*, *I will be thy God, and the God of thy seed.* Whereto I may adde, that the Answerers of *Arminius*, and the cited Remonstrants, to wit, *Baine* and *Ames* do say, *It was the word of promise, not of the Law*, as *Arminius* conceived, for *the word of promise* saith *Ames*, Animadv. in Remonstran. script. Synod. de prædest. cap. 8. Sect. 4. *Is distinguished and opposed to the words of the Law*, Gal. 3. 17, 18. *Now the word of the promise there, is to Abraham and his seed*, ver. 16. *and this is there called by him* verbum fœderis, *the word of the Covenant.* Now let us consider how the Apostle answers it. He denies that Gods word made to *Abraham* did fall, though the Jews were rejected: because that promise, *I will be thy God, and the God of thy seed*, as it com-

Twisse vind. Grat. cont. Armin. lib. 1. pa. 1. 7. *Hujus autem promissionis* (Gen. 17. 7, 8.) *confestim apparet in discrimen adduci ex rejectione Judæorum & exclusione eorundem ex fœdere, cum sint ex Abrahamo secundum carnem prognati; sic inquit apparet primas rerum fautoribus.*

Walæ cont. Corvin. cap. 15. pag. 377. *Solus ostendit, ideo verbum fœderis & divinarum promissionum Israelitis factarum, non excidere irritum fieri, licet magna Judæorum pars esset reducta, quia promissiones illæ fœderis factæ sunt a Deo, non iis proprie qui ex semine Abrahami secundum carnem erant oriturí, sed iis qui secundum electionem gratuitam Abrahami familiæ ex vi divinæ promissionis erant inserendi.*

cõprehended saving grace, was never meant by God of all *Abrahams* posterity, or of any barely, as they were descended from *Abraham* by natural generation, but of the Elect, whether descended by natural generation from *Abraham*, or not. And this is apparent both from the words, v.7. *Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, &c.* v.8. It is expounded thus: *That is, they which are the children of the flesh, those are not the children of God, but the children of the promise are counted for the seed*; Whence it is apparent, that the same are not alwayes the seed by calling, which are the seed of *Abraham* by naturall generation, and that the children of the flesh are not the same with the children of promise, and that the Apostle conceived this the right way of answering those that objected, the falling of Gods word upon the rejection of the Jews, by restraining the promise, of being God to *Abrahams* seed, only to the Elect, whether of *Abrahams* naturall posterity, or not, with so little respect to any birth-right priviledge, that he not only rejected *Ismael*, and took *Isaac*, but also *loved Jacob, and hated Esau*, by prophesie declaring his minde, *the elder shall serve the younger*, and in this the Apostle acquits God from unrighteousnesse, in that *He hath mercy on whom he will have mercy, and whom he will he hardens*, notwithstanding his promise made to *Abraham* and *Israel*, or any birth-right priviledge they could claime. That I may not be thought to go alone in this, I will recite some others concurring with me in this, Dr. *Twisse* vind. Grat. l. 1. part. 3. digr. 2. *Argumentũ Apostoli ad probandũ fœdus dei initũ cum Abrahamo, non omnes Abrahæ posteros simbria sua comprehendere sic simpliciter instituenatũ esse censemus: Esavus & Jacobus erant ex posteris Abrahæ, at horũ utrũq; non cõplexus est Deus fœdere suo, cum Abrahamo inito: ergo non omnes posteros Abrahami. Probatur autem Deum non complexũ fuisse utrũq; fœdere gratiæ, quia non complexus est Esavũ majorẽ, sed Jacobũ minorẽ.* Bain on *Eph.* 1. 5. p. 138. *He answereth the assumption of the latter Syllogism, by distinguishing of Israel & children, denying that al Israelites are that Israel to which Gods word belongeth, or that all Abrahams seed are those children who God adopted to himselfe, v.7. but such only who were like* Isaac, *first begotten by a word of promise, and partakers of the heavenly calling.*

The new Annotations on the Bible, Amst. on *Rom.* 9. 8: The children of the flesh, &c. *Not all they who are carnally born of Abraham by the course of nature are the children of God whom the promise of grace was made; but the children of promise, that is, those who were born by virtue of the promise, those who by Gods speciall grace were adopted (as Isaac by a speciall and singular promise was begot by Abraham) they only are counted for that seed mentioned in the Covenant, I will be thy God, and the God of thy seed.*

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The reason is to be conceived in this manner, the rejecting of such who are not the true Israel, nor belong not to the number of Gods adopted children cannot shake Gods word spoken to Israel *and* Abrahams *seed; but many of the Israelites, and Abrahams seed, are such to whom the word of God belonged not,* ergo, *the word of God is firm, though they be rejected.* Pag. 139. *A childe of the flesh being such a one who descendeth from* Abraham *according to the flesh. For it is most plaine, that these did make them thinke themselves within the compasse of the word, because they were Israelites, and the seed of* Abraham, *in regard of bodily generation propagated from him; and* Arminius *doth decline that, in objecting and answering which, this discourse consisteth. Beside that, though the sons of the flesh may signifie such who carnally, not spiritually conceive of the Law, yet the seed of* Abraham *without any adjoyned, is never so taken. The assumption which is to be proved is this, That many of* Abrahams *seed are such to whom the word belongeth not. The word which belonged not to* Ishmael *and* Esau, *but to* Isaac *and* Jacob *only, and such as were like to them; that word belonged not to many of those who are the seed of* Abraham *and* Israelites: *But the word shewing Gods love, choice, adoption, blessing of* Israel *and* Abrahams *seed, belonged not to* Esau, Ishmael, *and such as they were, but to* Isaac *and* Jacob.

Estius annot. ad Gen. 17.7. *Colligit hinc Calvinus ex ipso quis quis est semen Abrahæ ad eum pertinere promissionem Abrahæ factam: sed responsio ista promissionem illam de benedictione spirituali intellectam, non ad carnale semen Abrahami pertinere, sed ad spirituale, quemadmodum eam ipse Apostolus interpretatus est, Rom. 4 & 9. Sienim carnale semen intelligas jam ad neminem ex gentibus illa promissio pertinebit sed ad solos ex Abraham & Isaac secundum carnem genitos.*

Pareus Comment. in Mat. 3.9 *Docet quoque promissiones Dei non alligatas esse carnali origini: pertinere tantum ad posteros fideles & spirituales. Non enim sunt filii Abrahæ qui secundum carnem sunt ex Abraham, sed qui secundum spiritum.*

Amesius Animadv. in Remonstr. vitat. scripta Synod. de Prædestin. cap. 8. §. 6. thus expresseth the Apostles scope. *Multi sunt ex semine Abrahami, ad quos verbum promissionis non spectat, ut Ismael, & Ismaelitæ, si autem multi sunt ex semine Abrahami, ad quos verbum promissionis non spectat, tum rejectio multorum Judæorum, qui sunt ex semine Abrahami non irritum facit verbum promissionis.* Out of all which I gather, if the naturall posterity of *Abraham*, were not within the Covenant of grace, by vertue of that promise *Gen.* 17.7. then much lesse are our naturall posterity: but the former is true, *Rom.* 9.6,7,8,9,10,11,12. therefore the latter is true: and the contrary, delivered in that which I conceive your assertion, false. A second reason is this, The Apostles Exposition of the promise shews us best

beſt what is the meaning of it, but the Apoſtle when he expounds the promiſe of God to *Abraham, I will be thy God, and the God of thy ſeed,* as it was a promiſe of ſaving grace, to wit, juſtification, and life, expounds it as belonging to *Abraham,* not as a naturall Father, but as *Father of the faithfull,* whether of the Jews, or the Gentiles, and his ſeed, not his naturall, but his ſpirituall ſeed, Chriſt, and believers, *Rom.*4.11.12,13,14.15 16,17. *Gal.*3.7.16.29. Whence *George Downham* of Juſtification lib.6.cap.6.§.4. ſpeakes thus. *The other promiſes concerning his ſeed are two: The former concerning the multiplication of his ſeed, that he ſhould be a father of a multitude of Nations, namely, in Chriſt, and that he would be a God to him and his ſeed, he doth not ſay to ſeeds, as of many, but as of one, to thy ſeed, which is Chriſt,* Gal.3.16. *that is, Chriſt myſticall,* 1 Cor.12.12. *Containing the multitude of the faithfull in all Nations, both Jews and Gentiles. This promiſe therefore implyeth the former, that in Chriſt, the promiſed ſeed,* Abraham *himſelfe, and his ſeed, that is, the faithfull of all Nations ſhould be bleſſed: And in confirmation of this promiſe, he was called* Abraham, *becauſe he was to be a Father of many Nations, that is, of the faithfull of all Nations, for none but they are accounted* Abrahams *ſeed,* Rom.9.7 8. Gal 3.7.29. Thus he opens the Apoſtles meaning, and thus frequently do Proteſtant Divines in their writings. Now if only believers are in that promiſe, as it was a promiſe of ſaving grace, then it is not made to the naturall poſterity, as ſuch, of any believer, much leſſe of us Gentiles.

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ann.on Ge
12.7.*Thy ſe*
That is, to a
the children
promiſe(the
leſs) who
are counted
brahams ſeed,
Rom 9.7, 8
and in Chriſt
are heirs by
promiſe, as
the Gentiles
the J
3.26.
Ameſ. C
art.5.cap.
Semini
ticulatio ſ
electos &
caciter voca
notari docet
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9.8.Gal.3.
& 4.28.

My third reaſon is this. The Covenant of grace is the Goſpel, and ſo you call it, pag.37. when you ſay, *This is a part of the Goſpel preached unto* Abraham. Now the Goſpel preached to *Abraham,* the Apoſtle thus expreſſeth, Gal.3.8,9. *And the Scripture foreſeeing, that God would juſtifie the heathen through faith, preached before the Goſpel unto Abraham, ſaying, in thee ſhall all Nations be bleſſed: ſo then, they which be of faith, are bleſſed with faithfull* Abraham, and ver.11. *But that no man is juſtified by the Law in the ſight of God, it is evident, for the juſt ſhall live by Faith,* it is Hab.2.4. *By his faith.* And generally, when Divines diſtinguiſh of the Covenant of grace, and of workes, they ſay the condition of the Covenant of grace is faith. They then that ſay the Covenant of grace belongs not only to believers, but alſo to their naturall children, whether believing or not, theſe adde to the Goſpel, and the Apoſtle ſaith of ſuch, *Gal.*1.8 9. *Let him be accurſed.*

Fourthly, I thus argue: If God have made a Covenant of grace in Chriſt, not only to believers, but alſo to their ſeed, or naturall children, then it is either conditionally, or abſolutely; if conditionally, the condition is either of works, and then grace ſhould be of works, contrary to the Apoſtle, *Rom.* 11.8. or of Faith, and then the ſenſe is, God hath promiſed grace to believers, and to their ſeed, if believers, that is, to believers, and believers, which is nugatory. If this Covenant of grace to believers ſeed be abſolute, then either God keeps it, or not: if he do not keep it, then he breaks his word, which is blaſphemy; if he do keep it, then it follows, that all the poſterity of believers are ſaved, contrary to *Rom.* 9.13. or if ſome are not ſaved, though they be in the Covenant of grace, there may bee Apoſtaſie of perſons in the Covenant of grace, by which the Arguments brought by Mr. *Prynne*, in his *Perpetuity*, and others for perſeverance in grace are evacuated, and *Bertius* his *Hymenæus deſertor* juſtified. The truth is, generally to be in the Covenant of grace, and to be elect, and to perſevere in grace, are meant of the ſame perſons, according to the Apoſtles doctrine, *Rom.* 9. 7, 8. &c. and the common doctrine of the Contra-Remonſtrants. And on the contrary, *Bertius* in his book *de Apoſtaſia ſanctorum*, pag. 79. among other abſurdities which he reckons as conſequent on their opinion that deny Apoſtaſie of Saints, puts this as the ſeventh. *Baptiſmum non obſignare certo in omnibus liberis fidelium gratiam Dei (quum inter illos quidam ſint etiam antecedente decreto Dei ab æterno abſolute reprobati) ac proinde dubitandum eſſe fidelibus de veritate fœderis divini, Ego ſum Deus tuus, & ſeminis tui poſt te.* And when this was urged by the Author of the Synod of *Dort*, and *Arles* reduced to the practiſe, Part. 3. Sect. 6. in theſe words. *For to every perſon whom they baptize, they apply the promiſes of the Covenant of grace, clean contrary to their own doctrine*, which ſaith, *that they nothing belong to the Reprobates of the world*, Dr. *Twiſſe* anſwers, that however in the judgement of charity they take all Infants brought to be baptized, to be elect, yet the promiſes of the Covenant of grace do indeed belong only to the Elect, which he proves at large, by ſhewing that there are promiſes of the Covenant of grace, as of regeneration, circumciſing the heart, writing the Law in their hearts, *Jer.* 31.33. which muſt needs be abſolute. For no condition can be aſſigned of performing theſe promiſes, but that it will follow, *That grace is given, to wit, the grace of faith, according to mens workes, which is plaine Pelagianiſme.*

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Whence he concludes. *Now then who are they on whom God ſhould beſtow faith and regeneration, but Gods Elect? And accordingly Baptiſme as it is a Seale, and aſſurance of performing this promiſe of Juſtification and ſalvation unto them that believe, ſo it is a ſeale and aſſurance of the promiſe of circumciſing the heart, and regeneration only to Gods Elect.* And after pag. 192. *We are ready to maintaine, that all who are under the covenant of grace, are ſuch as over whom ſin ſhall not have the dominion,* Rom. 6. 14.

Beſides, he that ſhall heare you preach, that the children of believers are in the Covenant of grace, and that they that are in the Covenant of grace cannot fall away, may be apt to conceive himſelfe within the Covenant of grace without repentance and faith, and that he ſhall be ſaved without obedience, and ſo lay a ground-work for *Antinomianiſme*, and conſequently Libertiniſme. And may not on the other ſide believing Parents, when they ſee their children vicious, and ungodly, doubt whether they themſelves be true believers, becauſe they ſee not their children in the Covenant of grace; and ſo while you think to comfort parents about their children, you may create great diſcomfort concerning themſelves.

Laſtly, if this were true, that the Covenant of grace is a birth-right priviledge, then the children of believers are children of grace by nature, for that which is a birth-right priviledge, is a priviledge by nature: and if, as Mr. *Blake* ſaith, pag. 6. of his book, *Chriſtianity is hereditary, that as the childe of a Noble man is Noble, the childe of a freeman is free, the childe of a Turke is a Turke, of a Jew a Iew, the childe of a Chriſtian is a Chriſtian*; then Chriſtians are born Chriſtians, not made Chriſtians, and how are they then children of wrath by nature? which whether they may not advantage Pelagians, and denyers of Originall ſin, it concernes thoſe that uſe ſuch ſpeeches, to conſider.

But the Author of the writing entituled *Infants baptizing proved lawfull by Scripture*, mentions other promiſes beſides that *Gen.* 17. 7. to wit, *Deu.* 28. 4. *Deut.* 30. 2. 6. *Iſa.* 44. 3. *Iſa.* 59. 21. *Exod.* 20. 6. *Pſal.* 112. 2. and ſuch like. To all which the anſwer is plaine, if men would conceive it. 1. That according to the Apoſtles own determination, *Ro.* 9. 7, 8. theſe promiſes as they contain ſuch things as accompany ſalvation, muſt be reſtrained to the Elect, whoſe children ſoever they be by naturall generation, and this is agreeable to our Saviours applying the promiſe *Iſa.* 54. 13. to them that are given of his Father, *Iohn* 6. 45.

And thus are we to underſtand *Deut.*30.6. *Iſa.*44.3. 2. That the text, *Iſa.* 59. 21. is plainly applied to the time of the calling of the Jews, *Rom.*11.27. and therefore cannot be applied rightly to the poſterity of any believers at any time indefinitely. 3. That the promiſes, *Deut.*28. 4. *Pſal.* 112. 2. are expreſly meant of outward bleſſings, and therefore cannot prove a covenant of grace in Chriſt. 4. That *Exod.*20.6.doth plainly include a condition of obedience, and it is expreſly mentioned *Pſal.* 103. 17, 18. as included in other promiſes of like kind, which condition God doth not undertake for any children of a believer, but the elect, nor is Chriſt ſurety for any but the elect; and therefore till it can be proved that the *Election of grace* belongs to the children of believers, it cannot be proved that the *Covenant of grace* belongs to them by vertue of theſe promiſes.

§. 3. is not in ods church, e other ngdomes.

NOw return to your Sermon. You tell us thus: *As it is in other kingdomes, corporations and families; the children of all ſubjects born in a kingdom, are born that Princes ſubjects: where the father is a free-man, the childe is not born a ſlave: where any are bought to be ſervants, their children born in their maſters houſe, are born his ſervants. Thus it is by the Lawes of almoſt all nations, and thus hath the Lord ordained it ſhall be in his kingdome and family: the children follow the Covenant-condition of their parents; if he take a father into his covenant, he takes the children in with him; if he reject the parents out of the covenant, the children are caſt out with them.*

This paſſage I might have paſſed over, as containing nothing but dictates; Yet I think it neceſſary to obſerve, 1. That you do very carnally imagine the Church of God to be like Civill corporations, as if perſons were admitted to it by birth, whereas in this all is done by free election of grace, and according to Gods appointment: nor is God tied, or doth tie himſelf in the erecting and propagating his Church, to any ſuch carnall reſpects, as deſcent from men. Chriſtianity is no mans birth-right; The Apoſtle knew not that God had ſo by promiſe, or other ingagement bound himſelf, but he was free, as he ſaid to *Moſes* after the promiſe made to *Abraham, to have mercy on whom he would*, Rom. 9. 15. Yes, to conceive that it is in Gods Church, as in other Kingdomes, and after the laws of Nations, is a ſeminary of dangerous ſuperſtitions and errors. Dr. *Rainolds*, in his Conference with *Hart*, hath ſhewed, that hence aroſe the frame of government

government by Patriarchs, Metropolitans, &c. And is not this the very reaſon of Invocation of Saints, that I mention not more of the like kind? 2. When you ſay, "*if he take a father into his covenant,* "*he takes the children in with him; If he reject the parents out of* "*covenant, the children are caſt out with them.* If you mean this taking in, and caſting out, in reſpect of election and reprobation, it is not true, neither if you mean it of the Covenant of grace, for that is congruous to election, and reprobation. Nor is it true in reſpect of outward Ordinances; the father may be baptized, heare the Word, and not the child; and on the contrary, the father may be deprived, and the child may enjoy them. Nor is it true in reſpect of Eccleſiaſticall cenſures; the father may be excommunicated, and the ſonne in the Church, and on the contrary. And about that which you ſay, there is no certainty in the Pædobaptiſts determination. *Rutherford* [*The due right of Presbyterie, p.259.*] ſaith, *The children of Papiſts, and excommunicate Proteſtants, which are borne within our viſible Church, are baptized, if their forefathers have been ſound in the faith.* But others will deny it. But it is true as well of Pædobaptiſts, as of Anabaptiſts, that like waves of the Sea they beat one againſt another.

You tell us, "*That it was without queſtion in the time of the Iews,* "Gen. 17.9. *And when any of any other Nation, though a Canaanite,* "*or Hittite, acknowledged Abrahams God to be their God, they and* "*their children came into covenant together.*

That when Parents were circumciſed, the Children were to be circumciſed, is without queſtion, Gods command is manifeſt; Whether this make any thing for baptizing Infants, is to be conſidered in its place. But that which you ſay, "*It was in the time of the Iews, if God* "*did reject the parents out of the covenant, the children were caſt out with them*; is not true. Parents might be Idolaters, Apoſtates from Judaiſme, draw up the fore-skin again, and yet the children were to be circumciſed. But in all this there is no Argument.

Cotton, Way the Churc of Chriſt N.E. c. 4. *Infants ca claim right baptiſme, b the right of of their pa or both. W neither of parents ca claim right the Lords per, there Infants ca claim righ Baptiſme. therefore not receive beeben to fellowſhip ſupper, no ſeed to Ba ſo neither we receive excommu perſon (

then) to the Lords ſupper, or his children to Baptiſme. But after, c 7 §. 2. *Or where either of* rents have made ſuch profeſſion; *Or it may be conſidered alſo, whether the children may not be* where either the grand-father or grand-mother have made ſuch profeſſion, and are ſtill living to *for the Chriſtian education of the child. For it may be conceived, where there is a ſtipulation of the* on Gods part, and a reſtipulation on mans part, there may be an obligation of the Covenant on both Gen. 17 7. *Or if theſe faile, what hindereth but that if the parents will deſigne their infants to be* in the houſe of any godly member of the Church, the child may be lawfully baptized in the right of its hold governour, according to the proportion of the Law, Gen 17. 12, 13.

§. 6. *of the Texts, which are, Act. 2. 38, 39. & 19. 9.*

THe firſt Text you dwell upon, is that, *Act.* 2. 38, 39. and thus you ſpeak. "*And ſo it continues ſtill, though the Anabaptiſts* "*boldly deny it,* Acts 2. 38, 39. *When* Peter *exhorted his hearers, who* "*were pricked in their hearts, to repent, and to be baptized for the re-* "*miſſion of ſins, he uſeth an argument to perſwade them, taken from* "*the benefit which ſhould come to their poſterity; For, the promiſe* "*(ſaith he) is to you and to your children, and to all that are afar off,* "*even as many as the Lord our God ſhall call: if once they obey the call* "*of God, as Abraham did, the promiſe was made to them and their* "*children. Whether they who obey this call, were the preſent Jews to* "*whom he ſpake, or were afar off: whether by afar off, you will mean* "*the Gentiles, who as yet worſhipped afar off, or the Jews, or any who* "*were yet unborn, and ſo were afar off in time, or whether they dwelt* "*in the remoteſt parts of the world, and ſo were afar off in place; The* "*argument holds good to the end of the world, Repent and be baptized* "*for the remiſſion of ſins, and ye ſhall receive the Holy Ghoſt, for the* "*promiſe is made to you and your children, they ſhall be made free of* "*Gods city according to Abrahams copy. I will be thy God, and the* "*God of thy ſeed.*

It is a very irkſome thing to Readers, and eſpecially to Anſwerers, when they that handle a controverſie, give a text for their aſſertion, and make a paraphraſe of it, but ſhew not how they conclude from it, by which meanes the enemy is more hardly found then vanquiſhed. I wiſh, if ever you write any more in this kind, you would diſtinctly expound, and then frame your arguments out of the text you produce: for the preſent I ſhall *devorare tædium*, ſwallow downe the tediouſnes of this defect as well as I can. You do not diſtinctly tell us what that promiſe was, onely I gather it is, that which you after expreſſe, calling it "*Abrahams copy, I will be thy God, and the God of thy ſeed,* But then you do not diſtinctly tell us, under which part you comprehend the promiſe to them, whether under the firſt part, I will be thy God, or under the ſecond, I will be the God of thy ſeed. It may ſeem you thus paralleld them: I will be thy God, with, the promiſe is unto you; and, the God of thy ſeed, with that, the promiſe is to your children. But I muſt ſee better proofe then yet I have ſeen, afore I aſſent to this conſtruction, I wilbe thy God, that is, of every believer: though the Author of infants baptizing proved lawfull by ſcriptures, page 4. ſaith, *It is plaine and manifeſt by the Gramaticall conſtruction of this promiſe*; I profeſſe that I neither know rule in Grammar, Logicke, or Divinity

Divinity for that interpretation, and yet I thinke all the ſtrength of your proofe lies in this imagined paralleliſme. Nor doe you tell us of what thing this promiſe was, which you parallel with *Abrahams* copy, I will be thy God, and the God of thy ſeed; whether it was a promiſe of ſaving graces, or outward priviledges; Onely that which you bring in of *Zaccheus* to interpret it, "*let him profeſſe the faith* "*of Chriſt, and the covenant of ſalvation comes to his houſe*, ſeemes to import that you conceive the meaning thus; if you once obey the call of God as *Abraham* did, the promiſe of ſalvation is to you and your children: and ſith you anſwer the ſecond objection, which you call a ſhift, by rejecting the limiting of [*to you and your children*] with thoſe words [*as many as the Lord ſhall call*] the ſenſe muſt be this: *The promiſe of ſalvation is to you and your children, whether the Lord our God call them or not.* But this propoſition I know you will not ſtand to, though as you handle the matter, this is made the Apoſtles aſſertion. But it may be you mean otherwiſe, thus: *If you once obey the call of God, as Abraham did, the promiſe of outward church-priviledges, that is, to be members of the viſible Church, partakers of Baptiſm, &c. is to you and your children.* Now what an uncouth reaſon is by this made in the Apoſtles ſpeech, that if they did repent, and were baptized, *the promiſe ſhould be made good to them and to their children*, (I uſe your own words, expreſſing what you conceive the ſtrength of the argument lies in) *that you & they ſhalbe members of the viſible church, partakers of baptiſm, &c.* So that the Apoſtle is made to ſay thus: If you will repent and be baptized, the promiſe is to you and your children, that you & they ſhalbe baptized. What I conceive is the meaning, I will ſhew afterwards: in the mean time, becauſe (though on the by) you alleage that Text, which Mr. *Tho. Goodwin* alſo at *Bow* in *Cheapſide* urged and inſiſted on for this purpoſe, I ſhall by the way examine what you ſay. You ſay, "*Let* Zaccheus *the Publican once re-*"*ceive Chriſt himſelf, be he a Gentile, as ſome think he was, be he a great* "*ſinner, eſteemed as an heathen, as we all know he was; let him profeſſe* "*the faith of Chriſt, and the covenant of ſalvation comes to his, for* "*now he is made a ſon of Abraham*; i.e. *Abrahams promiſe now reacheth him.* Upon which I note, 1. Though it be of little moment, whether he were a Gentile or no, yet I conceive it more likely he was a Jew, partly becauſe his name is more like the hebrew, than the greek or latine; and partly becauſe if he had been a Gentile, Chriſt had plainly diſcovered the calling of the Gentiles, which he did not till afterward: & it would have cauſed in likelihood greater offence in them to hear a

Gentile

called a *ſon of Abraham*, who already *murmured that he was gone to be a gueſt to a man that was a ſinner*. 2. You thus expound [*a ſon of Abraham*] that is, *Abrahams promiſe now reacheth him*. But *Bez.* more truly, *Filium eſſe Abrahæ nihil aliud declarat quam gratis electum eſſe*, Rom. 9, 8. *Et veſtigiis fidei Abrahæ inſiſtere*, Rom. 4. 12. *Et opera Abrahæ facere*, Jon. 8. 39. *Ex quibus demum recte colligitur certa futuræ ſalutis expectatio*, Rom. 8. 29. 3. You only expreſſe [*this houſe*] by [*his*] as if you would have it conceived that ſalvation came only to his children by his believing, whereas Mr. *Tho. Goodwin* (if my memory deceive me not) comprehended the whole family under the term houſe, diſcourſing thereupon that a houſhold-Church was *prima Eccleſia*, the firſt Church, which I marvailed to hear from him, as conceiving it to overthrow the way of Government they call the Church-way, which is mainly grounded on this, that the firſt Church (as *Parker* held) is a ſingle congregation out of many families, and is *primæ ſedes poteſtatis Eccleſiaſtica*, the firſt ſeat of Eccleſiaſticall power. But I know no reaſon why, when it is ſaid, *Salvation is come to this houſe*, it ſhould be ſtretched any further then *Zacchæus* his perſon, in that ſalvation was come to him, ſalvation was come to his houſe, and the whole Narration favours this Expoſition, and *Beza* ſaith that *Theophylact*, and ſome others underſtand by houſe *Zacchæus* himſelfe. I omit the conceit of *Eraſmus*, and *Camerarius*, as if αὐτῷ *thee*, did refer to οἴκῳ *houſe*, for I thinke with *Beza*, it is abſurd to ſay, *This houſe is a ſon of* Abraham. 4. Although it be true, that καθότι is often a Cauſall particle, yet it is true, that it is ſometimes a reſtrictive particle, as Acts 2. 45. and Acts 4. 35. and therefore may be rendred by *quatenus* as, or *in quantum* in as much, or *ſecundum quod*, according to what, as well as by *eo quod quoniam*, or *quandoquidem*, becauſe, or foraſmuch. 5. In your paraphraſe, you put inſtead of ſalvation, *The Covenant of ſalvation*, which is not right, what ever Author you may follow herein. Now let it be conſidered what an erroneous inference is made, by expounding it of all the poſterity or family, and making the particle Cauſall, as if his believing alone did bring ſalvation to his houſe or poſterity; from whence this may be gathered, a mans whole houſe or poſterity may be ſaved barely by his believing, and you will ſee a neceſſity to make καθότι a reſtrictive particle, and to expound this houſe of *Zacheus*, his family only, in reference to his perſon. And ſo what you take in by the way for the credit of your concluſion, from *Luke* 19. 9. is anſwered

ſwered by ſhewing the faultineſſe of your paraphraſe.

But you returne to the Text, Acts 2. 38 39. "You ſay, *neither can* "*the evidence of the place be eluded, by ſaying the promiſe here meant is* "*of the extraordinary gifts of the holy Ghoſt, to ſpeak with tongues &c.* "*for we all know, that all who then beleeved and were baptized, did not* "*receive thoſe extraordinary gifts of the holy Ghoſt; and beſide, this ar-* "*gument remained ſtill in force, to be uſed to the end of the world, who* "*ever beleeves and is baptized, ſhall receive remiſſion of ſins, and the* "*gift of the holy Ghoſt, which was not true, if by the holy Ghoſt was* "*meant onely thoſe extraordinary gifts.*

Though I doe not ſo expound the words, [*the promiſe is to you and your children*] of the extraordinary gifts of the holy Ghoſt, yet the words next before, and that which is before, *verſe* 33. 17, 18. of the ſame chapter might very well induce men to conceive that this is the promiſe of which *Peter* meant, *verſe* 39. nor doe I conceive your reaſons ſufficient to overthrow it: For what though "*all who then,* "*beleeved and were baptized, did not receive thoſe extraordinary gifts* "*of the holy Ghoſt*, yet *Peter* might aſſure them that it ſhould be ſo for the future, *to them, their children, and all that are afarre off, as many as the Lord ſhould call*: though I doe not ſay, the thing was true in this ſenſe; I onely ſay it might be ſo true, notwithſtanding your argument. And whereas you ſay "*this argument remaines ſtill in force* "*to be uſed to the end of the world, Who ever beleeves and is baptized,* "*ſhall receive remiſſion of ſinnes, and the gift of the holy Ghoſt.* Neither doth this follow from the expoſition of the words, *verſe* 39. by the words, *verſe* 38. of receiving the gift of the holy Ghoſt: For there is nothing in the text to prove that this argument ſtill remaines in force as you ſpeake, ſith it might be onely a particular benefit to them on their repenting, and baptiſme, for ought you can inferre from the text.

You go on. "*Nor ſecondly, can it be avoided by that ſhift of others* "*who interpret it thus, to you and your children, as many of them as the* "*Lord ſhall call, that is (ſay they) whether your ſelves or your chil-* "*dren, or any other whom the Lord ſhall call, if they repent and be bap-* "*tized, they ſhall receive the gift of the holy Ghoſt.* If you put in ſtead of, [*they ſhall receive the gift of the holy Ghoſt,*] theſe words [*the promiſe is to you and them,*] it is no ſhift, but the genuine and neceſſarie explication of the text. For let the promiſe be what ever you can make it, you muſt put in that limitation if you will have it true.

If the promiſe be of ſaving graces, if of Chriſt ſent, if of the outward ordinances of baptiſme, &c. If of the holy Ghoſt in extraordinarie gifts; it is none of theſe wayes true without that limitation. For neither God promiſed ſaving graces, nor outward ordinances, nor extraordinarie gifts, nor ſent Chriſt to them, their children, or all that are afar off without calling them and every of them. But you tell us, it is plaine, "*the ſtrength of the argument lies in this, That if they did repent, and were baptized, the promiſe ſhould be made good to them and to their children: and what comfortable argument can this be taken from reſpect to their children, if the Apoſtle muſt be interpreted as theſe men would have him, viz. you and your children have hitherto been an holy ſeed, but now, if you beleeve in Chriſt your ſelves, your children ſhall be in no better condition then the reſt of the Pagan world, ſtrangers from the Covenant of God; but if afterward any of them, or any of the heathen, ſhall for their parts beleeve and be baptized, their particular perſons ſhall be taken into covenant, but their children ſtill left out; had this thinke you been a comfortable argument to perſwade them to come in, in relation to the good of their children after them.*

You ſuppoſe here, that the Apoſtle uſed this argument onely in relation to the good of their children, whereas the maine matter was concerning themſelves to ereſt them, who being told that they had *crucified Ieſus who was both Lord and Chriſt*, verſe 36. and had ſaid, Matth. 27. 25. *His blood be upon us and our children*, *were pricked in their hearts*, and ſaid to *Peter* and the reſt of the Apoſtles, *Men and brethren what ſhall we doe?* and was it not a comfortable argument for men in that caſe to be told, that notwithſtanding all this, the promiſe of Chriſt, and remiſſion of ſinnes by him, was yet to them and their children, on whom they had wiſhed Chriſts blood to be, and to all the Jewes that dwelt afarre off in the diſperſion, as many as the Lord ſhould call, and a great incitement to repent and be baptized in the Name of the Lord Jeſus for the remiſſion of ſinnes? However you conceive now, ſure if your ſoule had been in their ſoules ſtead, you would have conceived it a very comfortable ſpeech in this ſenſe that I now give. As for that witleſſe deſcant you put on your adverſaries, I know not whether it be their meaning or not, ſure I am no ſuch thing follows on the applying the reſtriction in the end of the verſe, *to them, their children, and all that are afarre off.* And that which you would burden your adverſaries tenent with, as if they

put

put beleivers infants out of the covenant, into the condition of Pagans children, it is a cocy fine answered before; and therefore I may well let it passe in this place.

"You adde, *The plaine strength of the argument is, God hath now remembred his Covenant to* Abraham *in sending that blessed seed, in whom he promised to be the God of him and his seed: do not you by your unbeliefe deprive your posterity of so excellent a gift.*

In this passage I thinke you hit the marke, it is the very interpretation I gave in the reasons of my doubts before mentioned, in answering the argument from this text: onely the alleadging the promise, *Gen.* 17.7. and that expression, *do not you by your unbeliefe deprive your posterity of so excellent a gift*; have a little relish of your interpretation of the promise concerning the naturall seed of beleevers. But letting that passe, in the maine you expound it rightly. "*The promise is to you and your children; that is, God hath now remembred his Covenant to* Abraham *in sending that blessed seed, in whom he promised to be the God of* Abraham *and his seed*, and the sense is plaine. The promise which is made to *Abraham* is now fulfilled in sending Christ to you and your children, and to all that are afarre off, as many as the Lord our God shall call, that they might be turned from their iniquity, and baptized in his name for the remission of their sinnes; And this agrees with the Apostles exhortation to the same purpose, Acts 3. 25. 26. "*Ye are the children of the Prophets and of the covenant which God made with our fathers, saying unto* Abraham, "*and in thy seed shall all the kindreds of the earth be blessed, unto you first God having raised up his Sonne Jesus, sent him to bless you in turning away every one of you from his iniquities.* And Acts 13. 32, "33. *And we declare unto you glad tidings, how that the promise "which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus againe.*

You adde. "*And except in relation to the covenant, there was no "occasion to name their children; it had been sufficient to have said, a "promise is made to as many as the Lord shall call.* Though I deny not their children are mentioned in relation to the covenant in the sense I have given, or rather in allusion to the forme of expressions in the covenant, and predictions of the Prophets: yet there was other occasion, to wit, their imprecation, *Matth.* 27.25. and especially because Christ was, as it is *Acts* 3. 26. first sent to the Jews and their chil-

Annot. on Bible, ed. 1645. on 2. 36. The promise is unto you] Or promised to Israel Gentiles the Israel the first

children, and to be offered first to them, as it is *Acts* 13. 46. But it was not to intimate that which you would gather, *that the promise is such to them, if they did beleeve that their children, even their infants upon their fathers faith, whether the children were called or not, were taken into the covenant, either of saving graces, or visible church-membership*; which you should have proved, but never will prove out of this Scripture. But taking your Hypothesis, that these to whom *Peter* speakes were within the covenant made to *Abraham*, and circumcised rightly, and yet the Apostle requires these to repent, afore they are to be baptized; the Antipædobaptists have hence a good argument against baptizing infants, because *Peter* required of such as were in the covenant, repentance afore Baptism. I passe on to the next proof you bring for your Conclusion.

§. 7. the text. *Rom.* 11, 16.

"YOu say, *as plain it is out of the* 11. *Rom.* 16. *& ambere the apostles* "*scope is to shew, that we Gentiles have now the same graffing into* "*the true olive which the Jews formerly had; and our present graffing* "*in, is answerable to their present casting out, & their taking in in the* "*latter end of the world, shall be the same graffing in (though more glo-* "*rious) as ours is now. Now all know that whē they were taken in, they* "*and their children were taken in; when they were broken off, they and* "*their children were broken off: when they shall be taken in, in the lat-* "*ter end of the World, they and their children shall be taken in, and that* "*because the root is holy, that is, Gods covenant with* Abraham, Isaac, "and Jacob, *extends yet unto them, when their unbelief shall be taken* "*away. The root being like Nebuchadnezars tree, the tree hewen down,* "*and the root bound with a band of iron, until seven times were passed* "*over it, and then the bands should be broken, & the root should spring,* "*and the tree should grow again: So their present nation like this tree is* "*cut down, and this holy root the covenant made with their forefathers* "*is suspended, bound with an iron bar of unbelief, blindnesse being come* "*upon them untill the fulnes of the Gentiles were come in, and then all* "*Israel shall be saved. And mark, that in all this discourse, the holines* "*of the branches there spoken of, is not meant of a personall inherent ho-* "*liness, but a derivative holines, a holines derived to them frō their an-* "*cestors, the first fruit is holy, the lump holy, the root holy, the branches* "*holy, that is, the fathers holy, accepted in covenant with God; the chil-* "*dren beloved for their fathers sake, and when the vail of unbelief shall* "*be taken away, the children and their posterity shal be taken in again,* "*because beloved for their fathers sakes. Now then if our graffing in be* "*answerable to theirs, in all, or any of these three particulars, we and* "*our children are graffed in together.*

Your

Your argument needs a ſwimmer of *Delos* to bring it out of the deep. I will dive as deep as I can to fetch it up; the thing, it ſeems, you would prove, is, that we and our children are graffed in together; but the words are Metaphoricall, and therefore obſcure, they may be true in a ſenſe, and yet not for your purpoſe. The inſition you ſpeak of may be either into the viſible, or inviſible church; the graffing in, may be either by faith, or by profeſſion of faith, or by ſome outward ordinance. Children may be either grown men or infants, the graffing in may be either certain, or probable; certain, either by reaſon of election, covenant of grace made by them, or naturall birth, being children of believers; probable, as being likely, either becauſe frequently, or for the the moſt part it happens ſo, though not neceſſary & ſo not certain. The thing that is to be proved is, that all the infants of every believer are in the covenant of free grace in Chriſt & by vertue thereof to be baptized into the communion of the viſible church: now it may be granted that infants of believers are frequently, or for the moſt part under the election & covenant of grace (which whether it be ſo or not, no meere man can tel) and ſo in the viſible church, & yet is not follow that every infant of a believer, in aſmuch as he is the child of a believer, is under the covenant of grace & therefore by baptiſme is to be admitted into the viſible church; now let it be never ſo probable, that God continues his election in the poſterity of believers & accordingly hath promiſed to be their God in his covenant of grace, yet if this be the rule of baptizing children of beleivers, no other infants are to be baptized, but ſuch as are thus: the practiſe muſt agree with the rule; & ſo not all infants of believers are to be baptized, but the elect in the covenant of grace. If it be ſaid, but we are to judge all to be elected, & in the covenant of grace, till the contrary appeares, I anſwer, that we are not to judge all to be elected, or in the covenant of grace; becauſe we have Gods declaration of his mind to the contrary; *Rom.* 9. 6 7, &. and all experience proves the contrary to be true; nor is the adminiſtration of an outward ordinance inſtituted by God, according to ſuch a rule as is not poſſible to be known, but according to that which is manifeſt to the miniſters of it; & therefore ſith God conceals his purpoſe of election, and the covenant of grace, which is congruous to it in reſpect of the perſons elected; it is certain God would not have this the rule according to which outward ordinances are to be adminiſtred, becauſe ſuch perſons are in the election and covenant of grace & not others. "You "ſay, our graffing in is anſwerable to the Jews; and their infants were "graffed in by circumciſion, therefore ours are to be graffed in by baptiſm.

But in good ſadneſſe, doe you thinke the Apoſtle here meanes by graffing in, baptizing, or circumcision, or mation by an outward ordinance: if that were the meaning, then breaking off muſt be meant of uncircumciſing or unbaptizing. The whole context ſpeaks of election of ſome, and rejection of others, of the breaking off by unbeliefe, and the ſtanding by faith, and your ſelfe ſeeme to underſtand the phraſe ſo, when you ſay, pag. 43. *to cut miſerable man off from the wilde olive, and graffe him into the true olive.* The ingraffing, to me, is meant of the inviſible church by election and faith; which inviſible church was firſt amongſt the Jews, and therefore called the olive, out of *Abraham* the root, who is therefore ſaid to beare them. And becauſe *Abraham* had a double capacitie, one of a naturall father, and another of the father of the faithfull, in reſpect of the former capacitie, ſome are called *branches according to nature*, others, *wilde olives by nature*, yet *graffed in by faith*; and when it is ſaid that *ſome of the naturall branches were broken off*, the meaning is not that ſome of the branches in the inviſible church may be broken off: but as when our Saviour Chriſt ſaith, uſing the ſame ſimilitude, *Joh.* 15. 2. *Every branch in me not bearing fruit, he taketh away*; The meaning is not, that any branch truely in him could be fruitleſſe, or taken away; but he calleth that a branch in him which was only ſo in appearance. So the Apoſtle ſpeaking of branches broken off, meanes it not of ſuch as were truely ſo, but in appearance: For *ſimilitudes doe not runne with four feet*; but vary in ſome things. Now if this be the meaning of your words, that the inſition of the Gentiles is the ſame with the Jewes, and the inſition is meant of ingraffing by faith into the inviſible church; it onely proves this, that now beleevers of Gentiles are by faith in the church of the elect, as the Jewes: but neither the beleeving Jewes Infants were in the covenant of grace, becauſe their children; nor are our children. But let us conſider the three particulars you ſpeake of, that we may examine whether there be any ſhew of an argument for your purpoſe in this text. You ſay, "*as plaine it is out of the eleventh of* "*Rom.* 16, *&c. where the Apoſtles ſcope is, to ſhew, that we Gentiles* "*have now the ſame graffing into the true olive which the Jews former-*"*ly had, and our preſent graffing in, is anſwerable to their preſent caſt-*"*ing out; and their taking in, in the latter end of the world, ſhal be the* "*ſame graffing in (though more glorioully) as ours is now.*

The Apoſtles ſcope in the whole chapter is plaine to anſwer that queſtion, *v.* 1. *Hath God caſt away his people?* which he doth, 1. by ſhewing

ſhewing for the preſent in himſelfe, and others, perhaps unknowne, *That God had then a remnant according to the election of grace.* 2. For the future from ver. 11. to the end, that he intends a *calling of all Iſrael when the fulneſſe of the Gentiles ſhall come in*, and ver. 16. is one argument to prove it. It is not the ſcope of the Apoſtle, as you ſay, *To ſhew that the Gentiles have now the ſame graffing into the true Olive, which the Jews formerly had*; but to prove that the Jews, notwithſtanding their preſent defraction, ſhall be graffed into their owne Olive. But for the thing it ſelfe. You ſay, "*That the Gentiles have* "*now the ſame graffing into the true Olive which the Jews formerly* "*had.* But you muſt remember your own diſtinction, pag. 19. of the ſubſtance of the Covenant, and the adminiſtration of it: It is certain, that in reſpect of the ſubſtance of the Covenant, we have the ſame graffing into the Olive, the Church of the faithfull, of which *Abraham* is the root, that the Jews had. *We by faith are partakers of the root and fatneſſe of the Olive tree*, ver. 17. or in plainer termes, as the Apoſtle elegantly, *Epheſ.* 3. 6. that the Gentiles ſhould be συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα, *Fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt through the Goſpel.* In reſpect of which all believing Gentiles are *Abrahams ſeed, the Iſrael of God, one in Chriſt Jeſus.* But if you mean it of the outward adminiſtration of this ingraffing by Circumciſion, Baptiſme, &c. nothing is more falſe. For indeed the outward adminiſtration is utterly taken away, as ſeparating the Jews from the Gentiles, of very purpoſe, that the enmity betwixt Jews and Gentiles may be removed, and they made one in Chriſt by his death, *Eph.* 2. 14, 15, 16, and if you mean this, when you ſay, we have the ſame graffing in with the Jews (which your whole arguing tends to, and your expreſſion in thoſe words [*for theſe outward diſpenſations*] import you mean it) you evacuate the blood of Chriſt in this particular. You ſay, "*Our preſent graffing in, is an-* "*ſwerable to their preſent caſting out.* It is true, our preſent graffing in is anſwerable to their (or rather for their) caſting out; that is, God would ſupply in his Olive tree the Church, the caſting away of the Jews, by the calling of the Gentiles, ſo much the Apoſtle ſaith, v. 17. *Thou being a wilde Olive,* ἐνεκεντρίσθης ἐν αὐτοῖς, that is, *in ramorum defractorum locum*, into the place of the branches broken off, as rightly *Beza*; if you mean it in this ſenſe, I grant it. You adde, "*And* "*their taking in (though more gloriouſly) as ours is now.* It is true, their taking in will be by faith, as ours is now; concerning other particulars,

particulars, as I doubt not but it will be *more glorious ſly*, as you ſay, ſo for the manner, I muſt confeſſe I am at a ſtand. I look upon it as a myſtery, as the Apoſtle cals it, *Rom.* 11. 25. You go on. "*Now all know* "*that when they were taken in, they and their children were taken in;* "*when they were broken off, they and their children were broken off;* "*when they ſhall be taken in in the latter end of the world, they and* "*their children ſhall be taken in.* I grant it, they were taken in, and broken off together, in reſpect of Gods election and reprobation, and when they ſhall be taken in, in the latter end of the world, they and their children ſhall be taken in. Yea, I thinke, that as at the calling of the Gentiles there was a fuller taking in of the children of the Gentiles, then ever was of the children of the Jewes afore Chriſts comming, according to that *Heb.* 8. 11. So at the calling of the Jews, there ſhall be a more full taking in of the children of the Jews, then is now of the Gentiles, according to that, *Rom.* 11. 26. and ſo *all Iſrael ſhall be ſaved*. But all this proves not, that God would have either all Infants of believers counted his as elect perſons, or in the Covenant of grace in Chriſt, or in the face of the viſible Church admitted to baptiſme: which was to be proved by you.

You go on. "*And that becauſe the root is holy, that is, Gods Co-* "*venant with* Abraham, Iſaac, *and* Jacob *extends yet unto them,* "*when their unbeliefe ſhall be taken away; and then after an illuſtra-* "*tion from* Nebuchadnezzars *dreame,* Dan. 4. 14, 15. *you ſay of the* "*Jews, their preſent Nation like this tree is cut down, and this holy* "*root, the Covenant made with their forefathers is ſuſpended, bound* "*with an Iron barre of unbeliefe, blindneſſe being come upon them till* "*the fulneſſe of the Gentiles be come in, and then all Iſrael ſhall be ſa-* "*ved.* In this paſſage you ſomewhat alter the Apoſtles reſemblance, who doth not make the Jewiſh Nation to anſwer the tree, but the branches, nor doth he ſay the tree is cut down, but the branches broken off; and here you make the *Covenant the root*, but a little after your words import, when you ſay, *a holineſſe derived from their anceſtors, &c.* that by the root you mean their Anceſtors. And you ſay, *The Covenant made with their forefathers is ſuſpended*, which in ſome ſenſe may be true, that is thus, the effects of Gods love to Iſrael are for the preſent ſuſpended from thoſe generations, and ſo in our apprehenſion the Covenant is ſuſpended; but in exact ſpeech it cannot be true, ſith Gods Covenant according to his intention and meaning, cannot be ſuſpended or ſtayed, but doth alwayes take effect irreſiſtibly

bly. In that wherein you alter the reſemblance of the Apoſtle, by putting in *the cutting down of the tree*, inſtead *of breaking off the branches*, you much pervert the Apoſtles meaning; who makes the tree, that is, the Church of believers, ſtill ſtanding, and ſome branches broken off, and others graffed in. And for that of the root, it is true, it is variouſly conceived by Interpreters, ſome underſtanding with you the Covenant, ſome Chriſt, ſome *Abraham*, *Iſaac*, and *Jacob*, and ſome *Abraham* only, which laſt I conceive to be genuine, for the expreſſions of ſome branches κατὰ φύσιν, according to nature, and others παρὰ φύσιν beſides nature: *Some naturall, ſome ingraffed, our not bearing the root, but the root bearing us*, are plain evidences to me, that by the root, *Abraham* is meant; Nor know I how to make the reſemblance right, but by this Expoſition. Now to ſay, *the root, that is, Abraham, is bound with an Iron band of unbeliefe*, cannot have any handſome conſtruction. But you tell us: *And marke* "*that in all this diſcourſe, the holineſſe of the branches there ſpoken of,* "*is not meant of a perſonall inherent holineſſe.* Then Maſter *Thomas Goodwin* is anſwered, who in urging 1 *Cor.*7.14. for Pædobaptiſme, ſaith, *in the New Teſtament, there is no other holineſſe ſpoken of, but perſonall or reall by regeneration*, about the which he challenged all the world to ſhew the contrary: whereas here is according to you, a holineſſe which is not *perſonall*, or as Mr. *Blake* ſpeakes, *qualitative, and inherent*. But to go on. You ſay, "*But a derivative holineſſe,* a "*holineſſe derived to them from their Anceſtors, the firſt fruit is ho-* "*ly, the lump holy, the root holy, the branches holy; that is, the Fa-* "*thers holy, accepted in Covenant with God, the children beloved for* "*their Fathers ſake; and when the vail of unbeliefe ſhall be taken a-* "*way, the children & their poſterity ſhall be taken in again, becauſe be-* "*loved for their fathers ſake: Now then, if our graffing in be anſwer-* "*able to theirs in any, or all of theſe three particulars, we and our chil-* "*dren are graffed in together.* Object. *But here is no mention of our* "*Infants graffing in.* Anſw. *We muſt not teach the Lord to ſpeake,* "*but with reverence ſearch out his meaning; there is no mention made* "*of the caſting out of the Jewiſh Infants, neither here, nor elſewhere,* "*when he ſpeakes of taking away the Kingdome of God from them, and* "*giving it to the Gentiles, who would bring forth fruit; no mention of* "*the Infants of the one, or of the other, but the one and the other, for* "*theſe outward diſpenſations are comprehended in their parents, as the* "*branches in the root, the infants of the godly in their parents according*

So alſo the new Annot. on *Rom.*11.16

" *to the tenor of his mercy, the infants of the wicked in their parents* " *according to the tenor of his juſtice.*

There are ſundry things in this paſſage you would have to be marked, that deſerve indeed to be marked, but with an Obeliske, not with an Aſteriske, as 1. That you oppoſe perſonall inherent holineſſe to derivative, as inconſiſtent. The truth is, the holineſſe the Apoſtle ſpeaks of, is, firſt in reſpect of Gods Election, holineſſe perſonall and inherent, in Gods intention, *He hath choſen us that we ſhould be holy*, Epheſ. 1 4. Secondly, it is alſo holineſſe derivative, or deſcending not from any Anceſtors, but from *Abraham*, not barely, as a naturall father, but as a ſpirituall father, or *Father of the faithfull*, and ſo derived from the Covenant of grace, which paſſed in his name to him and his ſeed. And laſtly, it ſhall be inherent actually, being communicated by the Spirit of God, when they ſhall be actually called. But this is ſuch a kinde of holineſſe, as is more then you mean, to wit, not only an adherent, or relative holineſſe, which they have by enjoying outward Ordinances, but alſo inherent, by faith, whereby they are holy, as the root, that is, *Abraham* the father of the faithfull.

2. Whereas you make it the caſe of any believers to be a holy root, to their poſterity, eſpecially in the following words, when you ſay, " *The infants both of the Jews, and Gentiles for theſe outward diſpen-* " *ſations, are comprehended in their parents, as the branch in the* " *root, the infants of the godly in their parents, according to the tenor* " *of his mercy, the infants of the wicked in their parents, according to* " *the tenor of his juſtice*: Maſter *Blake* pag. 8. more plainly, *The* " *branches of Anceſtors are roots of poſterity, being made a holy branch* " *in reference to their iſſue, they now become a holy root.* This is not true, for in the Apoſtles reſemblance, *Abraham* only is a holy root, or at moſt, *Abraham*, *Iſaac*, and *Iacob*, in whoſe names the Covenant runs. No other man, though a believer, is *the father of the faithfull*, but *Abraham*: And the body of believers is compared to the Olive, and each believer to a branch, *that partakes of the root and fatneſs of the Olive tree*, not in outward diſpenſations only, as you ſpeak, but alſo in ſaving graces, which is mainly here intended. I remember Maſter *Thomas Goodwin*, who hath handled this matter of Pædobaptiſme, by ſpinning out ſimilitudes and conjectures (fit indeed for the common people, that are more taken with reſemblances then Syllogiſmes) rather then with cloſe arguments: indeavoured to infer a kinde of promiſe of deriving holineſſe from believers to their poſte-

rity,

rity, out of the ſimilitude of an Olive, and its branches, compared with *Pſal.* 128. 3. &c. but it is dangerous to ſtrain ſimilitudes beyond that likeneſſe the Holy Ghoſt makes. It is a tedious thing to Auditors that look for arguments, to be deluded with ſimilitudes and conjectures.

3. Whereas you alluding to the words of the Apoſtle, *v.* 28. that the Jews were *beloved for their fathers ſake*, carry it, as if this were true of any believing parents; the Apoſtle meanes it of thoſe fathers only, in whoſe names the Covenant was made, eſpecially *Abraham* called *the friend of God*, Jam. 2. 23. and *the father of the faithfull*, Rom. 4. 11. and in reference to the promiſes made to them, they are beloved, and therefore it is added, ver. 29. *For the gifts and calling of God are without repentance.*

Laſtly, you ſay *That the infants of the wicked for theſe outward diſ-*
“ *penſations, are comprehended in their parents, according to the tenor*
“ *of Gods juſtice.* I intreat you to conſider, whether this ſpeech do not ſymbolize with the tenet of *Arminius* in his *Antiperkins* on the fourth Crimination, and in the end of his Treatiſe, where he maketh the cauſe, why the poſterity of ſome people have not the Goſpel, to be their forefathers fault in refuſing it. Againſt which you may ſee what Doctor *Twiſſe* oppoſeth in both places, and *Moulin* in his Anatomy of Arminianiſme, *cap.* 9. And thus it may appeare, that you have very much darkened this illuſtrious Scripture, by applying that holineſſe and inſition to outward diſpenſations only in the viſible Church, which is meant of ſaving graces into the inviſible by faith, and made every believer a like root to his poſterity, with *Abraham* to his ſeed.

Arminius
Antiperk.
S. &. 6. *In*
tes in parent
bus, avis, ab
atavis, trita
Evangelii g
tiam repudia
runt, quo
meruerunt
Deo deſerer
tur velim
mihi, &c.
Perpetua
eſt fœderis D
ratio quod filii in parentibus comprehendantur & cenſeantur. Cui opponit *Twiſſus* ibidem. *Nec uſ*
in ſacris literis ſignificatur Deum ejuſmodi fœdus cum homine lapſo pepigiſſe ut ſi crederet, adipiſceretur
tiam & ſibi & poſteris; contra ſi non crederet & ſibi & poſteris ſuis gratiam amitteret; cujuſmodi
dus ſub conditione obedientiæ cum Adamo initum fuiſſe omnes Theologi agnoſcunt.

§. 8.
Of the Te
1 Cor. 7. 1

I Am now come to your principall hold, you ſay. “ *And yet*
“ *plainer (if plainer may be) is the ſpeech of the Apoſtle in*
“ 1. Cor. 7. 14. *The unbelieving husband is ſanctified by the wife, and*
“ *the unbelieving wife is ſanctified by the husband, elſe were your chil-*
“ *dren uncleane, but now they are holy.*

By the way. Becauſe you acknowledge in the Margin page 24. *that* ἐν *ſignifies* to, *as well as* in, *and you conceive it may be here read* [*in*]

or [*to*] *as well as* [*by*] and though our tranſlators following the vulgar read [*by*] yet *Beza* diſlikes that reading; it might have done well in the citing of this text by you, to have given ſome hint of that varietie. But to follow you. You ſay, "*the plain ſcope and meaning there-*"*of is this. The believing Corinthians amongſt other caſes of Conſci-*"*ence, which they had ſent to the Apoſtle for his reſolution of, had writ-*"*ten this for one, whether it were lawfull for them who were convert-*"*ed, ſtill to retaine their Infidell wives or husbands.* You doe rightly here expreſſe the ſcope of the Apoſtle, but you make another ſcope, page 25. when you ſay; "*We muſt attend the Apoſtles ſcope, which is*"*to ſhew, that the children would be unholy, if the faith or believer ſhip*"*of one of the parents could not remove the barre, which lies in the other*"*being an unbeliever, againſt the producing a holy ſeed;* which I ſhall ſhew in its place, not to be the ſcope of the place; but only this which you firſt give. You then ſay, "*their doubt ſeemes to ariſe from the*"*Law of God, which was in force to the Nation of the Jews, God had*"*not only forbidden ſuch marriages to his people; but in* Ezra's *time*"*they put away, not onely their wives: but all the children that were*"*borne of them, as not belonging to the Common-Wealth of Iſrael: and*"*it was done according to the Law, and that Law was not a particu-*"*lar Edict which they did agree upon, but according to the ſtanding*"*Law of* Moſes, *which that word there uſed ſignifieth, and in* Nehemi-"*ahs time the children who were born of ſuch marriages were account-*"*ed a mungrell kinde, whom* Nehemiah *curſed: Now hereupon theſe*"*Corinthians doubted whether their children as well as their wives,*"*were not to be accounted unclean: and ſo to be put away according to*"*theſe examples.* You declared rightly the ſcope before: but the doubt is not rightly put by you. The Corinthians had no doubt whether their children were unclean, and to be put away; for the Apoſtle, argues from the uncleaneſſe of their children, as a thing that appeared abſurd to them, they *tooke it as a common received principle, that their children were holy*, as rightly Maſter *Thomas Goodwin* at Bow-church. And for the occaſion of the doubt, though I deny not, but the Corinthians might know that fact of *Ezra* 9. and 10. yet that the reading of it was the cauſe of their doubt I ſee no evidence or likelihood, though Maſter *Blake* pag. 12. takes it as granted, joyning with the relations, *Ezra* 9, and 10. that reſolution, *Hag.* 2. 12. 13. as the occaſion of the doubt, and Mr. *Thomas Goodwin* ſeemed confident of it that it could be no other upon a ſuppoſed agreement of matter and phraſe.

But

But for matter I ſee very little agreement, the caſes being far different of two perſons not under the Law marrying in unbeliefe, and of two perſons under the Law, the one a Iew by profeſſion, the other a ſtranger. And for phraſes, except the word [*holy*] I obſerve no other phraſe uſed in *Ezra* which is uſed by the Apoſtle; not the phraſe of *unbelieving husband or wife, or ſanctified to, in, or by the wife or husband,* nor the phraſe of *unclean children*, and for the tearm [*holy*] the Apoſtle doth not uſe the phraſe [*holy ſeed*] as *Ezra* doth. In my apprehenſion it is farre more likely that the doubt aroſe from the Epiſtle he wrote before to them mentioned, 1 *Cor.* 5. 9. μὴ συναναμίγνυσθαι τοῖς πόρνοις ἢ εἰδωλολάτραις, v. 10. *Not to keep company with Fornicators or Idolaters*, which might occaſion the queſtion, whether they were then to continue with their unbelieving Yokefellows?

“But let us examine the Apoſtles reſolution, you ſay. *To which*
“*the Apoſtle anſwers, no, they were not to be put away, upon what ſpe-*
“*ciall reaſon ſoever, that law was in force to the Jews, believing*
“*Chriſtians were not in that condition. The unbelieving wife was*
“*ſanctified in the believing husband,* quoad hoc, *ſo far as to bring forth*
“*a holy ſeed. Were it with them, as when both of them were unbelie-*
“*vers, ſo that neither of them had a prerogative to intitle their chil-*
“*dren to the covenant of grace, thier children would be an unclean*
“*progeny: Or were the children to be reckoned in the condition of the*
“*worſer parent, ſo that the unbeliever could contribute more to Pa-*
“*ganiſme, than the believer to Chriſtianity, it were ſo likewiſe. But*
“*the caſe is otherwiſe; the believing husband hath by Gods ordinance*
“*a ſanctified uſe of his unbelieving wife; ſo as by Gods ſpeciall pro-*
“*miſe made to believers and their ſeed, they were inveſted in, and to the*
“*moſt ſpirituall end of marriage, the continuance of a holy ſeed, where-*
“*in the Church is to be propagated to the worlds end. And the caſe is*
“*here in relation to poſterity, for ſpirituall priviledges, as in other*
“*marriages for civill priviledges: as, ſuppoſe a Prince or Noble man*
“*marry with a woman of baſe and mean birth, though in generall it be*
“*true, that the children of thoſe that be baſe, are born baſe, as well as*
“*the children of Nobles are born noble, yet here the iſſue hath honour*
“*from the father, and it is not accounted baſe by the baſenes of the*
“*mother. This I take to be the plain meaning of the Apoſtles anſwer.*

And muſt your Readers, thinke you, take it on your word, without ſhewing that the tearms are ſo uſed elſe where, or connexion of the words, or the analyſis of the text lead you to it? But it is neceſſary

Tertul. lib
ad uxorem
cap. 3.
Fideles Ge
lium matri
nia ſubeunt
ſtupri reos
conſtat, & a
cendos ab
communicati
ne, fraternit
ex literis A
ſtoli dicent
cum ejuſmodi
nes cibum ſu
mendum.

that I diſcuſſe this matter more fully, then by returning a bare denyall, to a bare affirmation. Concerning the anſwer verſe 13. there is no difference, all the diff. tence is concerning the reaſon of the reſolution delivered *ver.* 14. and the meaning of it. There are theſe terms doubtfull. 1. What is meant by ἐν τῇ γυναικὶ, *in the wife*; and ἐν τῷ ἀνδρὶ *in the husband*. 2. What is meant by ἡγίασται *is ſanctified*. 3. What is meant by ἀκάθαρτα *unclean*. 4. What by ἅγια *holy*. It is agreed, that ἐν may be read, *in*, *to*, or *by*. It is agreed, that to be *ſanctified*, hath many ſenſes, and that the ſenſe wherein ſanctification is taken for renovation of mind, is not here meant, for ſo an unbeliever is not ſanctified, and the ſpeech is *in ſenſu compoſito*, in a compound ſenſe to be underſtood: An unbeliever, though an unbeliever, is ſanctified. Nor is it true of any kind of Ceremoniall ſanctification, or ſanctification for enjoying religious ordinances; for ſuch could not agree to an unbeliever. Therefore there remain only two ſenſes, the one of an *inſtrumentall ſanctification*, as Mr. *Goodwin* cals it, *for the begetting a holy ſeed*; The other of *matrimoniall ſanctification*, whereby *the one is enjoyed as a chaſte yoke-fellow by another, without fornication*. The former of theſe, your words intimate you imbrace, when you ſay, the "*unbelieving wife was ſanctified in the believing husband*, quoad hoc, "*ſo far as to bring forth a holy ſeed*. But againſt this are theſe reaſons, 1. This could not have reſolved the doubt in the caſe of thoſe, who by age could not be ſanctified to this end, or by reaſon of accidentall inability for generation, they might depart each from other, notwithſtanding this reaſon: whereas the Apoſtles reſolution is, of all huſbands and wives; *The unbelieving husband is ſanctified*, that is, every unbelieving husband is ſanctified. If meant of Inſtrumentall ſanctification, it were true only of thoſe that are apt for generation, yea that do actually generate: whereas the Apoſtles determination is concerning any husband or wife that were of different religion. 2. If the Apoſtle, by being ſanctified, meant inſtrumentally ſanctified to beget a holy ſeed, then the reaſon had been thus: *You may live together, for you may beget a holy ſeed*. And ſo their conſciences ſhould have been reſolved of their preſent lawfull living together, from a future event, which was uncertain; It had been taken from a thing contingent, that might be, or not be: whereas the reſolution is, by a reaſon taken from a thing certain, a thing preſent or paſt; and therefore he uſeth the preterperfect tenſe, ἡγίασται *hath been ſanctified*; yea, in probability he ſpeaks of a ſanctification, even when both were unbelievers:

believers: for he ſaith, ἡγίασται twice in the preterperfect tenſe, and he mentions the unbelieving, diſtinctly; but the believer, without the expreſſion of his, or her faith, under the title of husband, or wife; and ſaith, your children, *indiſcriminatim*, without difference, as well thoſe you had before one of you was a believer, as ſince. However, it is manifeſt the Apoſtles reaſon is taken from a thing not contingent, but certain, not future, but preſent or paſt, and therefore not from inſtrumentall ſanctification for the begetting of a holy ſeed, which was a future thing, and that contingent.

This was ſo manifeſt to *Chamier*, that, *tom.* 4. *Panſtrat. Cathol. lib.* 5. *c.*10. §. 46. he proves, that ſanctification here cannot be underſtood of ſanctification by converſion of the unbeliever through the diligence of the wife, from this reaſon: *Primum quia incerta ratio eſt, etſi enim nonnunquam ita factum, tamen plerumque etiam aliter*, which I may apply to your inſtrumentall ſanctification, in the ſame words. And after, *In præteritum dixit; ſanctificatus eſt non autem ſanctificabitur, rem jam conſtitutam, & peractam non autem in futurum rem incertam, aut optandam, aut expectandam.* 3. When any perſon is ſaid to be inſtrumentally ſanctified for a purpoſe, this ſanctification is aſcribed to God, as *Jer.* 1. 5. *Iſa.* 13. 3. as ſelecting ſome from others to ſuch an uſe, but here the ſanctification is common to all unbelieving husbands in reſpect of their wives, and comes from that common relation, not ſpeciall deſignation. 4. According to this Expoſition, the words following could not be true, *Elſe were your children uncleane, but now are they holy*: For in this form of reaſoning, this Propoſition is included. *Their children could not be holy without that ſanctification*, but that had been falſe, underſtanding it of *inſtrumentall ſanctification*; and of *fœderall*, or of *reall inherent perſonall* holineſſe. For their children might be in Covenant, and be regenerated, though their parents by reaſon of their unbelieſe had been neither of them ſanctified to the other, for the begetting of a holy ſeed. The children of Infidel-parents may be in the Covenant of grace, and be ſanctified. It remaines then that the ſanctification which I call matrimoniall, is here meant, which I expreſſe in *Beza's* words, thus: *Fidelis uxor poteſt cum infideli marito bona conſcientia conſueſcere (cur enim aliena conſcientia eam polluneret) idcirco dicitur infidelis ille non in ſeſe, ſed in uxore (id eſt uxoris reſpectu) ſanctus eſſe, idem quoque de altero membro judicandum eſt.* That this may be the ſenſe, I gather from the like uſe of the word, ἁγιάζεται 1 *Tim.* 4. 5. where

where the *creature of God is ſaid to be ſanctified*, that is, lawfully uſed, in oppoſition to that which is to be refuſed; ſo here, *the unbelieving husband is ſanctified*, that is, lawfully enjoyed as a husband, by, or to, or in reſpect of his wife, whether believer, or unbeliever, in this caſe there is no difference. And this your own words import, pag. 24. When you thus ſpeake. *He ſaith indeed, the unbelieving wife is ſanctified in the believing husband, or to the believing husband; that is, to his uſe, as all other creatures are, as the bed he lies on, the meat he eats, the cloaths he wears, and the beaſt he rides on are ſanctified to his uſe.* And this ſenſe is the more confirmed, in that, ἁγιασμὸς, *ſanctification*, is the ſame with chaſtity, 1 Theſſ 4.7. So that the ſenſe is, the *unbelieving husband is ſanctified to his wife*, that is, lawfully or chaſtly, uſed as a husband, without fornication in reſpect of his own wife, whether believer or unbeliever, and therefore not to be refuſed. And this ſenſe only ſerves for the purpoſe of the Apoſtle. The words are a reaſon why they might lawfully live together: the reaſon muſt be taken from that which was not contingent, but certain, as *Chamier* ſaith truly, *tom. 4. Panſtrat. Cathol. l. 5. c. 10. §. 66. Hæc eſt mens Apoſtoli, ut docrat fideli non diſcedendum a conjuge infideli, conſentiente in habitationem; cui rei conficiendæ ineptum eſt æque ac paulo ante argumentum ab eventu incerto ac per accidens, hinc refutatur illa ſententia quæ imaginatur tandem cum etiam infidelis converſus erit, generatum iri filios ſanctos: Nam quid ſi nunquam fiat?* Take it then in your ſenſe, it had been no ſatisfactory reaſon. You may live together, though one party be an unbeliever, becauſe you may beget a holy ſeed; but this was meerly contingent, uncertain, and by accident, not ariſing from their preſent eſtate, but from ſomething future, which might not be, poſſibly they might have no children at all: how ſhall perſons then be ſatisfied from this reaſon? But in the other acception of matrimoniall ſanctification, the reaſon is plain and ſatisfactory: Let them, if they will, live together, though one be a believer, the other an unbeliever; for though there be difference in Religion, yet marriage continues ſtill, they are husband and wife, and are ſo ſanctified to each others uſe, in reſpect of their chaſte enjoyment of each other, and it is no ſin for them to accompany together, notwithſtanding the unbelief of the one party; for marriage is honorable among all, even unbelievers, and the bed undefiled, *Heb.* 13.4. And Holineſſe and Honour are terms of like ſenſe in this matter, 1 *Theſſ.* 4.7. And the like reſolution the Apoſtle gives, verſ. 17. 20.

concerning

concerning circumcised or uncircumcised persons and servants, they might continue circumcised and uncircumcised persons and servants to their masters, notwithstanding their Christian calling, it did not dissolve those relations; so that to me it is very cleare, that the sanctification here spoken of is matrimonial sanctification. As for instrumentall sanctification, for the begetting a holy seed, I know no; of any before Mr. *Thomas Goodwin* that hath so expounded it; But *Beza* and many others expound it of matrimoniall sanctification. Which is further confirmed in that the Apostle when he speakes of the believing party, saith not the believing wife or husband but *the husband or wife*, which is to me a plaine evidence, that the Apostle placeth the reason of their sanctification, not in the faith of either party, but in the relation of husband and wife. But of this more in the answering of your second argument. Now let this be granted (as of necessity it must) then the uncleanneſſe must be understood of bastardy, and the holines of legitimation; for no other holines follows negessarily to the children, in that their parents marriage is lawfull, and they borne of such parents, but legitimation nor any other uncleannes follows upon the denying of it but bastardy. And therefore who ever they be that interpret it of legitimation, they doe it rightly, call them how you will. And that I may cleare it, let the Apostles reason be resolved.

To conceive it we are to consider, 1. That the words [*els were, &c.*] are not a resolution of another doubt, but an argument to prove that which was said last, as the particle ἐπεὶ φσα shews; for the reasones ἐπεὶ φσα els were, are argumentative, as much as *quoniam tum*, because then, used so, 1 *Cor.* 15. 14. 29. *Rom.* 11. 6. to prove that which went before. 2. That here the argument is *ab absurdo*, from an absurditie, which would follow, if the thing to be proved were not granted, and the speech must needs be Elliptick; and somwhat is to be repeated to make the speech full, as when it is said, *Rom.* 11. 6. εἰ δὲ χάριτι οὐκ ἐπ' ἔργων· ἐπεὶ ἡ χάρις οὐκέτι χάρις, *If by grace, it is no more of workes, else grace were no more grace*; To make the sense full, you must adde, ἐπεὶ εἰ ἐξ ἔργων, *because if of works*: So here, ἐπεὶ ἄρα εἰ ὁ ἀπιστος οὐχ ἡγίασται ἐν τῇ γυναικὶ τὰ τέκνα ὑμῶν, &c. *For if the unbelieving husband hath not been sanctified to the wife, your children, &c.* So that this is the argument of the Apostle entire: If the unbelieving husband were not sanctified by the wife, then were your children unclean, but they are not unclean, but holy, *Ergo*, the unbelieving hus-

band is ſanctified to the wife. Now the Major of this Syllogiſm is a conditional, and the ſiquid of it were not true, if this propoſition were not true: All the children of thoſe Parents whereof the one is not ſanctified to the other are unclean. Now if the ſanctification be here meant of Matrimonial ſanctificatiõ, as I have proved it muſt, and the uncleanneſſe be meant of federall uncleanneſſe, ſo as to exclude them out of the covenant, whether of Saving-graces, or Church-priviledges, the propoſition were moſt falſe, ſith that children of parents, whereof one was not Matrimonially ſanctified to the other, but came together unchaſtly, as *Pharez* and *Zarah* of Iudah, and *Tamar*, *Iepthe* of Gilead, and many others were within the Covenant of Saving graces, and Church priviledges, and therefore to make the Propoſition true (without which the Apoſtle ſpeakes that which is falſe) it muſt be underſtood of uncleanneſſe by baſtardy: for it is true of no other uncleanneſſe, that all children of thoſe parents, whereof the one is not ſanctified to the other are uncleane. And that this is the force of the Apoſtles reaſoning, *Chamier* ſaw, *Panſtr. Cathol. tom. 4. lib. 5. c. 10. §. 67.* when arguing againſt the conceit aſcribed to *Auguſtine* concerning Ceremoniall holineſſe, he ſaith thus. *De ceremoniali illa ſanctitate quid dicam? venit in mentem Auguſtino, ſed Deus bone! quam aliena? profecto quædam ſunt tam abſurda ut refutari non mereantur. Enge. Dixit Apoſtolus, ſi non ſanctificetur maritus infidelis in uxore fideli futurum ut filij inde nati ſint impuri, ergo omnes ſic nati ſunt impuri aut falſum dixit Apoſtolus. Quid ergo? Omneſne nati ex ijs parentibus quorum alter non ſanctificatur in altero geniti ſunt in menſtruis? Nunquamne Infideles ineuntur uxoribus niſi menſtruatis? ita oportet ſane aut hanc ridiculam eſſe interpretationem.* I may apply the ſame words to *Chamier* his interpretation of *fœderall ſanctity*. *De fœderali illa ſanctitate quid dicam? venit in mentem Chamiero, Calvino, &c. Sed Deus bone! quam aliena? profecto quædam ſunt tam abſurda ut refutari non mereantur; Enge. Dixit Apoſtolus, ſi non ſanctificetur maritus infidelis in uxore futurum ut filij inde nati ſint impuri, ergo omnes ſic nati ſunt impuri, aut falſum dixit Apoſtolus, quid ergo? Omneſne nati ex ijs parentibus quorũ alter non ſanctificatur in altero ſunt extra fœdus gratiæ? Nunquãne parentes infideles aut fornicantes gignunt liberos intra fœdus gratiæ futuros ita oportet ſane aut ridiculam hanc eſſe interpretationem.* As for the other words, *but now are they holy*; the particle νυν *but now*, is not an adverbe of time here, as

Beza

[illegible] rightly, but as *ἐπεὶ ἄρα* else were, for *νῦν δὲ* but now, is a particle of reaſoning uſed in the aſſumption of arguments, which ſhews it is the aſſumption of the Apoſtles argument, and therefore it muſt be underſtood of holineſſe oppoſite to the uncleanneſſe mentioned, but that being no other then baſtardy, the holineſſe can be meant of no other, then legitimation. Nor is this any whit an unlikely ſenſe, ſith baſtards were reckoned among uncleane perſons, *Deut.* 23. 2. and the Apoſtles expreſſion may be alluſive to the Iewiſh ſpeaking or eſtimation. And why it ſhould be thought ſtrange, that holy ſhould ſignifie legitimate, I know not, when as *Mal.* 2. 15. זרע אלהים *a ſeed of God*, rendred by your ſelfe, page 19. *a holy ſeed*, is all one with a legitimate ſeed, as *Calvin* rightly expounds it, and the words muſt be underſtood; for they ſpeak of the firſt inſtitution of marriage, which was not to ſeek a ſeed of God diſtinct from the wicked (for it is ſpoken of the generall end of all marriages) but a lawfull ſeed: whereto I may adde, that marriage hath had the reputation of *a holy eſtate*, as the Liturgie calls it, and as that excellent booke intituled, *The union of Chriſt and the Church in a ſhadow*, by R. C. proves. As for Mr. *Blakes* quære, pag. 11. *Whether we will give the like interpretation of* Gal. 2. 15. *which is, ſaith he, every way parallel, and anſwers in either of the branches? Doth the Apoſtle here meane we that are by birth legitimate, and not baſtards of the Gentiles.* I may apply to him the words of him in the Poet. *Cernimus, an qui amant ipſi ſibi ſomnia fingunt?* Doe we ſee? or doe they that love, faine dreames to themſelves? for I cannot tell how to interpret this paſſage, *that* 1 Cor. 7. 14. *and* Gal. 2. 15. *are every way parallel*, and the one to be interpreted by the other, any otherwiſe then as a conceit in a dream, like as when the fancy from gold and a mountaine compounds a golden mountain. And for his argument which he drawes from the text, on which his diſcourſe is builded, in that the Apoſtle conters diſtinguiſheth, "*Jews* "*by nature, and ſinners of the Gentiles*, (Which the phraſe ſhews the Apoſtle uſeth after the vulgar manner; for otherwiſe Jewes are by nature ſinners, as well as the Gentiles) to prove "*that the Infants of* "*believers are in the Covenant of grace, and have a birth-priviledge* "*for baptiſme*, it is a riddle to mee. The meaning of the words is plainly this; we are both Jews and not Gentiles who are reputed ſinners, yet we know that a man is not juſtified by the works of the law, to obſerve which by birth we were tied, and therfore *Peter* did ill to

Grot. annot. Mat. 19. 5. *[illegible] la autem [illegible] or amicitia [illegible] mariti & [illegible] ris, quæ [illegible] unionem [illegible] affectuum, [illegible] poris, prolis, [illegible] denique tot[illegible] quam rem [illegible] vere ſacram, id eſt, non humanitus, ſed divinitus, [illegible] pertam mag[illegible] conſenſu ge[illegible] crediderunt.*

compel the Gentiles to Judaize, to keep the law of *Moses*, thereby dissembling the libertie they had in Christ, and bringing them into bondage; so that it is plaine he mentions Jewes by nature, to shew their obligation to the law by their birth, and he calls the Gentiles sinners, according to the common expression of them, as not observing the law of the Jewes, and therefore when Mr. *Blake* saith, "*That he contends that have the seed of believing Parents under the Gospel, to be under the* "*first member of the division in the text.* It is a strange speech, that he should contend to prove this, The seed of believing Gentiles are Jewes by nature, born to be circumcised, and to keepe Moses law. But let it be granted, that they are called sinners in the sense he would have it, that is, *out of the Covenant*, as it is said, Ephes. 2. 12. the question is, in what sense the Gentiles were without the Covenant, and the Jewes in. It is certaine the Jews had by Gods appointment the priviledge of circumcision, and the Covenant made with *Abraham* did belong to them in speciall manner, and the Oracles were with them, *Rom.* 9. 4, 5. and the Covenant of Saving-grace was among them, till they were by unbeliefe broken off, and that the Gentiles were *dogs, unclean persons, aliens from the commonwealth of* Israel, *without God, without Christ*, &c. And so it may be granted that the Jews had a birth priviledge, though it is certaine, that their birth did not intitle them to the Covenant of grace, and that the common priviledge of circumcision belonging to the Jews, did not arise from the Covenant of grace, according to the substance of it, but according to the administration that then was, nor was a fruit of the faith of the parents, but of Gods appointment according to the dispensation of his will, in that time of the churches minoritie; but he that will prove, that therefore our children have such a birth priviledge, because the Jews had, must make our case as the Jews, and so bring us under the Ceremoniall law. But of this wee shall have occasion hereafter to speake more fully, onely by the way I thought it necessary to say so much, because Master *Kines* referres us to Master *Blakes* Sermon as a learned treatise, and I heard it in like manner magnified by Master *Calamy*, and therefore have thought it necessary some where or other to examine what hath any seeming strength in it. And for the same reason I take notice of that speech of Master *Blake*, page 11. "*Singular* "*opinions put men upon singular interpretations*; which may as truely be verified of himselfe, as of his adversaries, in that which occa-

sioned

fioned him so to speake. Another booke lately published, being the treatise of one Mr. *William Cook*, and commended by Master *Francis Woodcocke*, one of your Assembly, as I conceive, in the 62. page of it saith. "*Whoever before* (*but* Bellarmine, *or such Iesuiticall interpreters of Scripture*) *tooke it so, putting uncleane for bastards, or holy for legitimate.* And in the Margin, *Note Reader, that this is* Bellarmines *interpretation*, and after, *whether A. R. borrowed this answer of* Bellarmine, *or invented it of himselfe* (*as it is the happinesse of the good wits, and holy affections of Iesuiticall and Anabaptisticall heads and hearts to jump in the same thing*) *let others judge.* Mr. *Woodcock* had done well to have left out this passage: For, first, although I have not now *Bellarmines* booke by me, to examine whether it be his interpretation or no, yet I perceive by *Chamier, Panstr. Cathol. tom.* 4. *lib.* 5. *cap.* 10. §. 55. who saith thus, *Hoc observato Bellarminum e tribus quas enumerat, non indicare quam cui præferat, quasi nihil interesset;* This being observed, that Bellarmine, of the three senses which he reckons, doth not shew which he preferres, as if it were of no behoofe; That that Author did not well heed Bellarmine, when he makes it his opinion, because he numbers it amongst other opinions. Secondly, that Authour not only erroneously, but also otherwise in an unfitting way, makes it a Jesuiticall interpretation only, whereas he might have perceived that Bellarmine cites others then Jesuites for that interpretation; and if he be not to be believed, yet *Chamier* might be believed, who saith in the same place, §. 50. *Sic Ambrosium, Thomam, Anselmum exposuisse, & hunc Suarez appellat literalem sensum:* That *Ambrose, Thomas, Anselme*, so expounded it, and this *Suarez* cals the literall sense. And before *Bellarmine*, *Musculus* in his Commentarie on 1 Cor. 7. 14. alleageth *Ambrose* and *Hierome* so expounding it, and confesseth that though he had abused formerly that place against the Anabaptists, yet he found that of matrimoniall sanctification and sanctity, to be the right sense. And *Melanthon*, and *Camerarius* doe expound it of legitimation: *Gagnæus Parisiensis, in loc.* also so expounds it: and *Osiander, Enchir. controv. cum Anabap. c.* 2. *q.* 3. *Mariana schol. in loc.* And as for that of Federal holinesse, I have rather reason to conceive it to be a new exposition, the Ancients expounding it otherwise, None that ever I met with, expounding it of federall

holinesse, till the controversie of the Anabaptists in Germanie arose.

"You say, *But this cannot be the meaning, I clearly prove by these* "*foure arguments. First, uncleanesse, and holinesse, when opposed one* "*to the other, are never taken for civilly lawfull.* Nor do I like the calling of it civill holinesse, for it is not from the lawes of men, but the institution of God, and therefore I rather call it matrimoniall holinesse. You say, "*Uncleanesse, indeed, when opposed to cleanesse,* "*may be taken in severall senses, An unclean vessel, an unclean cloth,* "*an unclean garment, when opposed to clean, may signifie nothing but* "*dirty or spotted: but when uncleanesse is opposed to holinesse, it is al-* "*wayes taken in a sacred sense, referring to a tabernacle use, to a right* "*of admission into, or use in the tabernacle or temple, which were types* "*to us of the visible church; and holinesse is always taken for a sepa-* "*ration of persons or things from common to sacred uses.* It is hard for you to make good, nor is it materiall for me to disprove that which you say, "*That when uncleanesse is opposed to holinesse, it is always* "*taken in a sacred sense, referring to a tabernacle use, to a right of ad-* "*mission into, or use in the tabernacle or temple, which were types to* "*us of the visible church.* For if it were true, yet the sense I give might stand good, sith uncleanesse for bastardy might be taken allusively to the tabernacle, if the exclusion of bastards from the congregation of the Lord, were an exclusion from the tabernacle; and so the sense might be good, that uncleanesse is bastardy, though that which you say were true, that uncleanesse, as opposed to holinesse, refers to a tabernacle use. Howsoever it is enough, that I have proved, that the word *uncleanesse* must be taken here for *bastardy*, if the Apostles reason stand good. Yet let me intreat you to look a little on that text, 1 *Thes.* 4. 7. and tell me, whether *uncleanesse* there be not opposed to *holinesse*, and whether it be taken in a sacred sense, referring to a tabernacle use, to a right of admission into, or use in the tabernacle or temple, which were types to us of the visible church. Me thinks, by *uncleanesse* is meant fornication, and by *holinesse*, chastity; and that comes very near the adjectives for *bastards*, and *legitimate*, which are consequent on fornication, and lawfull generation. And the words of the Apostle, 2 *Cor.* 7. 1. opposing *filthinesse of the flesh*, to *holinesse*, makes me conceive you were mistaken in your speech, when you say, "*In that opposition, uncleanesse is alwayes taken*

"*in*

" *in a ſacred ſenſe.* And when you ſay, that *Holineſſe is always taken* " *for a ſeparation of perſons and things, from common to ſacred uſes.* Me thinks you might have conſidered, that 1 *Theſſ.* 4 3 the holy Ghoſt ſaith thus: *This is the will of God,* ὁ ἁγιασμὸς ὑμῶν, *your holineſſe, i.e.* ſaith *Beza*, that *you abſtain from fornication.* Now, abſtinence from fornication, you will not ſay is ſeparation from common to ſacred uſes. And when the Apoſtle ſaith, 1 *Cor* 7 34. *that ſhe may be holy in body,* is it not meant, that ſhe may be chaſte?

You go on. " *Even the meats and drinks of believers, ſanctified to* " *them, ſerve for a religious end and uſe, to refreſh them who are the* " *temples of the Holy Ghoſt.* Is it a religious end and uſe, to refreſh them who are the temples of the Holy Ghoſt? Then the godly, in eating and drinking, do an act of religion, becauſe they refreſh themſelves. It is true, when their meats are ſanctified to them, they uſe them religiouſly, but not becauſe they refreſh their bodies, which are the temples of the Holy Ghoſt, but becauſe they uſe them with the word, and prayer. If refreſhing the temple of the Holy Ghoſt, be a religious uſe and end, then the inordinate eating of a godly man, or the feeding of a godly man by a prophane perſon, is a religious uſe and end. You adde, " *So that they have not only a lawfull, but a holy* " *uſe of their meat and drink, which unbelievers have not, to whom* " *yet their meat and drink is civilly lawfull.* This is true; but how this proves, that *unclean* may not be taken for *baſtard*, and *holy* for *legitimate*, I ſee not.

You go on. " *And whereas ſome ſay,* 1 Theſſ. 4 3 4 5. *that Chaſtity,* " *a morall vertue found among heathens, is called by the name of Sanc-* " *tification:* Let every one poſſeſſe his veſſell, not in the luſt of con-" cupiſcence, but in ſanctification and honour. *I anſwer, Chaſtity* " *among heathens is never called ſanctification, but among believers it* " *may be called ſo, being a part of the new creation, a branch of their* " *ſanctification wrought by the ſpirit of God, a part of the inward a-* " *dorning of the temple of the holy Ghoſt.* But this is but a ſhift; for why may not an unbeliever be ſaid, as well to poſſeſſe his veſſell in holines, as to be ſanctified? Beſides, are not ſanctification, and cleanneſſe, and honour, all one in theſe paſſages? And doth not the Apoſtle ſay, *Heb.* 13 4. that *Marriage is honourable among all,* (even Infidels) *and the bed undefiled?* And though the word ἁγιασμὸς holineſſe, be not found among the heathen writers, as being

being (ſo farre as I can finde) a word uſed only among Eccleſiaſticall writers; yet ἁγιάζω is uſed for *caſtimonium ſervo*, I preſerve chaſtity: as *Stephanus*, in his *Theſaurus*, obſerves out of *Demoſthenes* πρὸς Νεαίρας, where a Prieſt of *Bacchus* ſpeaks thus: ἁγιάζω καθαρὸς εἰμὶ ἀπὸ ἀνδρὸς συνουσίας, I am holy and pure from the company of man. And the words, ἁγνὸς, ἁγνεία, ἁγιότης, ἁγιωσύνη, ἁγιάζω, ἁγνεία, chaſte, to be chaſte, to make chaſte, chaſtity; comming from the ſame root with ἅγιος holy: whether ἄζω to reverence, or ἄγαμαι to admire, as Grammarians conceive, are uſed for holineſſe and chaſtity, very frequently, both in Scripture, and in all ſorts of Greek writers. So that what you ſay, that [*holy*] cannot be taken for [*legitimate*] but muſt be taken for perſons admiſſible into the Church; It is ſo farre from being true, that notwithſtanding any thing you have ſaid, yet that ſenſe both may and muſt be, if the Apoſtles reaſoning be good. But you aſſault it with a ſecond Argument.

"*Secondly, this being ſo, had this been the meaning,* Elſe were "your children uncleane, but now they are holy; *Elſe had* "*your children been baſtards, but now they are legitimate:* "*The Apoſtles anſwer had not been true, becauſe if then one of* "*the parents had not been a believer, and ſo by being a believer* "*ſanctified his unbelieving wife, their children muſt have been* "*baſtards: whereas we know their children had been legitimate,* "*being borne in lawfull wedlock, though neither of the parents* "*had been a believer. Marriage, being a Second Table-duty,* "*is lawfull (though not ſanctified) to Pagans, as well as to* "*Chriſtians: and the legitimation, or illegitimation of the iſſue* "*depends not upon the faith, but upon the marriage of the pa-* "*rents; Let the marriage be lawfull, and the iſſue is legiti-* "*mate, whether one, or both, or neither of the parents be be-* "*lievers, or infidels: Take but away lawfull marriage betwixt* "*the man and the woman, and the iſſue is illegitimate, whether* "*one, or both, or neither of the parents are believers, or infidels.* "*Withall, if the children of heathens be baſtards, and the marriage* "*of heathens no marriage; then there is no adultery among hea-* "*thens, and ſo the ſeventh Commandement is altogether vain in the* "*words of it, as to them.*

This

This is indeed the principall reaſon that hath prevailed with many, to interpret this paſſage of federall holineſſe, not of matrimoniall; becauſe they conceive here is a priviledge aſcribed to the believing wife, or husband, in reſpect of the faith of the one perſon, not common to ſuch with infidels. Whereas the holineſſe here expreſſed is not from the quality of faith, but from the relation of husband and wife. For that onely was agreeable to the Apoſtles purpoſe: to aſſure them that in the diſparity of religion they might live together ſtill, becauſe the unbeliever, though an unbeliever, notwithſtanding his infidelity, is and hath been ſtill lawfully injoyed and ſanctified to his wife. So that the force of the Apoſtles reaſon is taken from the lawfulneſſe of marriage amongſt infidels. This was ſo plaine to *Chamier. tom.* 4. *Panſtr. Cathol. lib.* 5. *cap.* 10. *ſect.* 63. that he writes thus; *Hoc argumento excluditur ea ſanctitas quam nonnulli prætulerunt ab educatione, nam ab iſta penitùs delumbatur argumentum Apoſtoli. Hæc enim incerta eſt: nôrunt enim omnes, & docet experientia, neque omnes viros lucrifieri, quod etiam innuit Apoſtolus, neq; omnes liberos obſecundare ſanctæ educationi. Preterea ſi qui obſecundent, tamen hic effectus eſt accidentalis, non autem ex ipſius matrimonii natura.* And this is confirmed, that the ſanctification of the husband, and the holineſſe of the children, comes from the nature of marriage, becauſe the Apoſtle when he ſpeaks of the unbelieving party, names him or her, under the terme of unbelieving husband or wife, becauſe the doubt was of the unbeliever, in reſpect of his unbeliefe; but when he ſpeakes of the believing party, how ever the vulgar Latine thruſts in [*believing*] twice, and one old copy *Beza* found, that had in the Margin, πιστῇ & πιστῷ, believing wife and believing husband, and a copy of *Clermont* had ἐν ἀνδρὶ ἀδελφῷ, to the husband a brother, yet all the copies beſides reade ſimply without that Epithet [*to the wife, to the husband*] without believing. The reaſon cannot be conceived rightly to be any other, but that although the perſon meant were a believer, as well as a wife or a husband; yet in this paſſage they were conſidered onely as husband or wife, and not as believers; to intimate that the ſanctification did not come from the faith of the party, but from conjugall relation. So that whereas you ſay, that upon the interpretation given, it would follow that there would be no lawfull marriage amongſt heathens, or legitimate children, becauſe you conceive the ſanctification & holineſſe here proper to believers and their children, the con-

trary is moſt true, and moſt agreeable to the Apoſtles meaning, who doth not here aſcribe the ſanctification, either of the unbeliever, or the children, to the faith of either partie, but to the conjugall relation, and mentions here no priviledge, but what was common to all married perſons amongſt the heathens. Thus is your principall argument anſwered; I paſſe on to the next.

"*You ſay beſides St Pauls reaſon had no ſtrength in it, ſuppoſing the text* "*were to be interpreted as theſe men would have it. Their doubt (ſay they)* "*was that their marriage was an unlawfull wedlocke, and ſo conſequently* "*their children baſtards.* You doe not herein rightly ſet downe your adverſaries explication of the Apoſtle; the doubt was onely, whether the beleever might continue with the unbeliever in conjugall uſe: the Apoſtles reſolution was they might, for they were ſanctified each to other, notwithſtanding the unbeliefe that was in the one partie; for if it were otherwiſe, their children were baſtards. There was no doubt, as you ſay, of their childrens baſtardy; the Apoſtles reaſon ſuppoſeth it was out of doubt with them. You adde. "*Now marke* "*what kinde of anſwer they make the Apoſtle give. Were you not lawfull* "*man and wife, your children were baſtards; but becauſe the unbelieving* "*wife is ſanctified in the husband, &c. becauſe your marriage is a lawfull* "*marriage, your children are legitimate. What ſtrength of reaſon is in this?* "*if this had been their doubt or queſtion, whether their marriage were not* "*a nullitie; the Apoſtle by his Apoſtolike authoritie, might have definitive-* "*ly anſwered, without giving a reaſon, your marriage is good, and your* "*children legitimate. But if Paul will goe about to ſatisfie them by rea-* "*ſon, and prove them to be miſtaken, it behoved him to give ſuch a reaſon,* "*which ſhould have ſome weight in it, but this hath none. Set their doubt* "*(as theſe men frame it) and the Apoſtles anſwer (as theſe men interpret* "*it) together, and you will eaſily ſee the invalidity of it. Wee doubt (ſay* "*the Corinthians) wee are not lawfull man and wife, and that therefore* "*our children are baſtards. No, ſaith Paul, you are miſtaken, and I prove* "*it thus; Were you not lawfull man and wife, your children were baſtards,* "*but becauſe you are lawfull man and wife, your children are not baſtards.* "*Is there any argument or proofe in this?*

As you frame your adverſaries meaning, it may be thought ridiculous, but your miſtakes muſt not be charged on them for their errour. All this paſſage of yours is built on this, that you make that the doubt which was not the doubt, to wit, whether their children

were

were baſtards, and make that the concluſion, which is the *medium* to prove the concluſion by; for it was ſo far from being a doubt whether their children were baſtards, that the Apoſtle argues from this as an abſurditie he knew they would not grant, and therefore ſuppoſed this to be without doubt with them, that their children were not baſtards, but legitimate. And herein Mr *Thomas Goodwin* ſpake rightly, *that the Apoſtle ſuppoſed it to be a received principle with them*, though his paraphraſe, but *now are they holy, that is, you ſee your children baptized*, is his owne comment, and that not onely a very bold, but abſurd one, that I ſay no worſe of it. And whereas you ſay, the Apoſtle might by his Apoſtolike authoritie, have definitively anſwered, 'tis true, and ſo he did, as appeares from *ver.* 12. and yet he might give a reaſon *ad homines, to the men*, to convince them, which it may be, as you make it, is invalide, but rightly conceived, as the Apoſtle framed it, is convincing and cogent.

"You ſay. *Fourthly, according to this their interpretation, the Apoſtles* "*anſwer could no way have reached to the quieting of their conſciences;* "*their doubt was whether according to the example in* Ezra, *they were not* "*to put away their wives and children, as not belonging to God, as being* "*a ſeed whom God would not owne among his people. Now what kinde* "*of quiet would this have given them, to tell them that their children were* "*not baſtards? Wee know the* Jewes *did not put away their baſtards, as* "*not belonging to the Covenant of God,* Pharez, *and* Zarah, *and* Jepthah, "*and innumerable others, though baſtards, were circumciſed, and not cut* "*off from the people of God.*

All this argument is grounded on a miſtake, as if the queſtion were, *whether they were to put away their wives and children, as not belonging to God, and that according to the example in* Ezra. Whereas that is but a conjecture, that they had any relation in this matter to the action mentioned in *Ezra*: and ſome other occaſion is as likely, if not more likely, as hath been ſhewed, and it is certaine there were no doubts at all about the putting away of their children; for the Apoſtles argument proceeds upon this as a thing undoubted with them, that their children were not uncleane, but holy. What their doubt indeed was, and how the Apoſtles anſwer fits it is ſhewed before.

"You goe on. *And whereas ſome object out of* Deut. 23. 2. *that baſtards* "*did not belong to the Covenant among the Jewes, becauſe God there forbad* "*a baſtard to come into the Congregation of the Lord. I anſwer, that is*

"*meant onely of bearing office in the Church, or ſome ſuch like thing; and*
"*not of being under the Covenant belonging to the Church; as is manifeſt*
"*not onely by what hath been now ſaid of Jepthah, and others, who were*
"*circumciſed, and offered ſacrifices, and drew nigh to God, as well as any*
"*other, but the very Text alledged gives ſufficient light, that it cannot be*
"*meant otherwiſe, becauſe in that place who ever is an Eunuch or wound-*
"*ed in his ſtones, hath the ſame excluſion from the Congregation of the*
"*Lord, and I hope that none will dare to ſay, that none ſuch are holy to the*
"*Lord; if they ſhould, the Scripture is full enough againſt them; that put-*
"*ting away in Ezra was of an higher nature then illegitimation, and there-*
"*fore it behooved the Apoſtle to give another manner of ſatisfaction to their*
"*doubtfull conſciences, then to tell them their children were not baſtards.*
"*Therefore I conclude, that this holineſſe being the fruit of one of the Pa-*
"*rents being a believer, muſt be meant of ſome kinde of holineſſe which is*
"*not common to the ſeed of them whoſe parents are both believers, and that*
"*is enough for our purpoſe.*

What others object I know not, the Text, *Deut.* 23. 2. was produced by mee in my papers in Latin, above-mentioned, in theſe words, *Et quidni ſimili alluſione ponatur ἀκάθαρτα pro ſpuriis, ἅγια pro legitimis, nam ſpurius inter impuros, Deut.* 23. 2. And why may not by a like alluſion, uncleane be put for baſtards, and holy for legitimate? for the baſtard is put among the uncleane, *Deut.* 23. 2. By which you may perceive, that I produced it not to prove, that baſtards did not belong to the Covenant among the *Jewes*, or were to be denied circumciſion, or to be put away, and therefore in what reſpect they are to be excluded from the Congregation of the Lord, is not to my purpoſe materiall, but onely to ſhew, that baſtards were reckoned among uncleane perſons by the Law; which I thinke, you will not deny, ſith you confeſſe they were excluded from bearing office in the Church, or ſome ſuch like thing; and therefore the Apoſtle might fitly by alluſion put uncleane for baſtards. Againſt this there being nothing in your anſwer, nor any thing elſe, which hath not been replyed to before, I paſſe to the two objections you bring in againſt your interpretation.

You ſay, "*Yet there remain two Objections to be anſwered, which are*
"*made againſt this our interpretation: Firſt, the unbelieving wife, is here*
"*ſaid to be ſanctified as well as the child is ſaid to be holy, and the originall*
"*word is the ſame for both, one the Verb, the other the Noune; if then the*
"*childe*

"*childe is holy, with a federall holinesse, then is also the unbelieving wife*
"*sanctified with a federall sanctification; and so the wife, although re-*
"*maining a Heathen, may be counted to belong to the Covenant of Grace.*
"*I answer, indeed there would be weight in this Objection, if the Apostle*
"*had said, The unbelieving wife is sanctified, and no more, as he simply*
"*saith the children are holy; but that he doth not say: He saith indeed,*
"*the unbelieving wife is sanctified in the believing husband; or, to the*
"*believing husband, that is, to his use, as all other creatures are; as the bed*
"*he lies on, the meat he eats, the clothes he wears, the beast he rides on, are*
"*sanctified to him; and so this sanctifiednesse of the wife, is not a sancti-*
"*fication of state, but only of use, and of this use to be sanctified to the be-*
"*lieving husband, whereas the holinesse and sanctification that is spoken*
"*of the children is a holinesse of state, and not only a sanctification to*
"*the parents use.*

These words in your *Margin* [*ἐν, the Greek Preposition, signifying to, as well as in, as* Gal. 1. 16. 2 Pet. 1. 5. Acts 4. 12. 1 Cor. 7. 15.] being the Texts I produce in my Latin paper, that [*in*] may be translated [*to*] as well as [*by*] give me some occcasion to think that this Objection is produced in reference to these words in my Latin paper; where arguing against the rendring of [*in by*] as if the faith of the wife were the cause of the sanctifying the unbelieving husband; I say thus: *Nemo enim dixerit fidem uxoris sanctificare virum infidelem fœderaliter, ita ut baptismi capax sit infidelis maritus propter fidem uxoris (quod tamen pace tantorum virorum dictum sit, tam benè sequitur ex hoc loco, quam filium sanctum esse fœderaliter, & baptismi capacem propter fidem parentis.)* for no man will say, the faith of the wife sanctifies the unbelieving husband federally, so that the unbelieving husband should be capable of Baptisme for the faith of the wife (which yet, with the leave of so great persons be it said, doth as well follow out of this place, as that the sonne is federally holy, and capable of baptisme for the faith of the parent). In which words, when I say, *it follows out of this place*, my meaning is, so translated and expounded as before; that the unbelieving husband is sanctified by, that is, by the faith of the wife, as the child is holy, it would follow, that the unbelieving husband should be in the Covenant as well as the child, and so be baptized: for the faith of the wife is said to sanctifie according to this reading and exposition, the one as well as the other. And so much I conceive you acknowledge, in saying, in

in this Objection, there would be weight if the Apoſtle had ſaid the unbelieving wife is ſanctified and no more. But this only I put in by a parenthesis, as not building the main of the interpretation I gave on it, knowing that *Beza* renders it [*in uxore*, in the wife] and then the Objection hath no place. And ſeeing you do render [*in*] *in*, or *to*, and expound the ſanctification to the believers uſe, as all other creatures are. I confeſſe, againſt you that Objection is not in force, and therefore your anſwer may be acknoweldged right in this particular. I paſſe to the ſecond Objection.

"*That holineſſe of the children is here meant, which could not be unleſſe one of the parents were ſanctified to the other; which is the force of the Apoſtles arguing, the unbeliever is ſanctified to the believer, elſe were not the children holy, but unclean; but federall holineſſe of children may be where parents are not ſanctified, one in, or to the other: as in baſtardy.* Davids *childe by* Bathſheba, Pharez *and* Zarah Judah's *children by* Thamar, *the* Iſraelites *children by the Concubines*, Abrahams *ſon* Iſhmael *by* Hagar, *&c. in which caſe the children were federally holy, and accordingly were circumciſed, and yet the Harlot not ſanctified, in, or to the Adulterer, or Fornicator, though a Believer.*

This Objection I own, having firſt proved that the ſanctification of the unbeliever, is meant of lawfull conjugall copulation, only where you ſay, *the unbeliever is ſanctified to the believer*, I would ſay as the Apoſtle doth, *to the wife or husband.* Now to this Objection you ſay, "*I anſwer*, but I pray you tell me where you anſwer it, I finde no anſwer to it here, except it be an anſwer to an Argument to deny the concluſion. In the Argument you neither ſhew faultineſſe in the form nor matter, which was the way of anſwering I learned in the Schools where I was bred. You ſay, "*we muſt attend the Apoſtles ſcope:* true, but when we are to anſwer, we muſt attend to the Objection, and ſhew the weakneſſe of it. You ſay, "*which is to ſhew, that the children would be unholy if the faith, or believerſhip of one of the parents, could not remove the barre which lies in the other, being an unbeliever, againſt the producing of an holy ſeed, becauſe one of them was a Pagan or unbeliever, therefore the childe could not be a holy ſeed, unleſſe the faith or believerſhip of the other parent could remove this barre.*

You made the ſcope at firſt right, to reſolve them whether they might lawfully retain their Infidell wives or husbands; but the ſcope you

you now give, is but a meer figment, not the Apoſtles.

You ſay, "*now this can have no place of an argument in any caſe* "*where one of the parents is not an Infidel.*

I know not what you mean in this paſſage, unleſſe it be you would anſwer thus; the Apoſtles ſcope is otherwiſe then the objector takes it, therefore he can make no argument, nor objection, and ſo I need not make any anſwer, which is a kinde of anſwering I am not acquainted with.

You go on: "*But this was not the caſe amongſt the* Jews, Hagar "*and* Thamar, *and the concubines, however ſinfull in thoſe acts, yet* "*themſelves were Believers, belonging to the Covenant of God, and that* "*harre lay not againſt their children, as it did in the unbelieving* "*wife.*

This paſſage is indeed a grant of the *Minor* in the objection, that children may be federally holy, where the one parent is not ſanctified to the other; and that the *Major* is true, which reſts on this, that the children could not be holy, unleſſe one parent were ſanctified to the other, you will not deny it; you do your ſelf frame the force of the Apoſtles reaſon thus; both *pag.* 19. when you ſay, *were it with them, as when both of them were unbelievers their children would be an unclean progeny:* and *pag.* 21. when you ſay, *the Apoſtles anſwer had not been true, becauſe thou, if one of the parents had not been ſanctified to his unbelieving wife, their children muſt have been baſtards.*

In theſe and other paſſages, you acknowledge the force of the Apoſtles reaſon, to conſiſt in this: that holineſſe of the children is here meant, which could not be, unleſſe one of the parents were ſanctified to the other; wherefore the concluſion ſtands good, that the holineſſe here is not federall holineſſe.

But you adde, σφρον φαρμακον, a wiſe remedy. "*Indeed, if a be-* "*lieving man or woman ſhould adulterouſly beget a child, upon a Pagan* "*or Heathen, or unbeliever, there this objection deſerves to be further* "*weighed, but here it comes not within the compaſſe of the Apoſtles ar-* "*gument.* This is juſt *nihil ad rhombum*, nothing to the point; as if you had ſaid, I will not anſwer the objection which is made, but if you make it thus or thus, I will anſwer it; and thus I have at laſt gotten your chief hold, which you had beſt manned, but in the cloſe you quitted it.

You

You adde as over-meaſure, certain Reaſons:

1. "*From Gods will*, which were enough, if you could prove it.

2. "*From Gods honour, in which you ſay, ſo it is with the Lord,* "*he having left all thereſt of the world to be viſibly the Devils kingdome,* "*will not for his own glories ſake permit the Devill to come and lay vi-* "*ſible claim to the ſons and daughters begotten by thoſe who are the chil-* "*dren of the moſt High*; which ſpeech, if true, well fare *Cain* and *Cham*, and *Iſhmael* and *Eſau*, and innumerable others, whom the Devill hath had viſible claime to by their works and profeſſion.

3. "*For the comfort and duty of theſe who are in covenant with him.* Indeed it were a very great comfort, if you could make it good which you ſay; but we muſt be content with that comfort God is pleaſed to give, and not for our comfort ſpeak that of God which is not true.

You ſay, "*you have been the larger upon thoſe two firſt concluſions,* "*becauſe indeed, the proving of theſe gains the whole cauſe*, and ſo I have been the larger in anſwering, as conceiving by looſing theſe you looſe the cauſe.

You ſay, "*The moſt learned of the Anabaptiſts do profeſſe, that if* "*they knew a child to be holy, they would baptize it.* It is likely they that ſaid, or profeſſed ſo, did declare in what ſenſe, and for what reaſon they ſo ſpake. But becauſe theſe are but Rhetoricall paſſages, I leave them, and paſſe to your third Concluſion, which you thus expreſſe.

The

§. 9. Of the ſucceſſion of Baptiſme into the place, room, and uſe of Circumciſion.

The Lord hath appointed and ordained a Sacrament or Seal of initiation to be adminiſtred unto them, who enter into covenant with him; Circumciſion for the time of that adminiſtration which was before Chriſts incarnation, Baptiſme ſince the time of his incarnation.

The concluſion, as you here ſet it down, may be granted, *that the Lord hath appointed and ordained a Sacrament or Seal of initiation, to be adminiſtred to them that enter into covenant with him, circumciſion for the time of that adminiſtration, which was before Chriſts incarnation, Baptiſme ſince the time of his incarnation.* But this is not all you would have granted; for it would ſtand you in no ſtead, and therefore, in ſtead of it, *pag.* 33. in the Repetition, you put this concluſion for your third; *that our Baptiſme ſucceeds in the room and uſe of their Circumciſion*; and your meaning is, that it ſo ſucceeds, *that the command of circumciſing Infants ſhould be virtually a command to baptize Infants*, as you expreſſe your ſelf, *pag.* 35. Now this I deny. That which you alledge for this is, Firſt, the agreement that is between Cicumciſion and Baptiſme: Secondly, the Text, *Col.* 2. 8, 9, 10, 11, 12. I ſhall examine both, and conſider whether they fit your purpoſe.

You confeſſe *they differ in the outward Elements*, and that is enough to ſhew that the command for the one, is not a command for the other, except the Holy Ghoſt do ſo interpret it. But you ſay, they agree in five or ſix particulars. The firſt, *that they are both of them the ſame Sacrament for the ſpirituall part*; which is to be granted, but with its due allowance: For, though Baptiſme ſignifie in part the ſame thing that Circumciſion did; namely, ſanctification by the ſpirit, juſtification and ſalvation by Jeſus Chriſt, and faith in him; yet it is true that there is a vaſt difference betwixt them, becauſe Circumciſion ſignified theſe things as to be from Chriſt to come, and therefore it was a ſign of the promiſe of Chriſt to come from *Iſaac*; but Baptiſme ſignifies theſe things in the name of Chriſt already manifeſted in the fleſh, crucified, buried, and riſen again. And becauſe Circumciſion did ſignifie Chriſt to come out of *Iſaac*, therefore it did alſo confirm all the promiſes that were made to *Abrahams* naturall Poſterity, concerning their multiplying, their bringing out of *Egypt*, their ſettling in the Land of *Canaan*, and the yoak of the Law of *Moſes*, which was to be in force *till Faith came*, that is, till Chriſt was manifeſted in the fleſh, *Gal.* 3. 19. 23, 24, 25. *Gal.* 5. 2, 3.

The ſecond agreement you make, is that *both are appointed to be*

diſtinguiſhing ſignes betwixt Gods people and the Devils people. This muſt be alſo warily underſtood; for though it be true they are both diſtinguiſhing ſignes, yet not ſo, but that they may be Gods people, who were not circumciſed, nor are baptized. God had a people in *Jobs* and *Lots* families, who were not circumciſed, nor to be circumciſed; and there may be a people of God, who are not baptized, as the thief on the croſſe, the *Catechumeni* dying afore baptiſme, many martyrs, and others, that have dyed without Baptiſme. And in the ſignes themſelves there is a great difference, both in the acting of them; the one of them was with blood, the other without; the one took away a part of the body, the other not: and after the acting, the one was a permanent ſigne, the other left no impreſſion or footſteps of it that did remain.

The third agreement is, *both of them the way and means of ſolemn entrance and admiſſion into the Church*, which may be granted; yet in the ſolemnity there was a great difference: the one to be done in a private houſe, by a private perſon, the other openly by the Miniſter thereto appointed.

The fourth agreement is, *both of them to be adminiſtred but once*, which I conceive true thus; to wit, that there is no neceſſity of adminiſtring either of them above once; but a demonſtrative Argument to prove it an hereſie, or unlawfull in it ſelf to rebaptize, I yet expect. Yet this parity hath its diſparity: For Baptiſme is not reſtrained to any ſet day, but Circumciſion was limited to the eighth day in its inſtitution.

Your fifth, *And none might be received into the communion of the Church of the* Jewes, *untill they were circumciſed, nor into the communion of the Church of the* Chriſtians, *untill they be baptized.* If you mean by Communion to be accounted members of the Church of the *Jews*, I cannot aſſent unto you: For not only the children were accounted in that Church who were not eight dayes old, but alſo all the uncircumciſed in the time of the travell through the Wilderneſſe, untill they came to *Gilgal*, and all the females were members, though they were not to be circumciſed. The reaſon was, becauſe God would have all within that Church that were within the families of *Iſrael*; and therefore he would have the ſervants born in the houſe, and that were bought with money of any ſtranger that were not of *Abrahams* ſeed, circumciſed. And if you mean by the communion of the Church of *Chriſtians*, the accounting of them as viſible members, it is not true that none might be received into the communion of the Church of the

the *Christians* untill they be baptized, unleſſe you will with *Bellarmine* deny the *Catechumeni* to be actuall members of the Church, and oppoſe *Whitaker*, and others of the Proteſtant Divines herein.

The laſt agreement is, that *none but the circumciſed might eat of the Paſchal Lamb*; which is true of thoſe that ought to be circumciſed, but it is not true ſimply taken: for the females were to eat, though not circumciſed. On the other ſide you ſay, *none may but thoſe who are baptized be admitted to eat the Lords Supper.* This you affirm, but you bring no other proof for it, but the Analogie conceived by you between Circumciſion and the Paſſeover, and Baptiſme and the Lords Supper, which can make but a Topick argument, and that *à ſimili*, which is of all other the weakeſt Place to prove by, *proportions are weak probation*, ſaith *Rutherfurd*, Due right of Presbyteries, *Ch.* 2. *Sect.* 2. *p.* 37. 'Tis true, we find perſons ordinarily upon their firſt call were baptized, and then after received the Lords Supper; and it is true, that 1 *Cor.* 10. 2, 3, 4. and 1 *Cor.* 12. 13. baptizing is put before eating and drinking, and therefore there is ground enough for ordering it ſo; yet I make queſtion, whether, if a perſon that profeſſeth the faith of Chriſt ſincerely, and is not yet baptized, ſuppoſe for want of a Miniſter, or out of ſcruple, at the way of baptizing only allowed, or becauſe the cuſtome is not to baptize but at *Eaſter* or *Whitſuntide*, as it was of old, or the like reaſon, ſhould come to a Congregation of *Chriſtians* receiving the Lords Supper, and there receive it with love to Chriſt, whether he ſhould ſin, becauſe not baptized, as the *Jews* ſhould ſin, that did eat the Paſſeover not circumciſed: For in the *Jewes* caſe a command is broken, not here, and ſo no tranſgreſſion. If he come without examination of himſelf, not diſcerning the Lords body, he ſins, he breaks the command, 1 *Cor.* 11. 28. But where is the command that he muſt be baptized firſt? And for the ſame reaſon, I queſtion, whether a Miniſter can juſtifie it before God, if he reject ſuch a *Chriſtian* from the Lords Supper, becauſe not baptized, for the aforeſaid reaſons. By this which I have ſaid, you may perceive how uncertain your agreements are, and how many diſagreements there are between Circumciſion and Baptiſme; and therefore how poor a proof, or rather none at all may be drawn from the ſuppoſed agreements you make between Circumciſion and Baptiſme, for the making a command to circumciſe Infants, a command to baptize Infants, without the Holy Ghoſt declaring Gods minde to be ſo. All theſe agreements, yea, if there were an hundred more, cannot make it any

other than an humane invention, if the Holy Ghost do not shew that they agree in this particular. But to make the weakness of this Argument the more apparent, let me parallel the Priests of the Law, with the Ministers of the Gospel, as you do Circumcision with Baptisme. As God appointed *Aaron* and his sons to Minister in the time of the Law, so the Ministery of the Gospel now; the Apostle makes the Analogy expresly, 1 *Cor.* 9. 13, 14. and far more plainly then the Text you bring for the succession of Baptisme to Circumcision, and they agree in many things: As the Priests lips should preserve knowledge, *Mal.* 2. 7. *Deut.* 33. 10. so must the Bishop be apt to teach, 1 *Tim.* 3. 2. As the Priest by offering the sacrifices held forth Christ to them, *Heb.* 9. so the Minister by preaching, *Gal.* 3. 1. As the Priest was for the people of God, so the Minister of the Gospel: As the High Priest was to have the people on his breast, so the Minister in his heart; as the one was to bless, so the other was to pray for them: As the Priest had a consecration, so the Minister is to have an ordination: As none was to thrust himself into the one without a calling; so neither in the other: And many more such agreements might be assigned; will it therefore follow, that a command to a Priest to offer a sacrifice propitiatory, is a command to a Minister to offer a sacrifice propitiatory, or a command for a Priest to wear a linen Ephod, should be a command to a Minister to wear a Surplice, as the *Papists* do just in your manner argue from Analogy or resemblance; or, that therefore tythes are due to Ministers, *jure divino*, by divine appointment, as Bishop *Carleton*, Dr. *Sclater*, and others, from Analogy of *Melchisedecs* and *Aarons* Priesthood would infer; or that ordination may be by the people; because the children of *Israel* laid hands on the *Levites*, as Mr. *Mather* in answer to Mr. *Herle*, or that there must be an imparity in the Clergy, and so Bishops above Presbyters, as the Prelates, *Bilson*, *Davenant*, *Determinat. Quest.* 42. and others were wont to argue; or that a Doctor in Divinity may be a Justice of Peace, because *Eli* and *Samuel* were Judges, as the Prelaticall Doctors; or that there must be a *Pope*, because there was an *High Priest*, as *Bellarmine* and the *Papists*. If the consequence be not good in the one, neither is it in the other. You say in the next words, *that the Lords Supper succeeds in the room of the Passeover*. This, I confesse, goes current, but the Scripture doth not say so, that I know. The Scripture expresly saith, *that Christ our Passeover was sacrificed for us*, 1 *Cor.* 5. 7. It is true, the Lords Supper was appointed after the Paschal

chal Supper, but it is but our collection, that thereby the Lord would make an end of the Passeover, and substitute the other in its room. In other places we rather finde the Lords Supper to answer the Manna, and the Rock, or water out of the Rock in the Wildernesse, 1 *Cor.* 10. 3, 4. It is true, the Apostle, 1 *Cor.* 10. 16, 17. argues from the eating of the sacrifices to the eating of the Lords Supper. But that was not only from the Passeover, but from the rest of the peace-offerings as well as it; yea, from the *Heathens* feasts upon their sacrifices. It is true, 1 *Cor.* 5. 8. we are required to keep the feast, and the allusion is to the Paschal Supper; but whether the keeping the feast be meant of the Lords Supper, or as *Beza* paraphraseth it, *totam vitam in justitia & integritate consumamus*, *let us spend our whole life in justice and integrity*, or something else, *sub judice lis est*, is a controversie undetermined. But let it be granted, that the Lords Supper imitates (I will not say succeeds into the room of the *Jewish* Passeover, for that was a sacrifice, and Christ offered, is only in stead of it) the Paschal Supper, which because of the time, and the form of words used in the institution, and such like circumstances, is very probable, and therefore there is great Analogy between them; yet he that should argue, therefore we must receive the Lords Supper with unleavened bread, as the *Papists*; or that the bread and wine must be first consecrated on an Altar, as was the Paschal Lamb; or that the Lords Supper is not to be administred but in a Church, gathered after the Church-way, as the Elders of *New-England*, in answer to the nine Positions; or that we must keep an *Easter*, and then have the Lords Supper, as in ancient and later times hath been conceived, you would reject these things as ill gathered, and perhaps call them superstitious. But whether these, and more like to them, do not as well follow, as baptizing of Infants, from circumcision of Infants, because of their Analogy, I leave to your self to consider. You adde, *And this our Lord himself taught us by his own example, who was circumcised as a professed member of the Church of the* Jews, *and when he set up the new Christian Church, he would be initiated into it by the Sacrament of Baptisme.*

It is confessed, that Christ was circumcised and baptized, but that it was to teach us by his example, either your conclusion, or the agreements between Baptisme and Circumcision which you set down, or that which next goes before your speech, the succession of the Lords Supper to the Passeover, remains yet to be proved, much more that

which

which you drive at, that there is ſuch a parity, or rather identity between Baptiſme and Circumciſion, that the command to circumciſe Infants, is a command to baptize Infants. The circumciſion of Chriſt was undoubtedly as his preſenting in the Temple, and the offering for him to accompliſh the Law, under which it pleaſed him *to be made of a woman*, *Gal.* 4. 4, 5. and it had a ſpirituall uſe to aſſure our circumciſion *in putting off the body of the ſins of the fleſh*, *Col.* 2. 11. This is certain, we have cleare Scripture for it; if you ſhall ſhew the like Scriptures for the inferences you make from Chriſts circumciſion, I ſhall imbrace them with both arms. The Baptiſme of Chriſt was that Chriſt might *fulfill all righteouſneſſe*, *Mat.* 3. 15. But how to expound this ſpeech, hath not a little difficulty. Various conjectures there are about the meaning of it: this ſeems to me moſt likely, that righteouſneſſe is there taken for that which was appointed by God, either in ſecret inſtructions, or ſome particular Prophecy from God. But then if it be asked why God did appoint it, this ſeems moſt likely, ſith it is plain that this was the time of Chriſts anointing with the Spirit, as appears, *Luke* 4. 18. that Baptiſme was uſed to ſignifie his anointing by the Spirit for his great function he was then to enter on, which me thinks, the ſtory it ſelf, and the ſpeech of *Peter*, *Acts* 10. 37, 38. do evince. That which you ſay, *That being to ſet up the new Chriſtian Church, he would be initiated into it by the Sacrament of Baptiſme*, ſeems not probable; partly, becauſe Chriſt did not ſet up in his own dayes on earth a viſible Church, Diſcipline and Worſhip diſtinct from the *Jewiſh*; partly, becauſe his Baptiſme was of a far higher nature then our Baptiſme, *Who was anointed with the oyl of gladneſſe above his fellows*, *Heb.* 1. 9. and therefore his Baptiſme was of a tranſcendent nature above ours. But if it were granted that Chriſts Baptiſme were to teach us, that he that is a member of the Church, muſt be initiated by baptiſme, it will rather diſadvantage your cauſe then advantage it, ſith Chriſt, who was *the holy One of God, and the Angel of the Covenant, and the ſeed of* Abraham, *in whom all the nations of the earth ſhould be bleſſed, to whom the promiſes were made, in whom the Covenant was confirmed*, Gal. 3. 16, 17. yet was not baptized, *till he began to be about thirty yeers of age*, Luke 3. 23. So that you ſee how little help you have from your parities, or Chriſts example to prove a like reaſon of circumciſing and baptizing Infants. But you have yet another ſtring to your bow, out of *Col.* 2. 11, 12. I will follow you to try the ſtrength of that alſo.

You

You ſay, *of this concluſion, there is no great doubt; but becauſe ſome of the Anabaptiſts do deny the Sacrament of Baptiſme to ſucceed into the room, place, and uſe of Circumciſion, be pleaſed to obſerve how plain the Apoſtle makes it*, Col. 2. 8, 9, 10, 11, 12.

It is neceſſary that I ſhould firſt conſider in what ſenſe your *Poſition* is to be taken, before I examine your proof for it. The thing that you ſay the Apoſtle makes plain, is *that the Sacrament of Baptiſme doth ſucceed in the room, place, and uſe of Circumciſion:* Succeſſion properly notes a coming after another, as we ſay, Kings ſucceed one another, High prieſts one after another. To ſpeak exactly, Baptiſme (I do not ſay the Sacrament of Baptiſme) was a concomitant of Circumciſion, if not ancienter; For it is well known, that Baptiſme was in uſe among the *Jews*, in the initiating of Proſelytes for many yeers together with circumciſion, as may be ſeen in *Selden, de jure naturali, & gentium juxta diſcipl. Heb.* lib. 2. cap. 2, 3, 4. *Ainſworth Annot.* on Gen. 17. There is much of this in many Authors beſide. But I ſuppoſe you cannot be ignorant of what Mr. *Lightfoot* hath in his Sermon, entituled *Elias Redivivus*, pag. 11. where he makes it as ancient as *Jacob. Grotius Annot.* in Mat. 3. 6. hath theſe words: *Cum verò peregrini abluti & non circumciſi ſolis legibus tenerentur, quas Deus toti hominum generi dederat, intellectu facile eſt ablutionem hanc fuiſſe inter vetera inſtituta orta, ut arbitror, poſt magnum diluvium in memoriam purgati mundi: unde illud celebre apud Græcos,* Θάλασσα πλύζει πᾶσαν τὴν ἀνθρωπίνην κακίαν, *certe baptiſmum derivatum eſſe diluvio etiam in Petri Epiſtola legimus.* But it may be the Sacrament of Baptiſme came after; neither is that in exactneſſe of ſpeech true, ſith Circumciſion was a great while in force after *John* began to baptize, which you will not deny to be the ſame Sacrament with ours. But let it be granted it ſucceeds, that is, comes after Circumciſion, ſith it continues now circumciſion is taken away, yet the ſenſe in which you can rightly make it *ſucceed into the room, place, and uſe of Circumciſion*, will be brought into a narrow room, too ſtrait to ſettle Baptiſme of Infants in it.

Room and place are properly either the ſame, or differ only as *locus communis & proprius*, common place and proper; ſo Baptiſme, which is an action, hath no place or room properly. If you mean by the room and place, the ſubjects to be baptized, or baptizing, it is not true, except in part; ſome of the baptized and baptizers only were circumciſed, and to be circumciſed; ſome that were not to be circumciſed, as women, were to be baptized. If you mean by the room and

place,

place the ſociety into which both perſons were to be initiated, it is not true: For by the Sacrament of Baptiſme, perſons were to be baptized into the Chriſtian Church, by Circumciſion into the Jewiſh, as your own Concluſion ſaith. If you mean it of the commandment upon which both are ſeated, neither is that true: the commandement of Circumciſion was many ages before Baptiſme was inſtituted as a Sacrament. And for the ſucceſſion into the uſe of Circumciſion, that is yet more untrue. Your ſelf ſay a few lines after. *The uſe of Circumciſion engaged men to the uſe of the reſt of the Jewiſh Ceremonies.* And page 29. *It is true indeed, that circumciſion bound them who received it, to conform to that manner of adminiſtration of the Covenant*, &c. And if you had not confeſſed it, it might have been proved out of *Gal.* 5. 2, 3. *Acts* 15. 10. from the cuſtome in circumcifing Proſelytes, to bind them to the Lawes, not only common to all the *Noachidæ*, but alſo to all the Laws of the *Jews*, as *Selden*, *ubi ſupra*, *Ainſworth* on *Gen.* 17. But I hope you will not dare to ſay, that Baptiſme ſucceeds Circumciſion in this uſe, if it do, then are we ſtill bound to keep the Law of *Moſes*. Another uſe of Circumciſion, was to ſignifie Chriſt to come out of *Abrahams* family, I think you will not deny it; if you ſhould, I might plead againſt you, *Col.* 2. 17. *Gal.* 3. 23, &c. the inſtitution of it to be in the males only of *Abrahams* family, by whom the Genealogy was to be reckoned, in the member for generation, the expreſſions of the Covenant confirmed by it, and the conſent of innumerable learned men, both of the *Jewes* and *Chriſtians*: And I think you will not ſay, Baptiſme ſucceeds into this uſe of Circumciſion: Another uſe of it was to be a partition wall between the *Jews* and *Gentiles*, to diſtinguiſh and divide them, whence the one were counted unclean, as uncircumciſed, the other clean, *Eph.* 2. 11. 14. but you will not ſay, that Baptiſme ſucceeds into this uſe, ſith the uſe of Baptiſme is to the contrary, *Gal.* 3. 26, 27, 28. and ſurely theſe were the main uſes of it. But you will ſay, there was uſe of circumciſion for initiation into the Church of the *Jews*, and ſo of Baptiſme. But then, though Baptiſme do initiate as Circumciſion, yet not into the ſame Church: For Circumciſion did not initiate into any Church, but into the Church of the *Jews*, or rather into the family of *Abraham*; but ſo doth not Baptiſme. If it be ſaid, that the one confirms the Covenant, and ſo doth the other; ſtill I anſwer, that Baptiſme doth not confirm the ſame Covenant in every part that circumciſion did: For the Covenant was a mixt Covenant, a great part

whereof

whereof Baptiſme doth not confirm. This is all that can be ſaid, that they agree in that, as circumciſion did confirm the ſpirituall part of the Covenant, to wit, righteouſneſſe by faith, *Rom.* 4. 11. and ſignified holineſſe of heart; ſo doth alſo Baptiſme, the like whereof did the Cloud, Sea, Manna, the water out of the Rock, 1 *Cor.* 10. 2, 3, 4, the Deluge or Ark, 1 *Pet.* 3. 21. the ſprinkling of the blood of the Sacrifices; and the ſame are confirmed by the Lords Supper; and why then ſhould we not ſay, that Baptiſme ſucceeds the flood, ſprinkling of blood, as well as Circumciſion; and that the Lords Supper ſucceeds Circumciſion as well as Baptiſme? Wherefore I conceive your Propoſition ſo generally delivered, *That the Sacrament of Baptiſme ſucceeds into the room, place, and uſe of Circumciſion*, erroneous and very dangerous. But how ever you think, the thing is plainly delivered, *Col.* 2. 8, 9, 10, 11, 12. let us examine that Text then.

You ſay thus: "*Where the Apoſtles ſcope is to diſſwade the believing* "*Chriſtians from the rudiments of the world, and Jewiſh ceremonies and* "*obſervations upon this ground, that we are compleat in Chriſt, and that in* "*him, as in the head, the Church hath all perfections.* All this is very right, and the thing very well expreſſed by *Beza*, *Addendum fuit iſtud ut non tantum ſibi, & in ſeſe, ſed in noſtrum etiam uſum ſtatuatur Chriſtum eſſe talis & tantus, ut nihil in ipſo deſideretur, & in eo uno omnia nancifcamur ad veram, & ſalutiferam Dei notitiam requiſita: Complementum igitur in Chriſto adeptis quorſum vel humana ſapientia, vel vanis hominum commentis, vel ceremoniis, ullo denique extra Chriſtum aſcito ſit opus? Annot.* in *Col.* 2. 10. where mark that *Beza* rightly makes us ſo compleat in Chriſt, that there is no need of any thing added out of Chriſt in ſtead of thoſe ceremonies. You go on; "*and becauſe he would take them whol-* "*ly off from Circumciſion, the uſe whereof engaged them to the uſe of the reſt* "*of Jewiſh ceremonies*; *he tells them that in Chriſt we are circumciſed with* "*circumciſion made without hands, a better circumciſion then the Jews* "*was, in putting off the body of the ſins of the fleſh, by the circumciſion of* "*Chriſt.* You ſay rightly: First, *that the Apoſtle would take them off wholly from circumciſion*, therefore not teach them that they had another Ordinance in ſtead of it, by vertue of that command: Secondly, *That the uſe of circumciſion, ingaged them to the uſe of the reſt of the Jewiſh ceremonies*, and therefore that Baptiſme ſucceeds not in the uſe of Circumciſion: Thirdly, *In Chriſt we are circumciſed with a circumciſion made without hands, a better circumciſion then the Jews was, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt*,

and therefore we have circumciſion not in another Ordinance, but in Chriſt and his circumciſion. You go on; *and whereas the Jewiſh teachers would be ready to object, that the receiving of the inward grace of circumciſion, did not make them ſo compleat as* Abraham, *and his ſeed was, becauſe they alſo had an outward ſenſible ſigne whereby they might be further perſwaded, comforted and confirmed.* This is but a conceit that either the *Jews* were ready thus to object, or the Apoſtle intended to anſwer ſuch an objection. The intent of the Apoſtle is to declare in what way and manner, and by what means they became compleat in Chriſt, *to wit*, Baptiſme and Faith, whereby they had communion with Chriſt, and ſo were compleat in him. But you ſay, "*To this he anſwers*, verſ. 12. *that neither is this priviledge wanting* "*to* Chriſtians *who have as excellent and expreſſe a Sacrament of it, being* "*buried with Chriſt in Baptiſme*; *the effect whereof he there ſets down*, "*and therefore they needed not circumciſion as their falſe teachers inſinua-*"*ted, thereby directly teaching that our Baptiſme is in ſtead of their circum-*"*ciſion.* It is true, the Apoſtle teacheth them that they needed not circumciſion, but not becauſe they had Baptiſme in lieu of it, but becauſe all was in Chriſt now, who hath aboliſhed all theſe rites, or *taken them away quite*, verſ. 14. *as being but ſhadows of good things to come, and the body is of Chriſt*, verſ. 17. in whom, and in that which befell him all was accompliſhed. And *Aretius* therefore in his *Comment* on *Coloſ.* 2. ſaith rightly in this; *non a rem ipſam vindicari ſanctis ſine externo ſymbolo*; *quod tamen indeſinenter urgebant adverſarii*; *ſic* Rom. 2. 29. & Phil. 3. 3. *Atque hoc beneficium in Chriſto habemus: eſt igitur perfectum organum ſalutis*, note that the thing it ſelf is aſſerted to the Saints without an outward ſymbole, which yet the adverſaries inceſſantly urged: ſo *Rom.* 2. 29. and *Phil.* 3. 3. and this benefit we have in Chriſt, he is therefore a perfect organ of ſalvation; ſo that it is utterly againſt the Apoſtles ſcope and whole argument to ſay, that therefore they needed not circumciſion, becauſe they had another Ordinance in the room of it. For the Apoſtles intent is plain, to ſhew, that Chriſt is in ſtead of Circumciſion, and all the reſt of the Jewiſh ceremonies. and the truth is by this doctrine, that Baptiſme is in ſtead of Circumciſion, the Apoſtles argument for the diſanulling the Jewiſh ceremonies, both here, and *Hebr.* 9. & 10. 1. & 13. in the Epiſtle to the *Galatians*, chap. 3. & 4. and *Epheſ.* 2. is quite evacuated, who ſtill uſeth this argument to prove the abolition of the ceremonies of the Law, becauſe they have their complement in Chriſt,

not in some new Ordinance added in stead of them; for if there be need of other Ordinances (besides Christ) in stead of the old, then Christ hath not in himself fulnesse enough to supply the want of them, and this abolition is not because of Christs fulnesse, but other Ordinances that come in stead of the abolished. And indeed, Baptisme and the Lords Supper, though they be Ordinances of Christ that may imitate or resemble the Ordinances of the *Jews*, yet it cannot be said they succeed into the roome, place, or use of them: For Christ only, and that which he did, doth so succeed: So that if things be well weighed, this Text is against your Position, not for it, and so your Ordinance is turned against you. You go on; "*And* "*the Analogy lies between two sacramentall types of the same substance* "[regeneration] *to both* Jews *and* Gentiles. I deny not but that there is Analogy between Circumcision and Baptisme, and so there is between the Deluge and *Noahs* Ark, or deliverance from the Deluge and Baptisme, 1 *Pet.* 3. 21. they do resemble each other in some things. But we are not so conclude thence, that Baptisme succeeds into the roome, place, and use of *Noahs* Ark, or that therfore we are to baptize married persons only, because in *Noahs* Ark only married persons were saved: For in the administration of an Ordinance, we are not to be ruled by bare Analogy, either framed by us, or delivered by the Spirit of God, but the institution of God. But the truth is, in this place, *Col.* 2. 11, 12. the Apostle rather resembles buriall to circumcision, then baptisme, and so makes the Analogy not between Circumcision and Baptisme, but circumcision and Christs buriall. And so *Chrysostome* on the place, and after him *Theophylact*, καὶ ὃ περιτομὴν καλεῖ πάλιν τάφον καλεῖ, *and what he calls circumcision, he again calls buriall.* You proceed thus: "*And in truth, had not baptisme come in* "*the roome of it, the Apostle could not have pitched upon a worse instance* "*then Circumcision, which was so much valued by them, and was so great* "*and usefull a priviledge to them.* It is true, circumcision was a great and usefull priviledge to them, in that estate they were before Christs incarnation, in comparison of *Heathens*, who had not a *School-master to bring them to Christ*, yet absolutely it was *a burthen and heavie yoak*, Acts 15. 10. 28. and it would be a burthen, not a priviledge, for us to have an Ordinance in the roome, place, and use of it, now Christ is come, *in whom we are compleat.* And it is true, the Apostle pitched on circumcision, *vers.* 11. because the *Jews* much valued it, but not to shew, as you say, that *Baptisme is in the roome,*

place, and uſe of it, but to ſhew, that in Chriſt we have circumciſion, and are compleat in him. You cloſe up this concluſion thus: "Nay "had there been any reaſon to have here named Baptiſme, but that be meant "to ſhew Baptiſme to Chriſtians was now in the roome of circumciſion to "the Jewes.

This is ſaid with more confidence, then truth: For another reaſon is plain from the context, that therefore Baptiſme is named, becauſe it is one of the means by which Chriſtians come to have communion with Chriſt, and to be compleat in him, which was the thing the Apoſtle intended in the 12th verſe, and therefore he joynes faith with Baptiſme, they being the two ſpeciall means whereby we come to have communion with Chriſt, and to be compleat in him. And this is further confirmed by comparing this with other Scriptures: *Gal.* 3. 25, 26, 27. the Apoſtle ſpeaks thus: *But after faith is come, we are no longer under a Schoolmaſter*, meaning *Circumciſion*, &c. *For we are all the children of God by faith in Chriſt Jeſus: For as many of you as have been baptized into Chriſt, have put on Chriſt*; which Text is apparently anſwerable to *Col.* 2. 8, 9, 10, 11, 12. And again, *Rom.* 6. 3, 4, 5. *Know you not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? therefore are we buried with him, διὰ τοῦ βαπτίσματος, by baptiſme into death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life: For if we have been planted together in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his reſurrection.* In which places you may eaſily perceive, that by putting on Chriſt, we come to be exempted from the Schoolmaſter, that is, the Law, and ſo from Circumciſion; that being planted into Chriſt, we walk in newneſſe of life, that is, as *Rom.* 7. 6. that *now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſſe of ſpirit, and not in the oldneſſe of the letter*; and that the means hereof, is by Baptiſme by which we put on Chriſt, and are baptized into his death, and by faith, whereby we are no longer children under age, but ſons come to their inheritance. Thus have I at laſt, waded through your third Concluſion, and the Text, *Col.* 2. 11, 12. the miſunderſtanding of which hath been the *ignis fatuus*, fooliſh fire, which hath led men out of the way in this matter into bogs.

Your

YOur fourth Concluſion followes; "*That by Gods own expreſſe or-*
"*der, Infants as well as grown men were in the time of the* Jews *to*
"*be initiated and ſealed with the ſigne of Circumciſion, whether* Jews *by*
"*nature, or* Proſelytes *of the* Gentiles, *one Law was for them all; if*
"*they receive the Covenant, they and their children were circumciſed.*

It is true, this was Gods expreſſe order, and it is as certain that this expreſſe order of God is now revoked, or repealed, *Acts* 15. 10. 20. 26. *Gal.* 5. 1, 2, 3. as belonging to that adminiſtration, which was before Chriſt came. That which you adde *of the females virtuall circumciſion in the males*, hath been examined before. I paſſe on to that which followes: "*And whereas ſome, who ſee which way the ſtrength*
"*of this Concluſion tendeth, do alledge, that though Circumciſion was to*
"*be applyed to their Infants, yet it was not as a ſeal of the ſpirituall part*
"*of the Covenant of Grace, but as a nationall badge, a ſeal of ſome tem-*
"*porall and earthly bleſſings and priviledges, as of their right to the Land*
"*of Canaan, &c. And that* Iſhmael, *though he was circumciſed for ſome*
"*temporall reſpects, yet he was not thereby brought under the Covenant of*
"*Grace, which was expreſly ſaid to be made with* Abraham, *in relation to*
"*Iſaac and his ſeed.*

They that thus object, ſpeak that which is truth, only whereas you make the objectors ſay, *That it was not a ſeal of the ſpirituall part of the covenant of Grace*, I would ſay, *to all that were circumciſed*; and when you ſay, *but as a nationall badge*, &c. *that* Iſhmael *was circumciſed for ſome temporall reſpects*, I would leave out thoſe words, and ſay, *becauſe God commanded it.* Thus did I expreſſe my ſelf in my *Latin* paper, affirming, *that not right to Euangelicall promiſes*, I now adde, *nor right to any other benefit by the Covenant made with* Abraham, *was the proper and adequate reaſon, why theſe, or thoſe were circumciſed, but Gods Precept: For as much as perſons were to be circumciſed, who had no right, either to the Euangelicall promiſes, or any other in that Covenant which was confirmed by circumciſion; and I named* Iſhmael, *concerning whom, though God heard* Abraham *in giving him ſome bleſſing upon* Abrahams *prayer, when he underſtood the promiſe was not intended for* Iſhmael, *but to* Iſaac, Gen. 17. 19, 20. *yet he expreſly added his determination to hold*, verſ. 21. *that he would eſtabliſh his Covenant with* Iſaac, *not with* Iſhmael: *and on the other ſide, all the females in the Covenant were uncircumciſed, though ſome of them had right to all the promiſes in the Covenant; and the Text expreſly makes the reaſon of what* Abraham *did to be Gods appoint-*
ment,

§. 10. Of the not- under wh- & the re- for whi- ſons w- cumciſed, ſhewing that all perſons that were circumciſed were not in the co- venant of Grace.